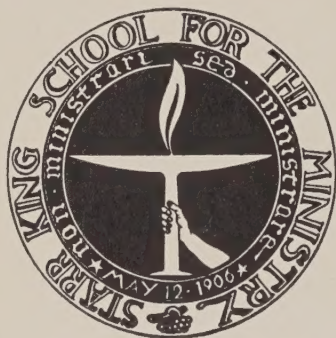
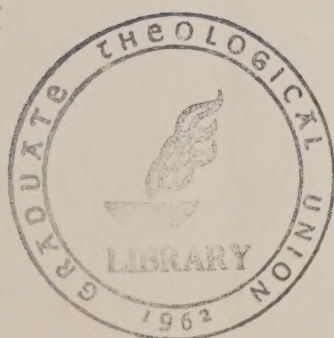




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The Los Angeles Unitarian

Vol. 3 - 5

SATURDAY, SEPTEMBER 18, 1927

No. 1

PROGRAM OF DEDICATION

Professor A. Eustace Haydon of the University of Chicago will deliver the address of dedication of our new church home Sunday morning, September 18th, at the usual hour of the church service, 10:50. Professor Haydon is known as "the Baptist minister who is more radical than any Unitarian."

He holds the chair of Comparative Religion in the Theological School of the University of Chicago, but his progressive ideas make him more acceptable in Unitarian pulpits than in those of his own denomination. He has served our churches in Madison, Wisconsin, and Evanston, Illinois, and is in frequent demand as a speaker at Unitarian conferences in the East. His courses are required of the men in the Meadville Theological School who are to become the Unitarian ministers of the future.

His broad scholarship has made him acquainted with the religious history of all the world and his fearless thinking has won for him a leading place among the religious pioneers of our day. He will tell us of the fundamentals of religion as he sees them and help us to vision the work we are to do in our splendid new home. He is the logical man for the occasion.

Mr. Backus states that he is very happy to have secured Professor Haydon. He knows him personally and is confident that there is not a man in the country who better represents the ideals for which the First Unitarian Church of Los Angeles stands.

Professor Haydon is making the trip from Chicago for the special purpose of delivering this address. Let us give him a most hearty welcome and make him know that we appreciate the interest which prompts him to respond to our call.

OPEN HOUSE

The program of dedication will continue all during Sunday, September 18th. In the afternoon we will keep open house in order that our own members, as well as the general public, may inspect the completed plant. The young people of the Fellowship will serve as guides, conducting visitors through the building, and explaining the use of the various rooms. Refreshments will be served by the Woman's Alliance. You are cordially invited to extend the invitation to our "At Home" to your friends. Remember, it is your church and you are host for the occasion. We have every reason to be proud of our new home.

PLATFORM MEETING

Mr. Berkeley Blake, Mr. Theodore C. Abel and Mr. E. Burdette Backus will be the speakers at the evening meeting at 8 o'clock, continuing the service of dedication. Mr. Blake is the newly appointed secretary of the Pacific Coast Conference of Unitarian churches, succeeding Mr. Carl B. Wetherell in that position. Mr. Abel and Mr. Backus need no introduction. These three men will speak of the way in which our religion is related to the progressive movements of human life. Mr. Abel will speak of Science, Mr. Blake of Democracy and Mr. Backus of Education. The musical program of the morning will be repeated by special courtesy of Mrs. Chick, the quartet and the chorus.

CHANGE IN DATE OF DEDICATION

The original date set for the dedication of the church was September 11th. It was found necessary to postpone it for one week to allow for the completion of the organ. The date of dedication is Sunday, September 18th.

SERVICES OF DEDICATION

SUNDAY, SEPTEMBER 18, 1927

Professor A. Eustace Haydon

10:50 A. M.

Platform Meeting

8 P. M.

CHURCH SCHOOL

Our Church School takes a fresh start on its entrance to the new home under the able leadership of Mr. Alfred Benshimol, Principal of the Polytechnic Evening High School. Mr. Benshimol is one of the most vigorous minds in the educational field in Los Angeles. He has undertaken to conduct our projects in education for the boys and girls in accordance with the principles of our institution.

The objective of the Church School this year will be an understanding of the forces that have determined modern methods of thinking, with special reference to religious thought. This objective will be sought through a study of the lives and writings of progressive thinkers in all ages, particularly those of the Christian Era. Beginning with stories of the Orient and of the Hebrews, the course will present the history of the Christian Church and the use and development of Unitarianism. Throughout the work emphasis will be placed upon ethical behavior. The work will be in the form of general addresses by the leader, followed by class-room discussion and reading, directed by the individual teachers.

Parents are invited to enroll their children for the opening session which will begin promptly at 10 o'clock, Sunday morning, September 18th.

IMPORTANT

We have already on our church list the names of more adults than there are seats in our new auditorium. Because of this fact it has been decided to admit to the main auditorium for the Sunday morning service of dedication by card or invitation only, thus giving our own people preference over the general public.

The invitations have been mailed to all on our list. It is possible that we have made mistakes and if you did not get an invitation and feel that you are entitled to one, please phone the church office, DUNKIRK 8248, and if possible you will be supplied. Remember to present your card of admission at the door. The seats will not be reserved after 10:45 A.M. Any seats unclaimed by that time will be thrown open to the public. If you are not going to use your invitation personally, be sure to return it to the church at once as we have a growing list of requests for them.

A loud speaker has been installed in the large social hall. This will amplify the service held in the main auditorium and thus enable several hundred additional persons to share in it. Admission

to this hall does not require the card of invitation and is open to the general public.

DEDICATION OF COMMUNITY HOUSE

A special program for dedication of the second unit of our plant will be held Sunday evening, September 25th, at 8:00 P.M. At this time Mr. Howard B. Bard, minister of the First Unitarian Church of San Diego, will be the speaker.

DEDICATION OF THE ORGAN

Our new Casavant organ is exciting a great deal of interest among organists and musicians generally. Letters are pouring in from organists all over the country, some coming even from abroad, asking for the privilege of giving concerts on it. Evidently we have made no mistake in the selection of an instrument. The organ will be dedicated at a four o'clock Vesper service, Sunday, October 2, with Mr. Amedee Tremblay, organist at St. Vincent's, as guest organist. Before coming to Los Angeles Mr. Tremblay played a Casavant organ for twenty-six years. The Lyric Trio will assist in the program.

HUMANIST SERMONS

During the summer the Open Court Publishing Company of Chicago issued a very attractive volume entitled "Humanist Sermons." It contains contributions from a number of our Unitarian ministers who are known as "Humanists." Mr. Hodgins, former minister of this church, and Mr. Backus are both represented in the volume. There is also a sermon by Professor A. Eustace Haydon, who is to be our dedication speaker. The book sells for \$2.50 and may be purchased at Dellquest's Rare Book Shop, 1804 West Seventh Street, or at C. C. Parker's, 520 West Sixth Street.

FINANCIAL

The Trustees are in urgent need of funds to meet the current running expenses of the church. We have been closed for two months and a half and our income almost entirely cut off while expenses have gone on as usual. It has been necessary to borrow heavily from the Building Fund to meet bills that belong to the current expenses. The officers of the church sincerely hope that the membership will respond generously to this appeal and wipe out the deficit on the occasion of the dedication, and provide ample funds to meet the demands made on the treasury. Those who have made pledges to the Building Fund are also asked to pay them as soon as they can do so.

The Los Angeles Unitarian

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The First Unitarian Church
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Adult Class

Dr. F. D. Bullard Lecturer |

Study Class

Herbert Alexander President |

Fellowship

George Hatfield President |

Junior Fellowship

Dorothy Donaldson President |

Camp Fire Girls

Mrs. J. W. Brown	Guardian
Mary Louise Briggs	Asst. Guardian

Boy Scouts

Mr. C. H. Webb	Scout Master
Mr. Curtis Walters	Assistant

Choir

Ada Marsh Chick	Organist-Director
Nellie Coburn Walker	Soprano
Cornelia Glover	Contralto
Howard Kerr	Tenor
Julian Ginsberg	Bass
and Mixed Chorus.	

E. Burlette Backus, Minister. Office hours, Mondays, Wednesdays and Fridays from 4 to 6 P.M. Other times by appointment.

Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

Church, 2936 West Eighth Street,
DUnkirk 8248.

H. M. Binford	Head Usher
A. J. Benson	Custodian

ADULT CLASS

Dr. F. D. Bullard, who has long been the lecturer before the adult class, will resume his work in the lecture room of the new church Sunday morning, September 18th, at 10 o'clock. The subject on which he is to speak is "Humanism." He looks forward to welcoming his many friends of the past, and anticipates that in the new quarters the numbers of the class will be materially increased.

STUDY CLASS

The Study Class, composed of young men and women, will meet in the church library at 10 o'clock, Sunday morning, September 18th. The class will start a study of Russia, past and present, and the first meeting will be devoted to a discussion of Russian religion. Miss Zenna Leshing, who is in a position to give a vivid picture of this phase of Russian life, will lead the discussion.

THE FELLOWSHIP

The young people's organization in the church, comprised of the young men and women of advanced high school and college age, will meet in its club room at 10 o'clock on Sunday morning, September 18th. Plans for the year will be discussed, and George Hatfield will read portions of "Any-Man," an allegory of liberal religion, by Mr. Backus.

BOY SCOUTS

A troop of Boy Scouts has been organized in the church and will be under the leadership of Mr. C. H. Webb with Mr. Curtis Walters as his assistant. These men have a record of doing some of the most successful Scout work in the Los Angeles district, and Troop No. 18, as it is to be known, should be a credit to the church under their leadership. Membership in the Boy Scouts is open to boys of twelve years and over. A committee of church members headed by the minister has been formed to cooperate with the boys.

IN MEMORIAM

The names of Mr. James Foord and Mrs. W. H. Peck are placed in memoriam.

CAMP FIRE GIRLS

Mrs. J. W. Brown is assuming the duties of Guardian for the Camp Fire Girls. She is a young woman of charm and splendid qualities of character. It will be a rare privilege for any girl to acquire her Camp Fire lore under Mrs. Brown's direction. Membership in this organization is open to all girls of eleven years and over.

NEXT SUNDAY

Mr. Backus will resume charge of the regular Sunday morning services September 25th. His subject will be "Religion in Modern Literature." On this occasion we are to use for the first time the new book of songs and responsive readings which he has prepared during the summer. He will tell the story of this book, and also say some things about our order of service which he has had on his mind for a long time.

Sunday evening services will be held throughout the current season, Mr. Backus will be the regular speaker and has planned a series of addresses, setting forth in popular fashion the results of historical criticism of the Old Testament. These will be illustrated so far as possible. The series will be interrupted from time to time to make way for prominent speakers who may be available. Judge Ben Lindsey has already been scheduled for Sunday evening, October 30th.

CHURCH RECEIVES BEQUEST

Mr. James Foord, who died during the summer, has left to the church bequests to the amount of \$6,000—\$500 goes to the Woman's Alliance, \$500 to Sunset Hall and \$5,000 to the church. Disposition of the latter sum is to be determined by the minister. He also left \$1,000 to Maternity Cottage.

WORDS OF CONGRATULATION

A telegram has been received from the American Unitarian Association extending us hearty congratulations on the completion of the new building. A similar telegram has come from Mr. Carl B. Wetherell, former secretary for the Unitarian Churches of the Pacific Coast and now Principal of Proctor Academy at Andover, New Hampshire.

A letter from Dr. David Starr Jordan expresses his regret at being unable to accept our invitation to be present. Ill health is his reason for declining. He writes, "I am very sorry, for I am in full sympathy with your work."

Chief Justice William Howard Taft also writes to express his "interest in the occasion and confidence that it

means the beginning of a new period of usefulness of your church."

SALT LAKE CITY CHURCH DEDICATED

Another new church has been completed in our conference during the summer. The Unitarians of Salt Lake City are rejoicing in a splendid new Georgian edifice which was dedicated on Sunday September 4th. Rev. C. S. S. Dutton of San Francisco gave the address of the occasion. We extend to our fellow Unitarians of Salt Lake City hearty congratulations on their achievement.

LAYMEN'S LEAGUE

The September meeting of the Laymen's League will be held in the social rooms of the church, Wednesday, September 21st. Dinner will be served at 6:30 P.M. Reservations, 75 cents, must be made with the church secretary (phone DUnkirk 8248). All the men of the church are cordially invited to attend. The President, Judge E. W. Brewer, desires a large attendance so that the organization may begin its activities in the new plant with a vigor commensurate with its enlarged opportunity.

LIFE

By one great Heart, the universe is stirred;
By Its strong pulse, stars climb the dark-
ening blue;

It throbs in each fresh sunset's changing
hue,
And thrills through the low, sweet song
of every bird.

By It the plunging blood reds all men's
veins;
Joy feels that heart against his rapturous
own

And on It, Sorrow breathes her deepest
groan;
It bounds through gladnesses and deepest
pains.

Passionless beating through all Time and
Space,

Relentless, calm, majestic on Its march,
Alike, though Nature shake heaven's end-
less arch,

Or man's heart break, because of some
dead face!

'Tis felt in sunshine greening the soft sod,
In children's smiling as in mother's tears,
And, for strange comfort, through the
aching years,
Men's hungry souls have called that great
Heart, God!

—Margaret Deland.

The Los Angeles Unitarian

Vol. 3

SATURDAY, SEPTEMBER 24, 1927

No. 2

THE DEDICATION ADDRESS

Professor A. Eustace Haydon of the University of Chicago, in a magnificent address at the dedication of our new auditorium last Sunday, related how all over the world a new religion is arising today which he called "The New Humanism." His story was told against a vast background of history. He asked us to think not in terms of a single small sect of one of the religions of today, but in terms of the religious history of all peoples in all ages.

When this is done we arrive at an understanding of what happened in the past; we see that it was logical and inevitable under the existing conditions. Men had to live and religion was one of the chief methods which they developed to make this possible. In primitive times religion concerned itself exclusively with the primary needs. Men used it as a technique to secure satisfaction for hunger, sex desire, to ward off sickness and death.

As time went on man's demands increased. He was no longer satisfied with a bare existence and the spiritual values began to arise. He reached the point where it seemed preferable to him to die rather than to betray a friend, where he was ready to sacrifice life for the sake of love. Again religion was the method by means of which he sought to secure his values. The demands of the Old Testament Prophets are a case in point.

But these new demands were harder to satisfy than the old. Man did not know how to embody his ideals. The result was failure and discouragement. Most religions failed and therefore projected their ideals into another world or looked for the coming of a Messiah who by supernatural power, should realize their dream for them.

The time has now come when men are returning to the ancient quest of religion

and are seeking by a new technique to build the satisfying life on earth, to secure the values which their hearts crave. We have a greater chance to succeed than any generation of the past, because we see clearly what it is all about and because we have science at our disposal. If we will but consecrate all our energies to the task we can make the ancient dream come true.

It is hard to break with the other worldly religion of the past, but it is necessary. The new world might have been built long ago, but the Church said "No!", with the consequence that science, philosophy, education, politics, and business have successively had to disengage themselves from religion.

Our function is to gather all these vital human forces into a new synthesis in which every last individual shall have an opportunity for the full life. It can be done. We have all the material, the knowledge, the technique necessary for its accomplishment. All that is needed is the will to carry it through. The First Unitarian Church of Los Angeles is confronted with the splendid opportunity of being one of the forces that shall strengthen men's wills to this end and of building itself into the enduring structure of the greater religion that is even now arising to confer its blessings on humanity.

REALIZATION

The services of dedication on Sunday fulfilled our highest expectations. At the morning service every available seat was occupied and a large number listened to the service as it was reproduced by loud speaker in the patio. The interest manifested in the occasion was most gratifying. Without any previous arrangement twenty-seven new members

(Continued on Page 3, Col. 2)

SUNDAY, SEPTEMBER 25th.

RELIGION IN MODERN LITERATURE

Sermon by E. BURDETTE BACKUS

10:50 A.M.

DEDICATION OF COMMUNITY HOUSE

Address by HOWARD B. BARD,

8 P.M.

THIS SUNDAY

THE CHURCH SCHOOL

The Church School made a most auspicious start under the direction of Mr. Benshimol last Sunday. The attendance exceeded our highest numbers in the old school, and the interest manifested was very great. The new policy will continue and Mr. Benshimol will show another picture at the opening of the session on Sunday. Parents are urged to co-operate by having their children present so that the school may begin promptly at 10 A.M.

ADULT CLASS

Dr. Bullard will lecture at 10 A.M.

STUDY CLASS

The opening meeting of the Study Class will be held in the room above the library in the east wing of the building at 10 A.M. Miss Zenna Leshing, of Pomona College, will lead the discussion on the subject "Religion in Russia."

THE FELLOWSHIP

The Fellowship will meet in the club room at 10 A.M. General plans for the year will be discussed and George Hatfield will read portions of "Any-Man," an allegory of liberal religion by Mr. Backus.

KNX

Mr. Backus will speak over the Radio at 6:30 on the subject "The Evolution of Religion."

NEXT SUNDAY—(October 2)

At the morning service Mr. Backus will speak on "The Web of Life."

The program of dedication of the new organ will be given at a four o'clock vesper service by Mr. Amedee Tremblay, organist at St. Vincent's, assisted by the Lyric Trio.

At 8 P.M. Mr. Backus will give the first of a series of addresses on "The Higher Critics' Bible." The subject of the first lecture will be "The Story of the Higher Criticism."

FLOWERS

It is desired that a basket of flowers shall be provided for the rostrum each Sunday and the suggestion is made that members of the congregation give flowers in celebration of a birthday or in memory of some loved one. Please notify the secretary, Dunkirk 8248, not later than

Wednesday morning of your intention to furnish flowers for the coming Sunday. They should be sent to the church, 2936 West Eighth Street, prior to 10 o'clock on Sunday morning.

OPEN FORUM

Dr. Frederick W. Roman announces that the Open Forum which he is to conduct each Friday evening in our church, will begin its meetings September 23rd. The first session will be held at seven o'clock. The meetings of the Forum are open to the members of our congregation and to the general public.

NOTICES FOR THE CALENDAR

All announcements which are to appear in the Los Angeles Unitarian must be in the hands of the secretary on Monday prior to the issue in which they are to be used.

GENERAL CONFERENCE

The general conference of the American Unitarian Association will be held in Washington, D. C., beginning October 11th. Any members from our society who are able to attend are asked to notify Mr. Backus in order that they may be appointed as official delegates.

WORD OF THANKS

The Trustees desire to extend their sincere thanks to the members of the congregation for the generous response made to the appeal for funds. The contributions on Sunday exceeded \$800.00.

Thanks are also due to the following for their generous contributions of flowers last Sunday: Mrs. R. C. Gillis; Mrs. Pease; J. M. Williams and Charles E. Seaman.

COMMUNITY CHEST

Mr. Backus has been appointed to the committee on Church Co-operation in the Community Chest. The drive for funds to meet the requirements of the charitable organizations of the city will begin October 31st. The members of our church should co-operate as far as possible.

EAR PHONES

The church has been equipped with twelve ear phones for the deaf. They work perfectly and if you wish to sit where you can use one of them, please speak to the usher.

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Woman's Alliance

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Mrs. M. H. McCall.....	First Vice-President
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Church, 2936 West Eighth Street,
Dunkirk 8248.

H. M. Binford.....	Head Usher
A. J. Benson	Custodian

(Continued from Page 1, Col. 2)

came forward at the close of the service.

During the afternoon a constant procession of interested visitors inspected every part of the plant. The general verdict is that we have one of the most handsome and workable churches in the city. The harmonious effect of the main auditorium and the beauty of the patio have excited special comment.

The platform meeting in the evening was well attended, the number exceeding our average morning congregation in the old location. Everything considered, the day may well be pronounced one in which realization measured up to anticipation.

NEW MEMBERS

The following persons became members of the church on Sunday: Mrs. George Brommers, Mrs. Frank Downie, Mrs. Norah L. Breazeale, Mr. and Mrs. Girard Allen, Mrs. Lulu T. Shepard, Mrs. Fannie F. Babbitt, Arthur David Bell, James H. Bushnell. Mr. and Mrs. O. W. Orlander, Miss Gladys Firkins, Howard W. Hart, Mrs. Bessie Snider, Mrs. George H. Reynolds, Mr. Eaton F. Sleeper, Mr. Sidney M. Hequembourg, Mr. L. O. Belland, Miss Charlotte Himoe, Benjamin Irving Parkinson, C. Edward Midgard, Robert W. Morrill, Miss Ada Belle Clark, Mrs. Mina F. Clark, Mrs. Claire E. Bernhardt, Mrs. Virginia Burman.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, *a.* "Grand Chorus," ..
.....E. S. Hosmer
b. "Berceuse"
.....Alex. Guilmant
Ada Marsh Chick

Song "Comradeship."

Reading, "The Seekers," Masfield.

Words of Aspiration.

Response, "May the Words of My Mouth."
Howard Kerr

Solo, "Dawn" Frederick Stevenson
Cornelia Glover

Responsive Reading (The congregation
will please stand.)

Announcements.

Organ Offertory, "To the Rising Sun"
.....Trygve Torjussen
Ada Marsh Chick

Trio, "Lift Thine Eyes" from "Elijah"
.....Mendelssohn
Nellie Coburn Walker, Mary West,
Cornelia Glover

Address by the Minister, "Religion in
Modern Literature."

Song, "Lord of My Heart's Elation."

Benediction.

Postlude, Selected.

ORDER OF SERVICE

8:00 P.M.

Song, "Comradeship."

Solo, "Invictus"
Howard Kerr

Announcements.

Trio, "Lift Thine Eyes"...*Mendelssohn*
Nellie Coburn Walker, Mary West,
Cornelia Glover.

Offertory*Ada Marsh Chick*

Address, "The Obligation of the Church
to the World."
Rev. Howard B. Bard.

Song, "Lord of My Heart's Elation."

WORDS OF ASPIRATION

This is for us an hour of fulfilment, and our hearts carol their song of joy. We have builded a home for our spirit and now enter upon the glorious adventure of making it a house of welcome for every good thing that inspires the life of man. Here may the fearless mind that is pioneering in the quest of truth speak without reserve; here may words of prophetic wrath thunder against injustice and man's inhumanity to man; here may every creative endeavor to make life cleaner, richer, more lovely for the children of men, find its spokesman and its valiant champions; here may men and women who are weary with the struggles and defeats of life, sick from the wounds of the world and their own frailty, find the inspiration, the sympathy and fellowship that shall enable them to take up the journey with fresh courage and renewed strength; here may the strong and daring find joyous comradeship and pour forth out of the abundance of their strength; here may each one of us behold the vision of life as it should be lived round the whole earth, and go forth from these walls better able to fulfil the vision in our own lives, and to contribute to the health and growth of the beloved community of mankind.

The Los Angeles Unitarian

Vol. 3 SATURDAY, OCTOBER 1, 1927 No. 3

THE NEW SERVICE BOOK

In his address last Sunday morning Mr. Backus described the plan which he had followed in compiling the new service book which was used for the first time. He stated that it had been his endeavor to include in it all of the elements of the religion which our church is proclaiming.

First of all there are those songs and responsive readings which convey in terms of modern thought and feeling, man's sense of the mystery, the majesty, the power of the vast cosmos of which he is a child; the marvel of the story of evolution which plays such an important part in the thinking of today; the wonder of the intimate way in which man's own life is bound up with all that is.

Then comes the expression of man's estimate of himself, his realization of the dignity and worth of his own nature, his sense of the responsibility that rests upon him in his task of using the powers of his own life and of nature for the purpose of achieving the good life for which his heart yearns; he must be providence unto himself and make his purpose the controlling factor in events.

But while we believe in man, we are painfully aware of his frailty and the defects of his nature, therefore we proceed to those lines which tell of our ideals for him, the quality of character which we want him to achieve. These are represented by such words as freedom, truth, goodness, justice, happiness, beauty, love, courage, aspiration; we sing the song of ourselves as we fain would be.

Man is not an individual only; he is a social being and it is only in society that these qualities which we desire to cultivate in him can be achieved. He needs a deep sense of the shared life, to feel a loyalty to the larger groups of which he is a member. The realization of the ideal of world brotherhood depends

(Continued on Page 4, Column 2)

ORGAN DEDICATION

The new Casavant Organ which has been installed in the church will be dedicated at a vesper service Sunday afternoon at 4:00 o'clock. We are very fortunate in having secured Mr. Amedee Tremblay, the organist at St. Vincent's, for this concert. For twenty-six years before coming to Los Angeles, he played a Casavant organ. He will be assisted by the Lyric Trio. The program follows:

1. (a) Grand Jeu *Du Mage*
 (b) Gavotte *Wesley*
 (c) Prelude *Clerambault*
2. Choral in A Minor..... *Franck*
3. "The Last Night" *Clokey*
 The Lyric Trio
4. Funeral March and Song of the
 Seraphs *Guilmant*
5. (a) Tollite Hostias.....
 *Saint-Saens-Gigout*
 (b) Pastorale *Widor*
 (c) Lied des Chrysanthemes....
 Bonnet
 (d) Christmas in Sicily..... *Yon*
6. (a) "Rain" *Curran*
 (b) "Trees" *Rasbach*
 (c) "Dawn" *Curran*
 The Lyric Trio
7. (a) Menuet Francais.....
 *Amedee Tremblay*
 (b) Toccata *Amedee Tremblay*

HIGHER CRITICS' BIBLE

Mr. Backus begins his series of illustrated addresses on "The Higher Critics' Bible" Sunday night at 8:00 o'clock in the church auditorium. The fundamental difference between our conception of religion and that of orthodox Christianity, reveals itself nowhere more clearly than in our attitude towards the Bible. In this series Mr. Backus will present in popular form the results of the historical study of the Bible that have given us our present point of view.

SUNDAY, OCTOBER 2nd.

The Web of Life	.	.	.	10:50 A.M.
Organ Dedication	.	.	.	4:00 P.M.
The Higher Critics' Bible	.	.	.	8:00 P.M.

THIS SUNDAY

THE CHURCH SCHOOL—10 A.M.

The Church School will assemble at 10:00 o'clock for its study and lessons.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "Paul and his Writings."

THE STUDY CLASS—9:50 A.M.

Mrs. Vera Hueck will give her first talk of a series of four on the subject of "Russia," in the Study Club room above the library.

Mrs. Hueck left Russia in 1920 during the disorders of Soviet Russia. She has been a resident in Russia under the Czarist regime, the Revolution of March, 1917, and the Bolshevik rule. Mrs. Hueck's lectures will be a "A Brief History of Russia," this Sunday, and then in order, "Russian Literature," "Russian Art," and "Russian Social Conditions."

THE FELLOWSHIP—10 A.M.

Miss Phyllis Hunter will lead the discussion, taking as her topic "Religion and 'Who's Who,'" based on an article appearing in the August American Mercury.

KNX

Mr. Abel of the Hollywood Unitarian Society will speak over Radio KNX at 6:30 P.M.

NEXT SUNDAY—OCTOBER 9th

The American Federation of Labor is holding its convention in Los Angeles and on Sunday morning, October 9, representative delegates are to be heard in the various pulpits of the city. We are to have as our speaker Mr. Thomas McMahon of New York City. He is president of the United Textile Workers of America and is said to be one of the fine spirits of the labor movement. No more important subject confronts the people of the world today than that of the position of Labor, and our church should be packed to the doors to hear this spokesman of Labor.

At 8:00 o'clock Mr. Backus will give the second address in the series on the "Higher Critics' Bible," under the title "The Evolution of a Great Literature."

SPECIAL MEETING OF THE LAYMEN'S LEAGUE

Following the church service on Sunday morning, October 2, there will be a special meeting of the Laymen's League in the assembly hall in the Community House. This meeting is called to take action on the matter of a proposed series of lectures by Judge Ben Lindsey, and to consider the financing thereof.

FELLOWSHIP "HOUSEWARMING" OCT. 1st

On Saturday evening the Fellowship will gather for supper together and a "Housewarming" in their club rooms. This will be a sort of camp reunion, and a general get-together meeting. Young people from some of the neighboring towns are expected and all are looking forward to a most enjoyable time at the first party in their new club room.

TRUSTEES MEETING—OCTOBER 3d

The regular monthly meeting of the Board of Trustees will be held Monday evening, October 3, in the office of the church, at 8:00 P.M.

FIRST ALLIANCE MEETING— OCTOBER 6th

The first meeting of the Alliance will be held Thursday, October 6th. A 50c luncheon will be served at 12:30. The birthdays will be celebrated and Mr. Backus will give a brief review of Harold Bell Wright's book, "God and the Grocery-man."

A program has been arranged for the afternoon beginning at 2:00 o'clock. Miss Margaret Gilbert will speak on "Peace Time Activities of the Red Cross."

STUDY CLUB PARTY—OCTOBER 7th

On Friday evening, October 7, the Study Club invites all members of the congregation who are interested in the club, to be their guests at a "get-acquainted" party. Cards and music will be the diversion of the evening.

THE CHILDREN AT CHURCH

Provision has been made to take care of children during the hour of the church service. Miss Gretchen Lyon is in charge of the younger children and an additional teacher has been secured to care for the children from the ages of 7 to 12. They meet on the second floor of the Community House.

The Los Angeles Unitarian

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Boy Scouts

Mr. C. H. Webb.....	Scout Master
Mr. Curtis Walters.....	Assistant

Choir

Ada Marsh Chick....	Organist-Director
Nellie Coburn Walker.....	Soprano
Cornelia Glover	Contralto
Howard Kerr	Tenor
Julian Ginsberg	Bass
and Mixed Chorus.	

Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

E. Burdette Backus, Minister. Office hours, Mondays, Wednesdays and Fridays from 4 to 6 P.M. Other times by appointment.

Church, 2936 West Eighth Street,
DUmkirk 8248.

H. M. Binford.....Head Usher

A. J. Benson Custodian

REGISTRY OF DATES

A church calendar is kept in the office where all activities are scheduled so that there may be no conflicting dates. Any group planning a meeting of any kind is requested to consult this calendar before announcing the date.

BOY SCOUTS—TROOP No. 18

A Troop of Boy Scouts has been organized in the church and regular meetings are held each Monday evening at 7:00 o'clock at the church under the leadership of Mr. C. H. Webb. All boys of 12 years or over are eligible to membership.

SALUTATION OF THE DAWN

Look to this day—

For it is Life, the very Life of Life.

In its brief course lie all the

Realities of your existence;

The Bliss of Growth;

The Glory of Action;

The Splendor of Beauty.

For Yesterday is only a Dream,

And Tomorrow is only a Vision:

But Today well lived makes

Every Yesterday a Dream of Happiness,

Every Tomorrow a Vision of Hope.

Look well, therefore, to this Day.

From the Sanskrit.

(Words of solo of last Sunday morning.)

BENEDICTION

We sing the quest of the soul of man,

The same that he sang when his travels began,

To purge out the paltry and vain and base,

To make of our world a joyous place,

To find the true and to know its worth,

And to claim it for all as the right of their birth.

—C. H. H. Parry.

(Used last Sunday morning.)

The name of Miss Caroline Seymour was inadvertently omitted from the list of new members in last week's calendar.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, *a.* "Offertorie in G Minor"

.....Lefebure Wely

b. "Revery"

.....H. C. Banks, Jr.

Ada Marsh Chick

Song Number 10.

Reading.

Response, "May the Words of My Mouth."

Howard Kerr

Quartet, "Hymn to Music" ..Dudley Buck

Responsive Reading Number 2 (The Congregation will please stand).

Announcements.

Organ Offertory, "Stillness of Night".

.....Frederick Chubb

Ada Marsh Chick

Solo, "Pilgrim's Song" Tschaikowsky

Nellie Coburn Walker

Address by the Minister, "The Web of Life."

Song Number 61.

Benediction.

Postlude

8:00 P.M.

"The Higher Critics' Bible."

Address by the Minister.

(Continued from Page 1, Column 1)

on the idea of the unity of mankind penetrating to the realm of our feeling. This phase of religion is represented by the songs and readings that tell of the higher patriotism and of the federation of the world.

The living heart of our religion is its passion for the ideal commonwealth of man, the beloved community which has been building through the long centuries by the labor of unnumbered prophets, saints, martyrs and heroes of the common life; it is a spiritual reality which grows from more to more; we find our fullest realization in lives of loyalty to its demands. It has been the aim of the book to provide means of expression for this burning desire.

One further aspect of life is represented, namely that of comfort and help in the midst of life's tragedies and its defeats. The resources of our religion for this purpose are far greater than commonly realized as any one who will take the trouble to study certain of the songs in the collection, will find out for himself.

Mr. Backus concluded by asking the patience and co-operation of the congregation in the use of the new book. Familiarity is an important factor in the satisfaction we take in such things; only the test of time can determine the value of the collection. He also spoke of the joy which he had taken in the preparation of the material because of the revelation it had afforded him of the richness, the sweep, and the power of our religion.

Only a limited number of the books have been printed and consequently they are not for sale and the members of the congregation are requested not to take them from the church.

THE LIFE OF THE INTELLECT

It is perfectly possible for you and me to purchase intellectual peace at the price of intellectual death. The world is not without refuges of this description; nor is it wanting in persons who seek their shelter, and try to persuade others to do the same. The unstable and the weak have yielded and will yield to this persuasion, and they to whom repose is sweeter than the truth. But I would exhort you to refuse the offered shelter, and to scorn the base repose; to accept, if the choice be forced upon you, commotion before stagnation, the leap of the torrent before the stillness of the swamp.—John Tyndall from "The Belfast Address."

The Los Angeles Unitarian

Vol. 3

SATURDAY, OCTOBER 8, 1927

No. 4

A VISION

Sin is social. A man in his folly not only corrupts his own little personal and private soul. He corrupts the soul of all humanity. He weakens the whole fabric of human society. Suppose we put it in a figure of speech. Thus:

Were I a magician I would like to take every man who is today degrading the manhood that is within him—take him and spirit him away onto some high promontory overlooking the sea. I would bid him look away across the waters. And I would touch his eyes with magic wand so that the waves out there would appear to him as great waves of humanity—a sea of human faces, each wave, as it were, some man or woman or little child of his own heart, and all together, as it were, this vast sea of life we call humanity. And I would make him to see how every human life blends into every other, even as the waves blend together in the great ocean itself. Yes, and how each man, whether he will or not, does give of his life and spirit to the Life and Spirit of all mankind, even as each wave gives of its strength to the daily tides of the sea, now in times of storm, now in times of calm.

And then I would say to him in a still small voice:

"Go down, my brother, into that great sea of humanity there, and sin, if you will. Be unclean, unjust, ungenerous, if you will. Only remember that your sin, neither it nor the consequence of it, will stop with yourself alone. It will be taken up and carried abroad, wave after wave. It will reach out to your child, your friend, your neighbor, your fellow-citizen. And so on and on till the whole sea of humanity will be muddled and sullied by your passing moment of infidelity to the Most High within you. Alas, yes.

"But, ah, do you choose the nobler, happier course, resolved to forget past mistakes and follies, and to go forward

with a heart set upon living henceforth as a clean, just, high-minded, noble-hearted wave of the spirit of this earth? Be assured then that your life shall count, not merely in the little bay where your lot is cast with your own children and friends and neighbors. Nay, more than that! The influence of your life will reach out into the great ocean beyond. It will touch distant continents at last! Men and women and little children who never heard so much as your name, will still feel within them the influence of your spirit, the spirit of justice and good will in which you are even now living out your days in this, your seemingly isolated and inconsequential corner of the world."

Sin is social? Yes. But so is righteousness! FRANK C. DORAN, in "Unity."

MR. THOMAS McMAHON

Our speaker Sunday morning is Mr. Thomas McMahon, President of the United Textile Workers of America. He is from New York City and is one of the outstanding delegates at the American Federation of Labor Convention now meeting in Los Angeles. Prominent speakers representing the Federation of Labor are to be heard in various pulpits of the city on Sunday. The arrangements for Mr. McMahon to address us have been made through the courtesy of Dr. Edwin P. Ryland, General Secretary of the Church Federation of Los Angeles.

THE HIGHER CRITICS' BIBLE

"The Evolution of a Great Literature" is the subject of the address which Mr. Backus will give Sunday evening. It will be illustrated with lantern slides. This is the second in the series on The Higher Critics' Bible. The attendance at the first lecture was very gratifying, a large percentage of the audience being strangers to the church. The lecture Sunday night will be preceded by an Organ Recital to begin at 7:50 P.M. It will be given by Mr. Frank L. Anderson, organist at the Polytechnic High School.

SUNDAY, OCTOBER 9th.

Address by Mr. Thomas McMahon

10:50 A.M.

Address by E. Burdette Backus

7:50 P.M.

"The Evolution of a Great Literature"

THIS SUNDAY

THE CHURCH SCHOOL—10 A.M.

The Church School up to the present time has covered the subject, "Creation and Early Man." We shall begin this Sunday with "Early Civilization" and there will be a motion picture.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "The Synoptic Problem."

THE STUDY CLASS—9:50 A.M.

Mrs. Vera Hueck will present the second of her series of discussions on "Russia" at the Study Club next Sunday.

Mrs. Hueck left Russia in 1920 during the disorders of Soviet Russia. She is an eye-witness of the Russian Revolution of 1917 and was a resident in Russia in the days of Nicholas II.

THE FELLOWSHIP—10 A.M.

John McKinney will lead the discussion, taking as his topic "What the Orthodox Church Lacks." This will begin the study subjects for the fall meetings.

KNX

Mr. Backus will speak over Radio KNX at 6:30 P.M. on the subject "Heroes of Higher Criticism."

NEXT SUNDAY

At the morning service, at 10:50, Mr. Backus will speak on "Happiness."

"Genesis and the Higher Criticism" will be the subject of Mr. Backus' lecture in the evening, the third in the series on "The Higher Critics' Bible." The lecture will be preceded by a twenty-minute organ recital, beginning at 7:50.

CORRECTION OF DATE OF PARTY

The Study Club party which was announced in last week's calendar for Friday evening, October 7th, should have been Saturday evening, October 8th. Please bear this date in mind and plan to attend this first social function of the club. Music, cards and dancing will be the diversion of the evening.

SPANISH FIESTA—OCTOBER 11TH

The Beacon Players Association will hold its first social meeting for the season 1927-28 in the assembly hall of the Community House on Tuesday evening, October 11th, at eight o'clock. It will take the form of a Spanish Fiesta and there will be a Spanish one-act play; a Spanish singer; a Spanish dancer; and Spanish music in the patio. Spanish food will be for sale. Members are asked to bring or wear something Spanish. Plans will be outlined for the coming season. Come and bring your friends. No admission fee will be charged.

ALLIANCE MEETING, OCTOBER 13

The Alliance will meet for all day sewing on October 13. Box luncheon at 12:30, and at 1:00 o'clock the Literary Hour will be conducted.

MR. DYKSTRA AT THE FORUM

The Forum meets at 7:00 o'clock each Friday evening in the church auditorium. The first hour is devoted to a study of "The Story of Philosophy," the discussion being led by Prof. Frederick W. Roman. The second hour, from 8:00 to 9:00, is used for the presentation of subjects of popular interest, and on October 14th C. A. Dykstra will speak on "The Boulder Dam."

CADMAN CONCERT, OCTOBER 24

The Woman's Alliance is presenting Charles Wakefield Cadman, pianist, and Margaret Messer Morris, soprano, in concert in the church auditorium Monday evening, October 24th. Tickets at \$1.00, 75c and 50c are on sale at the church office, or may be obtained from members of the Alliance.

NEW MEMBERS

The following names were added to the church membership on last Sunday: Mrs. Ella F. Benshimol, Miss Winifred F. Balch, Mr. and Mrs. J. K. Kitlar, Mr. Otto Bobsein.

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Adult Class

Dr. F. D. Bullard.....	Lecturer
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Study Class

Herbert Alexander.....	President
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Fellowship

George Hatfield.....	President
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Junior Fellowship

Donald Benshimol.....	President
Charlotte Lathrop.....	Vice-President
William Luderer.....	Sec'y-Treas.

Camp Fire Girls

Mrs. J. W. Brown.....	Guardian
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Church, 2936 West Eighth Street,

DUnkirk 8248.

House Committee

D. C. Ross.....	Chairman
Mrs. R. C. Gillis	H. B. Brackett

H. M. Binford.....Head Usher

A. J. Benson.....Custodian

The following interesting table appeared in an article in The American Mercury for August under the title, "Religion and Who's Who." The authors are Professor Ellsworth Huntington of Yale and Mr. Leon F. Whitney, executive secretary of the American Eugenics Society. "Who's Who" refers to the volume published annually giving the list of the most distinguished Americans.

Who's Who per 100,000 Adherents

Name of Denomination	Men	Women
Mormons.....	11	5
United Brethren.....	3	
Lutherans.....	8	0.2
Evangelicals.....	5	
Brethren.....	7	
Reformed.....	13	0.7
Baptists.....	16	0.6
Methodists.....	18	0.6
Disciples.....	11	0.4
Christians.....	45	7
Roman Catholics.....	7	0.4
Presbyterian.....	62	4
Adventists.....	11	9.3
Congregationalists.....	115	10
Unitarians.....	1,185	103
Episcopalians.....	156	18
Friends.....	31	3
Jews.....	20	1
Universalists.....	390	21

A Unitarian woman is 250 times as likely to be in "Who's Who" as is a Roman Catholic woman, and over 30 times as likely as even a man among the United Brethren.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, *a*, "Paeon of Praise"..
.....*Roland Diggle*
 b, "Isle of Dreams"..
.....*Trygve Torjussen*
Ada Marsh Chick

Song Number 26.

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."
Howard Kerr

Quartet, "The Singers".....*A. R. Gaul*

Responsive Reading, "The Hope of
Humanity." Page 46.

(The congregation will please stand.)

Announcements.

Organ Offertory, "Tranquility"....
.....*Trygve Torjussen*
Ada Marsh Chick

Solo, "Immortality".....*Herman Lohr*
Cornelia Glover

Address by Mr. Thomas McMahon.

Song Number 54.

Benediction.

Postlude

7:50 P.M.

Organ Recital...Mr. Frank L. Anderson

Address, The Evolution of a Great
Literature.....*E. Burdette Backus*

THE HEROES OF HIGHER CRITICISM

In his address last Sunday night Mr. Backus told the story of the men to whom we are chiefly indebted for the Higher Criticism of the Bible. The foundation was laid by the famous Jewish philosopher Spinoza, whose penetrating mind saw the absurdity of attributing the first books of the Bible to Moses. In a tract published in 1670, Spinoza defined the three great aims of every future student. (1) There must be thorough linguistic knowledge. (2) There must be analysis of the writings to discover their original documents and the authors of these. (3) The aim of all study and interpretation, and the principle of it, must be a critical reconstruc-

tion of the history of the literature, the ideas, and the religion of the people. History must be the pole star of the investigator.

The next step in advance was made by a French physician, Jean Astruc. He brought to bear a mind trained in scientific method on the analysis of the Biblical literature with the result that he discovered the key which has been used by all the students since his day. He noticed that two different names were used for God—Elohim and Jehovah—and that these two names never appeared in the same passage. This led him to the conclusion that what we have is a compilation of the writings of two authors who had different vocabularies. The research of later scholars has verified his conclusion and carried it still further. It was found that there were not only two, but many writers.

The work of entangling the various documents of the Old Testament and of arranging them in proper historical sequence was done largely by a series of German scholars who lavished on the task an infinite amount of patience and care, with the result that by 1853 the literary problem of authorship was solved. Only minor problems remained and the general conclusions became universally accepted among scholars by 1878.

Outside of Germany the students of other countries made their contribution and followed the same path to the same conclusions. The difficulties they encountered, the persecution they suffered, are well illustrated in the career of Bishop Colenso. He was Bishop of Natal and his work of translating the Bible into Zulu, combined with the embarrassing questions asked by the savages, made a Higher Critic of him. He courageously published the results of his researches and brought down on himself the wrath of his fellow Bishops who deposed him for heresy. Through all his troubles he never lost his temper and appeared to much better advantage than his opponents.

The net result of the work of the Higher Critics has been to give us a genuinely historical understanding of the Bible. We can now see how "the ideas of any particular writing are related to the environment in which they grew, to the spirit of the age, to the life of the people, to the march of events, and to the kindred literary productions of other times or other lands." It has removed the Bible from the realm of theological dogma and made it a human document.

The Los Angeles Unitarian

Vol. 3

SATURDAY, OCTOBER 15, 1927

No. 5

THE EVOLUTION OF THE BIBLE

In an address illustrated by lantern slides, Mr. Backus told on Sunday night the story of the evolution of the Bible. The earliest material in it consists of fragments of ancient songs that date back to the period before the Hebrew people had learned the art of writing and perpetuated their traditions by the poems and stories that were told around the campfire or recited at public assemblies. Such a poem we have in "The Song of Deborah" given in the fifth chapter of Judges. The scholars place it in the 12th century B. C.

The earliest written portions of the Old Testament were compilations of fragments from the oral traditions. When the Hebrews learned to write, they began to put down these accounts from the past, not as a modern author would do by writing in his own words, but simply by piecing together sections of the current accounts. This process was carried out by a number of different writers in various localities and at different dates—the first being committed to writing about 850 B.C. Later editors sometimes combined the documents that came into their hands from different sources, adding now and again some words of explanation. The result is that the Old Testament books are composite, the work of many different men living often far apart from one another in time and place. Biblical scholarship has analyzed this material with very great care into its component parts.

Just as the literature of the Bible was a long time in the making—the earliest dating from 1350 B.C., and the last book in the New Testament 150 A.D.—so it was only gradually that the idea developed that these particular documents were sacred and possessed an absolute authority. The first to reach this status were the books of "The Law," or the first five books of the Old Testament. This did not take place until some time in the

fourth century B. C. Next "The Prophets" were lifted into increasing honor until by 250 B.C. they also had become "Scripture." The remaining books of the Old Testament did not achieve this honor until about 95 A.D. Likewise the books of the New Testament were only formed into an authoritative collection gradually. It was not until the Council of Trent in 1546 A.D. that the Roman Church definitely decided what books were and what were not to be included in the Bible. The Protestant world has never had an authoritative decision on this point.

It would be natural to expect that in a literature which was produced over a period of fifteen centuries, from 1350

(Continued on Page 4, Column 2)

HAPPINESS

The address Sunday morning will be a description of happiness in terms of psychology, a consideration of the conditions that are essential to its attainment and an appraisal of the place it should have in our lives.

BABEL AND BIBLE

The address Sunday night will show the origin of the creation myth, the story of the flood, and the tower of Babel as they appear in the early chapters of Genesis. The lecture will be illustrated by slides showing pictures of the inscriptions antedating the Bible by many centuries which contain the originals of these myths. A brief account will also be given of the glories of civilization in ancient Mesopotamia.

Mr. Paul G. Hanft, who is to give the organ recital on Sunday night preceding the address, is Dean of the Los Angeles Conservatory, and also organist and choirmaster at St. James Church. His program appears in the order of service.

SUNDAY, OCTOBER 16th.

"Happiness" address by Mr. Backus	.	.	10:50 A.M.
"Babel and Bible" Illustrated Lecture	.	.	7:50 P.M.

THIS SUNDAY

THE CHURCH SCHOOL—10 A.M.

The attendance at the Church School has been most gratifying. The program for October 16 will include the election of officers and a review of the work of the first month: The Origin of Man; Early Man; The Religion of Egypt. All young people who can sing, dance, recite or entertain in any way are urged to give their names to Mr. Benshimol.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "Johanine Literature."

THE STUDY CLASS—9:50 A.M.

Mrs. Vera Hueck will deliver the third talk of her series on "Russia" in the Alliance room at the south end of the patio. Mrs. Hueck's topic will be "Russian Art." The Study Club invites all persons of college age and above as its guests.

THE FELLOWSHIP—10 A.M.

Edward Bode will lead the discussion on the topic, "Liberalism in Modern Literature."

KNX

Mr. Abel of the Hollywood Unitarian Society will speak over Radio KNX at 10 P.M.

NEXT SUNDAY

OCTOBER 23rd

"Religion in the Making" will be the subject of the address at the morning service. It will be the thoughts provoked by the reading of Alfred North Whitehead's volume of that title.

In the evening Mr. Backus will give the fourth illustrated address in the series on "The Higher Critics' Bible." The subject will be "The Ten Commandments and the Higher Criticism."

HAVE YOU MOVED?

Please keep the secretary informed of your correct address and phone number in order that the church files may be up to date. Newcomers are asked to fill out information cards giving the necessary data.

LAYMEN'S LEAGUE DINNER OCTOBER 19TH

The October meeting of the Laymen's League will be held Wednesday evening, October 19th. Dinner will be served at 6:30 P.M. Mr. A. Plotkin, who since 1920 has been successively representative of the Amalgamated Textile Workers member of the Executive Committee of the Federated Shop Crafts of California, Pacific Coast representative of the Amalgamated Clothing Workers and of the International Ladies' Garment Workers, will be the speaker. His subject will be, "Labor as a Social Force." Reservations for dinner at 75c per plate *must* be made at the church office (Dunkirk 8248) on or before Monday, October 17th. All men of the congregation are invited to attend, provided they make reservations.

Members are reminded of the vote of the Chapter at the last regular meeting, namely, that each present member be requested to add to our membership one additional member before the next meeting.

ALLIANCE LUNCHEON—OCTOBER 20TH

At the Woman's Alliance Luncheon on October 20, Dr. Meredith Smith, President of the Progressive School of Los Angeles, will be the speaker. The luncheon will be served at 12:30 and the usual charge of 50c will be made.

At 2:00 o'clock the business meeting will be held, and at 2:30 a program will be given when Lillian C. Ford will speak on "Books I Have Reviewed."

A WORD FROM THE MINISTER

We have a great church plant; we want to do significant things in it. The only way in which we can maintain the high standard that should be ours is by the co-operation of all our friends. We must not leave a few people to do all the work.

The Cadman Concert is a case in point. The Woman's Alliance is presenting Charles Wakefield Cadman, pianist, and Margaret Messer Morris, soprano, in a concert in the church auditorium Monday evening, October 24th. Every seat should be taken. They will be if the women in charge have your assistance in disposing of the tickets to yourself and your friends. We are on trial. Can we do big things? The answer is in your hands.

The Los Angeles Unitarian

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H. M. Binford.....	Head Usher
A. J. Benson	Custodian

A WORD TO VISITORS

Are you new to our church? If so we want you to feel at home. We have a continual procession of visitors from all parts of the country and we are always glad to bid them welcome. If you are living in the city and desire to receive the announcements of the church we will be pleased to put your name on the mailing list if you will sign one of the "Information Cards" which you will find in the book racks. The minister remains at the front of the church following the services and is always happy to greet visitors.

MEMBERSHIP

This church has no creed. Membership in it does not involve commital to set doctrines. Our fellowship is one of freedom in the search for truth and of good will and service to men. Anyone in sympathy with our general purpose is invited to join. Membership cards may be secured of the secretary in the vestibule. Invitation to membership is given at frequent intervals at the close of the morning service. It is not necessary to sign a card in advance before responding to this invitation. The service of joining is informal, consisting simply of a brief statement by the minister of the spirit of the church and a welcome extended by him on behalf of the congregation to the new members.

PICTURES OF THE CHURCH

Two splendid pictures of the church have been taken, one showing the entire building and the other taken in the patio. These are on sale at 50 cents each; orders may be left with the secretary.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, a. "Largo," from
The New World
Symphony *Dvorak*
b. "Mountain Idyle"
..... *Schminke*
Ada Marsh Chick

Song Number 57.

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."
Howard Kerr

Quartet, "The Lost Chord" *Sullivan*

Responsive Reading, "Cheerfulness"
Page 47.

(The congregation will please stand.)
Announcements.

Offertory, "Meditation" *E. d'Evry*
Ada Marsh Chick

Solo, "Be Strong" ... *Frances Porter Ross*
Howard Kerr

Address by the Minister, "Happiness."

Song Number 21.

Benediction.

Postlude

7:50 P.M.

Organ Recital *Mr. Paul G. Hanft*

1. Miniature Suite *Rogers*
 - (a) Prelude
 - (b) Intermezzo
 - (c) Pastorale
 - (d) Toccata
2. Echo Bells *Brewer*
3. Adagio from Sonata Romantica
..... *Yon*
4. Concert Prelude *Kramer*
5. In Moonlight *Kinder*

Address, "Babel and Bible."
E. Burdette Backus

GRATIFYING ATTENDANCE

The attendance at the services since we have entered the new church shows a gratifying increase over our average for the last year. At the morning services the average has been approximately 640 and at the evening service slightly in excess of 300. A large portion of those attending in the evening are strangers.

CALLED MEETING

A special meeting of the members of the church has been called by order of the Board of Trustees to be held Sunday,

October 16th, at 12:15 P.M. following the morning service for the purpose of authorizing a loan to meet a payment now due on the organ and to take care of certain other obligations incurred in building the new plant.

LABOR SPEAKER DISAPPOINTS

Mr. Thomas McMahon who had been scheduled to speak last Sunday morning as a representative of the American Federation of Labor failed to appear and Mr. Backus had to substitute for him at the last moment. No explanation of his failure to come has been given.

PULPIT FLOWERS

The flowers on October 2nd were furnished by Mrs. Goff. Those on October 9th by Mrs. Slocum, who was married, following the morning service, to Mr. S. O. Willard.

The flowers on October 16th are in loving memory of Mrs. Adelaide Hastings Wood.

(Continued from Page 1, Col. 2)

B. C. to 150 A. D. we would find decided changes of ideas, and this proves to be the case. There has been a distinct evolution of ideas in the Bible. The thought of God changes from that of a man-like being who is simply one among the many gods of antiquity, to the remote Spirit who is the Creator of all things. His moral character undergoes a similar transformation; in the early centuries he is cruel, vindictive, vengeful; in the later he has become a God of justice and mercy.

In concluding his address Mr. Backus stressed the fact that in the story of the evolution of Biblical literature we have clear evidence of the change which is perpetually taking place in all life. The orthodox type of mind refuses to grasp this essential truth. It seeks to define truth in absolute terms that shall be good for all time; it seeks to make the revelation of the past binding on the present and the future. That way lies disaster and the conception of a revealed body of truth has done more harm than good in the world. The more promising way is the one which accepts the fact of change and growth in the world and conceives of truth as living, vital, changing to meet new requirements. Here we have the fundamental distinction between the orthodox and liberal mind. The latter is the more fruitful because it is nearer to the character of the world in which we live.

The Los Angeles Unitarian

Vol. 3 SATURDAY, OCTOBER 22, 1927 No. 6

THE MYTHS OF GENESIS

In the address of Sunday night Mr. Backus gave an account of the manner in which the knowledge of the ancient Babylonian language was recovered in modern times. It was in 1847 that Sir Henry Rawlinson, British soldier and scholar, gave to the world the results of his study of the tri-lingual inscription of Darius on the mountain side of Behistun. The inscription gave an account in Persian, Babylonian, and Susian of the achievements of this ancient conqueror. The pride that led him to have the inscription made in the three principal languages of his day has been the means of unlocking the history and literature of ancient Babylon for us.

The pictures thrown on the screen revealed something of the glory of the city in its day of greatest splendor. The wall which surrounded it was one of the seven wonders of the ancient world. According to Herodotus (Greek historian 450 B.C.), the wall was 335 feet high, 82 feet wide at the top, and 56 miles long. It was built entirely of brick. Within this wall were the magnificent temples and palaces towering up into the sky, beautiful in the simplicity and dignity of their architecture and rich in color; here also were the homes of the teeming population, and the cultivated areas to provide them with food in time of siege.

The writing of these people was done on little clay tablets by making impressions with a sharp stick before the tablet dried. Thousands of these have sur-

vived in the sand-buried ruins, and together with inscriptions on monuments give us our knowledge of Babylonian history and thought. The startling discovery has been made that in this body of literature we have many of the stories that appear in the first book of our Bible, and we know that the Babylonian accounts are centuries older than the Hebrew.

(Continued on Page 4, Column 2)

CHURCH DINNER

Thursday evening, October 27th, we shall have the first church dinner in our new building. The occasion is under the direction of the Trustees and is for our entire church family. We will sit down to dinner at 6:30. Reservations, at 75 cents a plate, must be made at the church office, DUnkirk 8248, prior to Wednesday noon. Tickets will be on sale Sunday at both services.

Over fifty new members have joined the church within the past few weeks and the Trustees desire that the older members should avail themselves of this opportunity to meet and know those who have recently come into our family. To provide such fellowship is a large part of our reason for existence as an institution.

There will be a short program of speaking, and at 8:00 P.M. the Sutro-Seyler School of Music and Dance will provide us with a program of musical numbers by courtesy of Mrs. Sutro, who is a member of our congregation.

SUNDAY, OCTOBER 23rd.

"Religion in the Making"	10:50 A.M.
"The Decalogue and Higher Criticism"	7:50 P.M.

THIS SUNDAY

THE CHURCH SCHOOL—10 A.M.

On Sunday, October 23rd, the Church School subject will be "Babylon and the Bible." A film will be shown.

On Sunday, October 30th, after the Church School period there will be a social hour. A program will be offered by representatives of each group. It is hoped that all members will be present.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "The Prophetic Gnosis."

THE STUDY CLASS—9:50 A.M.

Mrs. Vera Hueck will conclude her series of lectures on "Russia" at the Study Club in the Woman's Alliance room next Sunday. Her topic will be "Social Customs in Russia." All men and women above college age are invited.

THE FELLOWSHIP—10 A.M.

The discussion will be led by George Hatfield, who will take for his topic, "What Can a Man Believe?" using an article by Bruce Barton as a basis for the discussion.

KNX

Mr. Backus speaks over KNX at 6:30 P.M. giving his address on "The Evolution of a Great Literature."

NEXT SUNDAY

OCTOBER 30TH

This date has been selected as Community Chest Sunday by the churches of the city. Mr. Backus will speak on the work of the Community Chest under the title of "The Better Samaritan."

The lecture on "The Higher Critics' Bible" in the evening will deal with the Book of Leviticus, describing the relation of the Hebrew Laws to Primitive Tabu.

CAMP FIRE GIRLS, OCT. 21

The Camp Fire Girls will hold their regular meeting at the church on Friday afternoon at 4:00 o'clock, October 21st.

FELLOWSHIP PARTY, OCT. 22

The Fellowship will have a Hard Time Party and Dance in the Community House on Saturday evening, October 22nd at 8:30. All young people of the church are invited. Admission is 75c a couple or 50c a person. A genuine Hallowe'en program of games and stunts is promised.

CADMAN-MORRIS CONCERT, OCT. 24

Your attention is again called to the concert on Monday evening, October 24th, at which time the Woman's Alliance will present Charles Wakefield Cadman, pianist, and Margaret Messer Morris, soprano, in a program which promises to be most entertaining. Tickets will be on sale Sunday morning after the services, or they can be obtained from members of the Alliance.

Those having tickets out for sale are requested to turn them in by Sunday.

ALLIANCE—OCTOBER 27.

The women of the Alliance will meet on Thursday, October 27th, for sewing. Box luncheon at 12:30 and at 1:00 o'clock the usual literary hour will be conducted.

NEW MEMBERS

The following names were added to the church membership last Sunday morning: Mrs. May Crane, Miss Alice Coomer, Miss Claire Nolte and Mr. Alfred Benshimol.

BOY SCOUTS CHANGE THEIR DATE

The Boy Scouts have changed the time of their regular meetings from Monday night to Thursday night of each week.

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A. J. Benson	Custodian

WORDS OF ASPIRATION

We pilgrims on life's highway have paused for a moment in our journey that we may, in the comradeship of this home, take account of the richness that has been ours by the way. We have known joy of flaming sunset and starlit night; the lure of beauty in flower, the rapture of the birds in song; we have known the thrill of growth, the exhilaration of struggle, the blessing of a hand placed in ours to help us in our defeat, the happiness of lending aid to some weaker one. We have known the thrill of knowledge that leaps out among the stars and penetrates the secret of the atom. We have known the challenge of the right, the just; we have felt the surge of strength that has risen from unsuspected depths of our own being as we have triumphed over adverse circumstances, sorrow, and defeat, and with our spirits might have become makers of destiny. Oh, as we resume our pilgrimage, as we take up once more the road of life, let it be with the joyous sense that all good things are ours, with the burning hope that on our way through the trackless future we shall win yet greater treasures for ourselves and the vast company that journeys by our side and shall long continue when our march is done.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, a. "Fanfare" ..Lemmens
b. "Le Cygne"....

.....Saint-Saens

Ada Marsh Chick

Song Number 19.

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."
Howard Kerr

Quartet, "Break, Break, Break"....
.....Neidlinger

Responsive Reading, "Aspiration,"

Page 46.

Announcements.

Offertory, "Meditation" Frysinger
Ada Marsh Chick

Solo, "The Human Touch".....
.....George B. Newin
Nellie Coburn Walker

Address by the Minister, "Religion in
the Making."

Song Number 41.

Benediction.

Postlude.

7:50 P.M.

Organ Recital Glyn Smith

Address, "The Decalogue and the Higher
Criticism."
E. Burdette Backus

NOTE

The Board of Trustees wishes to inform the members of the congregation that owing to the heavy program of work which the minister is undertaking, it will be impossible for him to make many calls. He is always glad to go where there is special need of his service, but must confine his visits to such special calls. He may always be seen during his office hours at the church or by appointment.

ORGANIST FOR SUNDAY NIGHT

The organ recital on Sunday night preceding the lecture will be given by Glyn Smith, a blind boy who has shown a remarkable genius for organ playing. He has received his training in the organ department of the Polytechnic High School.

(Continued from Page 1, Col. 2)

We have a Babylonian poem that tells of the creation of the world and of man in much the same manner that Genesis tells it, and we are certain that it antedates the Genesis account by nearly 1500 years. The scholars are forced to the conclusion that the Hebrew writers were familiar with the Babylonian story and that they worked it over according to their own theology, eliminating the cruder mythological elements and making it conform to the monotheism at which the Hebrews had arrived by 500 B.C. when the first chapter of Genesis was written.

In similar fashion we have discovered the stories of the fall of man, and the flood in Babylonian literature, and we are confident that it was the ancient temple-tower of Babylon that provided the material for the story of the tower of Babel. Such stories can be adequately understood and properly estimated only as we see them, not as divine revelations, but as the speculations of a primitive and ill-informed people in answer to the questions that naturally thrust themselves upon the mind of man. To seek to make the answers given by the Babylonians of 4000 years ago binding on the mind of today is preposterous. No less preposterous is it to make the Hebrew variant of the Babylonian myth into the law of the land.

We will best serve the cause of truth and the progress of humanity by emancipating ourselves wholly from the conception that there is a special sanctity about the Bible. Nothing is at last sacred but what is true.

The Los Angeles Unitarian

Vol. 3 SATURDAY, OCTOBER 29, 1927 No. 7

THE TEN COMMANDMENTS

In the illustrated lecture of Sunday night Mr. Backus gave the results of the Higher Critics' study of the book of Exodus. The story of Moses leading the children of Israel out of Egypt finds no confirmation in Egyptian history, which knows nothing of any Joseph in Egypt, nothing of the enslavement and oppression of the Hebrews, nothing of an Exodus. This would be remarkable if the events were as they are described in the Bible.

The scholars are driven to the conclusion that what we have in the Exodus account is the natural exaggeration of later times in looking back on events in the tribal history; that probably a small band of these people was for a period enslaved in the outer reaches of Egypt and that under the inspiration of a religious leader they made their escape, and that a religious epoch dated from that event, but that it was too insignificant to be recorded in Egyptian history.

Our interest centers chiefly in the laws which Jehovah is purported to have given to Moses for the guidance of the people. In the 20th chapter of Exodus, beginning at the 22nd verse and continuing into the 23rd chapter, we have what is known as "The Book of the Covenant." This is an early legal code. There seems to be a definite connection between this document and the code of laws established by King Hammurabi, who ruled in Babylon 2100 B.C. This code was not known to scholars until 1901 when a monument con-

taining it in its entirety was discovered by French archeologists at Susa. The careful comparison of this Babylonian code with the Hebrew reveals the fact that out of thirty-two ordinances of the Book of the Covenant, twenty-one are in accord with the Babylonian, most of them being practically identical. "The Hammurabi code must have been the immedi-

(Continued on Page 4, Column 2)

CONTEMPORARY IDEAS OF GOD

A volume of sermons has been issued recently under the editorship of Joseph Fort Newton. The title is "My Idea of God." Prominent clergymen representing all the most important religious groups in the country have contributed sermons on this subject.

Mr. Backus begins next Sunday, November 6th, a series of four addresses on this book. In the first he will deal with the orthodox idea of God presented by the Catholic and Protestant preachers; in the second the Christian Scientist concept of God; in the third the Modernist God; in the fourth the Humanist position.

"Today there is but one religious dogma in debate: What do you mean by God? And in this respect today is like all the yesterdays. This is the fundamental religious dogma." So says Professor Whitehead in his book, "Religion in the Making," reviewed by Mr. Backus last Sunday. The series will give you plenty to think about.

SUNDAY, OCTOBER 30th.

The Better Samaritan
Hebrew Law and Tabu

10:50 A.M.
7:50 P.M.

Mr. Backus speaks at both hours.

THIS SUNDAY

THE CHURCH SCHOOL—10 A.M.

The subject for the Church School on Sunday, October 30th, will be "Brahmanism." A social hour will be held from eleven to twelve at which time there will be a program including a motion picture. Refreshments will be served.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "The Historicity of Jesus: Did He Ever Exist?"

THE STUDY CLASS—9:50 A.M.

Attorney Arthur E. Briggs, of our own church, will address the Study Club on the topic "Church and State in Mexico."

Following the Russian series by Miss Zenna Leshing and Mrs. Vera Hueck, the Study Club will enter into a series of discussions on our nearest Latin neighbor. All persons of college age and over are extended the welcome of the Club.

THE FELLOWSHIP—10 A.M.

Andrew Marrin will be the speaker and will take for his subject "Believe and Swallow"—a discussion of orthodox religion that youth is supposed to follow.

KNX

Dr. Bullard will deliver his lecture on "Humanism" over KNX at 6:30 P.M.

THE IMMORALITY OF THE BIBLE

The series on "The Higher Critics' Bible" will be continued Sunday night, November 6th, with a lecture on the subject given above, inspired by the text, Numbers 31: 17 and 18.

CHANGE IN TELEPHONE NUMBER

The telephone number of the church has been changed to DUnkirk 4683.

MEMBERSHIP

The church membership book is kept at the Secretary's desk in the vestibule except on those Sundays when there is a public reception of members. Those who do not care for the public reception into the church are invited to add their names to the membership roll at any time they desire to do so. The following have signed since the last published list: Jean Williams, M.D. and Mrs. Elizabeth M. Cohen.

IN MEMORIAM

Cornelia Gleason Pease died October 20th.

PULPIT FLOWERS

The flowers on October 23rd were in memory of Mrs. Cornelia Gleason Pease. The flowers on October 30th are in memory of Miss Cordelia Kirkland.

ALLIANCE BIRTHDAY LUNCHEON, NOV. 3

The women of the Alliance will meet for luncheon at 12:30 on Thursday, November 3rd. The November birthdays will be celebrated. The luncheon speaker will be Mrs. William Baurhyte. At 2 o'clock the regular business meeting will be held in the Alliance room after which Mrs. John Urquhart will speak on "Pushing Back the Horizon."

ALLIANCE CARD PARTY, NOVEMBER 4TH

The Alliance will sponsor a card party in the Community House on Friday evening November 4th. All members of the congregation are invited. Tickets are 50c and you are asked to reserve your tickets as soon as possible. Refreshments will be served.

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A. J. Benson.....	Custodian

THE DEBT

Because the years are few, I must be glad;

Because the silence is so near, I sing;

'Twere ill to quit an inn where I have had
Such bounteous fare, nor pay my reckon-
ing.

I would not, from some gleaming parapet
Of Sirius or Vega, bend my gaze

On a remembered sparkle and regret

That from it thanklessly I went my ways
Up through the starry colonnades, nor
found

Violets in any Paradise more blue

Than those that blossomed on my own
waste ground,

Nor vespers sweeter than the robins knew.

Though Earth be but an outpost of
delight,

Heaven's wild frontier by tragedy beset,

Only a Shakespeare may her gifts requite,

Only a happy Raphael pay his debt.

Yet I—to whom even as to those are
given

Cascading foam, emblazoned butterflies,
The moon's pearl chariot through the
massed clouds driven,

And the divinity of loving eyes—

Would make my peace now with mine
hostess Earth,

Give and take pardon for all brief annoy,
And toss her, far beneath my lodging's
worth,

Poor that I am, a coin of golden joy.

—Katherine Lee Bates.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, *a. Impromptu No. 2...*
.....*Coleridge Taylor*
b. "Berceuse"
.....*A. Guilmant*
Ada Marsh Chick

Song, "The Noble Host"—Number 34.

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."
Howard Kerr

Quartet, "Farewell to the Forest"....
.....*Mendelssohn*

Responsive Reading, "Old Testament
Prophets," Page 42.

Announcements.

Offertory, "A Song of Gratitude"...
.....*Rossiter Cole*
Ada Marsh Chick

Solo, "The House by the Side of the
Road"*Kenneth Clark*
Howard Kerr

Address by the Minister, "The Better
Samaritan."

Song, "Who is Thy Neighbor?"—
Number 42.

Benediction.

Postlude.

7:50 P.M.

Organ Recital....Mrs. Ada Marsh Chick
*a. Chanson**Friml*
*b. Fackeltanz**Meyerbeer*
*c. Indian Wail**A. Dvorak*
*d. Preludium**Harvey Gaul*

Offertory, "Melodie"*Friml*

Address, "The Book of Leviticus."
E. Burdette Backus

(Continued from Page 1, Col. 2)

ate or remote progenitor of the Hebrew legal system."

Mr. Backus concluded with a discussion of the Ten Commandments, pointing out that in their earliest form (Exodus 34) they are concerned with ritual requirements only and that the moral commands come in the later documents. While these moral commands are the minimum requirements for any stable society, it is obvious that they are not in themselves sufficient to secure any considerable degree of civilization. They are only a starting point. This is apparent when we consider the character of the society in which they were promulgated. The law of blood revenge was in effect, requiring the nearest of kin to avenge murder by taking the life of the assassin. The commandment "Thou shalt not kill" was not a prohibition of this. Human slavery existed unquestioned and there is nothing in the Ten Commandments to protest against it. The status of woman was relatively low; she was regarded as in nearly, if not quite, the same category as property. Polygamy was the custom of the time.

It is obvious that in morality as in the rest of life, we have had a gradual evolution and centuries of experience were required before the positive requirements of justice, mercy, truth-telling, were added to the negative requirements of the Ten Commandments.

New occasions teach new duties,
Time makes ancient good uncouth.
They must upwards still and onward
Who would keep abreast of truth.

HAVE YOU MOVED?

Please keep the secretary informed of your correct address and phone number in order that the church files may be up to date. Newcomers are asked to fill out information cards giving the necessary data.

The Los Angeles Unitarian

THE COMMUNITY CHEST

Mr. Backus described in the address of last Sunday morning his visit to a number of the agencies included in the Community Chest which is now conducting its campaign for funds for the current year. He found them well conducted, rendering an important service, and for the most part dominated by the modern conception that the purpose of charity is to restore the recipient to society as a useful member. Care is taken to avoid giving to those who have no just claim, and the people are encouraged to help themselves as far as possible.

The Community Chest is the right idea. It raises the standard of the work that is done; it eliminates much of the waste that is involved where each organization seeks to raise its own funds; and by uniting 150 appeals in one, it avoids the annoyance of repeated demands for money.

Some of the objections urged against the Chest are, perhaps, valid. Certain of the agencies that are included seem to some of us to have little claim to be considered as charitable organizations meriting the public support. It is unfortunate also that the Chest is not all-inclusive, that some worthy charitable agencies find it to their advantage to remain outside. But the Chest is the best means so far devised for dealing with the problem of ministering to the needs of the poor and poverty-stricken and as such it merits our support. Some of the criticisms of it are superficial and without much foundation in fact.

The following is the report of the way in which the money was allotted last year:

Non-sectarian Institutions	43. %
Agencies under Protestant	
auspices	23.6%
Agencies under Jewish auspices	16. %
Agencies under Catholic	
auspices	12.4%
Campaign Administration	 5. %

We can not let little children suffer pain when it is in our power to give them relief; we can not let men go hungry and without shelter; we can not permit the aged to want for the necessities of life. All this charitable work is necessary and must be done. Yet we dare not be satisfied simply to end our efforts with charity. We must recognize that charity is simply the effort to bind up the wounds of the stricken on the field of battle. That is an important humanitarian work, but it is more important to stop the battle.

Any analysis of poverty or social failure of any kind brings us immediately to the realization that it is intimately linked up with our economic order. Unemployment, inadequate wages, unwholesome conditions of work, and a whole host of kindred social causes confront us the moment that we start to find out why such and such an individual has fallen by the way. We must not be content to deal simply with results, but must have the daring to go back to causes. A large portion of this human wreckage is un-

(Continued on Page 4, Column 2)

SUNDAY, NOVEMBER 6th, 1927

Contemporary Ideas of God	-	-	-	10:50 A.M.
The Immorality of the Bible	-	-	-	7:50 P.M.
Mr. Backus Speaks at both hours.				

THIS SUNDAY

THE CHURCH SCHOOL—10 A.M.

The subject for the Church School on Sunday morning, November 6th, will be "The Religions of China." A motion picture of India will be shown. The attendance at last Sunday's assembly was 62.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "Jesus the Man."

STUDY CLASS "MEXICO"—9:50 A.M.

Dr. A. F. Pradeau, of the Dental College of the University of Southern California, will give views on Mexico, following sixteen years of residence in the Southern Republic.

Dr. Pradeau, a native of France, has a Latin's liberal view of prevailing conditions south of the Rio Grande. This lecture is the second of a series on "Mexico".

THE FELLOWSHIP—10 A.M.

Rand Mills will speak on "Limiting Toleration"—a discussion of modern religious organizations which are trying to legislate belief.

KNX

Theodore Curtis Abel of the Hollywood Unitarian Society will speak over radio KNX at 6:30 P.M.

NEXT SUNDAY

NEXT SUNDAY, NOVEMBER 13TH

"The Christian Science Idea of God" is the subject of the second address in the present series on "Contemporary Ideas of God." It will be given next Sunday morning.

In the evening Mr. Backus will continue the series on "The Higher Critics' Bible" with an address on "The First Bible."

ALLIANCE CARD PARTY— NOVEMBER 4TH

All the members of the congregation are most cordially invited to attend the card party on Friday evening, November 4th, sponsored by the Woman's Alliance. Tickets are 50c and are available at the church office. Reservations may be made by telephone if you are unable to get your ticket before that evening. Refreshments will be served during the evening.

TRUSTEES' MEETING—

NOVEMBER 7TH

The regular monthly meeting of the Board of Trustees will be held Monday evening, November 7th, in the office of the church at 8 o'clock. A full representation is desired.

LAYMEN'S LEAGUE DINNER

—NOVEMBER 9TH

The November meeting of the Laymen's League will be held at the church Wednesday evening, November 9th. Dinner will be served at 6:30.

The chapter will be entertained by Alfred Benshimol, Principal of the Polytechnic Special Day and Evening School of Los Angeles, who will give "Dialect" readings.

Members are reminded of the vote recently passed requesting each present member to add one additional member to the roll—an easy task if only slight effort be made. Reservations for the dinner at 75c per plate must be made with the church secretary. Telephone DUnkirk 4683, on or before Tuesday, November 7th.

ALLIANCE MEETING—

NOVEMBER 10TH

The Alliance will meet on Thursday, November 10th, for sewing. A box luncheon will be served at 12:30, after which the Literary Hour will be conducted.

The Los Angeles Unitarian

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Dr. F. D. Bullard.....	Lecturer
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Study Class

Herbert Alexander	President
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Fellowship

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and Mixed Chorus.	

E. Burdette Backus, Minister. Office hours, Mondays, Wednesdays and Fridays from 4 to 6 P.M. Other times by appointment.

Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

Church, 2936 West Eighth Street,
Dunkirk 4683

House Committee

D. C. Ross.....	Chairman
Mrs. R. C. Gillis	H. B. Brackett
H. M. Binford.....	Head Usher
A. J. Benson	Custodian

RUMMAGE SALE

The women of the Alliance are to hold a rummage sale early in November. Anyone having articles suitable for such a sale are invited to bring them to the church so that they may be taken to the room down town provided for their disposal.

STUDY CLUB PARTY—

NOVEMBER 18TH

The Study Club is sponsoring a formal party on November 18th to which all members of the congregation are invited. Dancing and cards will be the diversion of the evening. Members of the club hope that you will reserve the date and plan to take part in the evening's entertainment.

NEW MEMBERS

Mr. A. Wade, 465 N. Lake Street;
Miss Zenna Leshing, 4541 Melbourne;
Mr. Alfred G. Sprenger, 530 S. Hewitt,
have become members of the church.

GUEST ORGANIST

The guest organist for Sunday night, November 6th, is Mrs. Martha Bennett Miller, who is a sister of one of our well-known Unitarian ministers, Rev. F. M. Bennett. It was under Mr. Bennett's ministry that Mrs. Backus came into the Unitarian Church.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, *a. "March in D*

Major *Guilmant*

b. "Idylle" . . . Dudley Buck

Ada Marsh Chick

Song, "The Spacious Firmament On High", Number 1.

Reading.

Words of Aspiration.

Response, "The Human Prayer"

(words by Mangasarian)..*Del Riego*

Howard Kerr

Quartet, "A Call to Worship"*J. H. Rogers*

Responsive Reading, "Truth", Page 40.

Announcements.

Offertory, "Andantino in C".....

.....*Edwin H. Lenare*

Ada Marsh Chick

Solo, "Trees" *Rashbach*

Julian Ginsberg

Address by the Minister,

"Contemporary Ideas of God."

Song, "I Would be True", Number 28.

Benediction.

Postlude.

7:50 P.M.

Organ Recital.....

.....*Mrs. Martha Bennett Miller*

a. March Religieuse.....Guilmant

b. Berceuse Spinney

c. Alpine Pastoral.....Flaglet

d. Toccata Bach

Offertory, Canzonetta.....*Frysinger*

Postlude, Largo*Handel*

FINANCIAL

The Treasurer is in urgent need of funds to meet the current expenses and generous contributions are solicited.

NOTES

Rev. Howard B. Bard was the speaker for the second hour at the Forum last Friday night. He told of the work of the Forum in San Diego, of which he has long been the Director. It is one of the most successful Forums in the country.

Mr. Backus gave the address at the Charter Members' luncheon in the new Ebell Club House on Monday.

PICTURES OF THE CHURCH

Two splendid pictures of the church have been taken, one showing the entire building and the other taken in the patio. These are on sale at 50 cents each; orders may be left with the secretary.

Strong souls within the present live,
The future veiled, the past forgot;
Grasping what is, with hands of steel,
They bend what shall be, to their will;
And, blind alike to doubt and dread,
The End, for which they are, fulfil.

—Goethe.

(Continued from Page 1, Col. 2)

necessary and could be avoided by wiser ordering of industry, by better educational methods, by better understanding of the biological and psychological factors. We need not expect any sudden transformation of society, but we should be everlastingly at the task of ordering it on more intelligent and humane lines.

The Good Samaritan is he who ministers to the needs of the stricken of the spontaneous sympathy of his heart. The Better Samaritan is he who brings not alone immediate relief, but seeks by intelligent study of all the factors involved to restore the victim to his proper place in society. The Best Samaritan is he who in the prophetic spirit undertakes the thankless task of moulding the social order nearer the heart's desire.

The Los Angeles Unitarian

Vol. 3

SATURDAY, NOVEMBER 12, 1927

No. 9

THE RADIO MAIL-BAG

The Church Office has received hosts of interesting letters telling of the value of our use of the Radio. The following extracts have been taken from recent communications; they have been selected to represent the wide variety of appeals that the addresses have:

NEIGHBORS "LISTEN IN"

"I enjoy these talks very much and often invite neighbors and friends to listen to them. Am on your mailing list and expect to join you at any early date."

OLD TIME MEMBER

"I enclose check for \$5.00 which my wife has requested me to send you. She was a member in Dr. Fay's time (when the Church was first organized). She is now almost totally blind but takes a great interest in the addresses of Mr. Backus and Mr. Abel over the Radio."

REQUEST TO CONTINUE

"There have been weeks when we hardly tuned in our Radio except for your Sunday evening addresses. We sincerely hope you will not discontinue them."

PRESIDENT OF BUSINESS HOUSE WRITES

"Only heard the last few minutes of it but before knowing who was broadcasting recognized it as being the only sensible thing that had been on the Radio since last Sunday's Unitarian lecture. . . I happen to know quite a few men, none church-goers, who make it a point to be home Sunday nights especially to hear you and Dr. Abel. Do keep it up!"

ONE TIME METHODIST

"My father was a Bishop in the Methodist Episcopal Church but in childhood I broke away from 'churchianity' (not

Christianity) in disgust, and to me it is like a breath of fresh air to hear a man discuss religion in the sane and intelligent way that is yours."

HOW IT HAPPENS

"Quite by accident we listened in on one of your lectures some months ago. It made such a favorable impression that we have been regular listeners ever since."

FROM A LAWYER

"In our opinion you are disseminating the only worth-while religion in Los Angeles and therefore it would be a loss to the public to discontinue the Radio talks."

ON A RANCH

"The only thing I never miss on the Radio. On a ranch our work is about the same Sunday as any other day, but duties are arranged not to interfere with the receipt of your program."

ONTARIO, CALIF.

"Please find enclosed my check for \$5.00 to help a little towards the expense of broadcasting as we appreciate it very highly. . . . I wish it could be possible to have the regular services broadcast, as Unitarian churches are so far apart."

MONROVIA, CALIF.

"I have the care and responsibility of an aged mother and that, together with the fact that I live so far away from Los Angeles, makes it impossible for me to attend your meetings or to become associated with your church activities. For a long time I attended the St. Louis Unitarian Church and was devoted to Dr. Dodson and I miss his ministry greatly. Your Sunday evening talks are a great inspiration and help, and I look forward to them with great pleasure."

SUNDAY, NOVEMBER 13th, 1927

The God of Christian Science

10:50 A.M.

The First Bible

7:50 P.M.

Mr. Backus speaks at both hours.

THIS SUNDAY

THE CHURCH SCHOOL—10 A.M.

The Church School program for November 13th will be a review of the work of the second month. A motion picture of India will be shown.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "The Mistakes of Jesus."

STUDY CLASS

"Red, Pink and White."

What do the terms mean? What kind of a mind is a "Radical, a Liberal, Conservative, Reactionary?"

Mr. Herbert B. Alexander will suggest an approach to this problem next Sunday in the Alliance room at 9:50 A.M.

THE FELLOWSHIP—10 A.M.

"Has the Student a God?" Lucille Hayes, a college student, will discuss the topic.

KNX

Theodore Curtis Abel of the Hollywood Unitarian Society will speak over Radio KNX at 6:30 P.M.

NEXT SUNDAY

November 20th.

"The God of the Modernists" is the subject of the third address in the series on "Contemporary Ideas of God." The Modernists are well represented in the collection of sermons on which Mr. Backus is basing his talks and the discussion will make their position clear in its strength and weakness.

The evening meetings are to be discontinued by vote of the Board of Trustees because Mr. Backus finds the two services a day, three when he speaks over the Radio, too great a strain. The last of the evening meetings for the present will be held November 13th.

ALLIANCE LUNCHEON—NOV 17th, 12:30—50c

The Alliance meeting on November 17 is planned especially for mothers of young children. The luncheon speaker is to be Mr. Alfred L. Benshimol, principal of the Polytechnic Evening High School. Mr. Benshimol has charge of our Church School this year and will speak on "Religious Education."

After the business meeting at 2:00 P.M. Mrs. Richert will entertain with a group of songs and Mrs. Annette Foster, minister of the Emerson Church of Los Angeles, will speak on "The Philosophy of Emerson."

DANCING AND CARDS

A good orchestra has been secured to furnish music for the dance to be given Friday, November 18th, at 8:00 P.M. in the Community House. Come and try out our new dance floor. Everyone is invited to this party and the members of the congregation are free to bring their friends. There will be cards for those who do not care to dance.

An admission charge of 75 cents a couple or 50 cents an individual will be made. Tickets may be secured at the church office and will be on sale after the service on Sunday morning. Arrangements for the party are under the direction of the Study Club which promises a most enjoyable evening and solicits the patronage of the entire church.

RUMMAGE SALE—NOV. 14th & 15th

The place for the Rummage Sale has not yet been announced, but anyone having articles for this sale may bring them to the church and they will be taken care of.

CHURCH FAIR

On Saturday, December 3rd, a church fair will be held. Articles of all description will be on sale and entertainment will be provided at certain hours of the day. Reserve the date and plan to be present all day.

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H. M. Binford.....	Head Usher
A. J. Benson	Custodian

PULPIT FLOWERS

The flowers for November 6th were provided by Mrs. R. C. Gillis. The flowers for November 13th are in memory of Nellie Byerly Wilson.

GIRL SCOUTS

The Girl Scouts have been granted the use of the Assembly Hall in the Community House on Tuesday nights during November for a leaders' training class. About fifty young women are taking this work under the leadership of the State Director.

MINISTER AT SANTA MONICA

Rev. James W. Macdonald has arrived in Santa Monica to assume charge of the new church that was started there last spring. The meetings are held Sunday mornings in the Woman's Club. Mr. Macdonald was a student at the Meadville Theological School with Mr. Backus. He was formerly a Methodist.

And so, methinks, they wrong God less
Who doubt or disbelief confess
Than they who worse of God believe
Than of a man they could conceive,
And every vice to Him assign
To prove Him fickle, false, malign;
As I would rather men should say
"There is no Plutarch" than that they
Should speak of Plutarch as so mean,
So full of petty spite and spleen,
That, if you vexed him in the least,
Into your crops he'd turn his beast.
—Plutarch.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, *a. "Vesper Hymn" . . .*
.....*Whitney*
b. "Murmuring Zephyrs" . . .
.....*Jensen*

Ada Marsh Chick

Song, "Comradeship", Number 57.

Reading.

Words of Aspiration.

Response, "The Human Prayer" (words
by Mangasarian)*Ada M. Chick*
Howard Kerr

Duet, "Rain" *Ciro Pinsuti*
Mrs. Walker, Miss Glover

Responsive Reading, "Love", Page 53.

Announcements.

Offertory, "Nachtstucke"*Schumann*
Ada Marsh Chick

Solo, "Allah"*George W. Chadwick*
Miss Glover

Address by the Minister, "The Christian
Science Idea of God."

Song, "The Indwelling God," Number 14.

Benediction.

Postlude.

7:50 P.M.

Organ Recital*C. Percival Garratt*
a. Jubilate Deo Silver
b. To a Wild Rose.....MacDowell
c. Minuet Boccherini
d. Sextette from "Lucia".....Donizetto
e. The Storm Garratt

Offertory, "To the Evening Star". *Wagner*

Address by the Minister, "The First
Bible."

Postlude, Hallelujah Chorus from the
"Messiah."

URGENT

The Treasurer's report at the meeting of the Board of Trustees showed a deficit. Our expenses have increased greatly in the new plant and it will be necessary for us to secure additional financial support. It requires about \$2000.00 a month to meet our expenses. Will you not contribute as generously as possible?

HUMANIST SERMONS

Ten copies of "Humanist Sermons," the volume recently published by The Open Court are on sale at the literature table in the vestibule, Mrs. John P. Hunt in charge. The regular price is \$2.50, but the discount given to Mr. Backus as one of the authors, enables us to offer them at the special price of \$1.50. The book contains sermons by E. Stanton Hodgkin, former minister of this church, Eustace Haydon, who gave our address of dedication, and a number of other men of prominence in the Unitarian ministry.

GIFTS TO THE CHURCH

Grateful acknowledgment is made of the following gifts: a desk for the office, Mrs. Susanna Pepper; card tables, Misses Harriet and Annie Chapin; davenports and table, Mrs. Moody; clock, Mrs. Bosworth; davenport, Mrs. McCusker; painting, Mrs. Mayhew. Mrs. Mayhew's painting is hung on the first landing of the stairs in the Community House.

A portrait of Madame Severance, founder of the church, has been hung in the Alliance Parlor.

GUEST ORGANIST

The organist for Sunday evening, November 13th, is Mr. C. Percival Garratt, a graduate of the New England Conservatory of Music. Mr. Garratt conducts a studio for instruction in Piano, Organ and Voice.

The Los Angeles Unitarian

Vol. 3

SATURDAY, NOVEMBER 19, 1927

No. 10

THE FIRST BIBLE

In the year 623 B.C. an event of far-reaching consequences to the world took place in Palestine. The account of it is related in 2 Kings, Chapters 22 and 23. A book was found in the Temple by the High Priest; it was brought to the King Josiah and he deemed it of such great importance that he assembled the leading people of the land, read it to them and solemnly adopted it as the constitution of his kingdom.

The book purported to be the words of Moses revealing the laws of Jehovah to his chosen people. There were certain ethical requirements clearly set forth but most importance attached to the religious regulations. The book announced that only in Jerusalem was Jehovah to be worshipped, and it denounced all the corruptions that had crept into the religion of the people from the practices of the pagan folk around them. Great rewards were offered for obedience to its commands; a fearful curse was pronounced for disobedience.

Immediately the King set about reforming the religious practices of the land in accordance with the demands of this book. All of the local altars at which the people had been accustomed to sacrifice to Jehovah were abolished; in their place the people were required to go three times a year to Jerusalem to worship Jehovah. The idols were destroyed, the heathen gods were cast out, and the practices of

(Continued on Page 4, Column 2)

VOTE

There is a difference of opinion among our people concerning some of the numbers in our program. We would like to satisfy everyone but where there are so many different tastes that is impossible. Since ours is a congregational body the will of the majority must rule.

Sunday morning a showing of hands will be asked on the following questions. Please come prepared to vote.

1. Shall we reduce the length of the opening service?
2. If so what shall we eliminate?
 - a. The congregational hymn.
 - b. One or both of the musical numbers.
 - c. Reading.
 - d. Words of aspiration.
 - c. Musical response following aspiration.
 - d. Responsive reading.
3. If we are not to shorten the opening service would you like to have a hymn introduced just before the sermon? Shall it be added to the present service or substituted for one of the musical numbers?

If you have criticisms or suggestions to make concerning the service write them out and place them in the "Question Box" which you will find in the vestibule. Only signed communications will receive the attention of the committee.

THANKSGIVING SERVICE

We are to be the hosts at the Union Thanksgiving Service of the Liberal
(Continued on Page 2, Col. 2)

SUNDAY, NOVEMBER 20th, 1927

The God of Modernism

The Immorality of the Bible, over KNX

10:50 A.M.

6:30 P.M.

Mr. Backus speaks at both hours

THIS SUNDAY

THE CHURCH SCHOOL—10 A.M.

Mr. Benshimol will give a brief outline of Zoroastrianism.

THE ADULT CLASS—10 A.M.

The subject of Dr. Bullard's lecture will be "Miracles."

THE STUDY CLASS—9:50 A.M.

Miss Ella Potee will lead the Study Club on the topic "American Culture." Miss Potee was leader of the Study Club last year, and is planning an interesting general discussion.

THE FELLOWSHIP—10 A.M.

Jack Hatcher will speak on "Immortality."

NEXT SUNDAY

November 27th.

"The God of Humanism" is the subject of the fourth address in the series on "Contemporary Ideas of God."

THE PHILOSOPHICAL UNION

A symposium on "The Conception of God" will be held Friday evening, Dec. 2nd, at 8:00 P.M. under the auspices of the Philosophical Union of the University of California at Los Angeles. The speakers will be: Herbert Wildon Carr, Prof. Emeritus of Philosophy, University of London; Edward Lambe Parsons, Bishop of the Protestant Episcopal Church in California; Loye Holmes Miller, Prof. of Biology, University of California at Los Angeles. The meeting will be held in Millspough Auditorium on the campus of the University of California in Los Angeles. The members of our congregation are invited to attend.

CAMP FIRE GIRLS

The Camp Fire Girls will hold their regular meeting at the church on Friday afternoon at 4:00 o'clock.

(Continued from Page 1, Col. 2)

churches of the city. The Universalist Church, the Hollywood Unitarian Society, and the three liberal Jewish congregations will unite with us.

The service will begin promptly at 10:30 so that we may be out by noon. Rabbi Herman Lissauer of Temple Emanu-El will be one of the speakers, and either Dr. C. Ellwood Nash of the Universalist Church, or his associate, Dr. Shepard of the Universalist Church, will be the second.

This is the first visit of our fellow liberals to our new home; let us turn out in full force to give them a hearty welcome.

HUMANIST SERMONS

All the copies of Humanist Sermons were sold last Sunday and many asked for them after the supply was exhausted. Additional copies have been ordered. Leave your name with Mrs. Hunt at the literature table and you will be supplied when they arrive. The regular price is \$2.50 but we are able to offer them at \$1.50.

RUMMAGE SALE POSTPONED

Owing to the inability of the committee to find a suitable location to hold the rummage sale, the date has been postponed. It is hoped that next week's calendar will carry a definite announcement of this event.

PROMINENT SPEAKERS AT THE FORUM

Manly P. Hall, minister of the Church of the People, will be the speaker at the first hour of the Forum on Friday night, continuing the discussion of Philosophy.

During the second hour, from 8 to 9, Mr. McCluskey, representing Governor Hunt of Arizona, will speak on the Boulder Dam question.

The Los Angeles Unitarian

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Mrs. R. C. Gillis	H. B. Brackett
H. M. Binford.....	Head Usher
A. J. Benson	Custodian

CHURCH FAIR

The members of the committees are very busy completing plans for the Church Fair which is to be held at the church on Saturday, December 3rd. Watch the calendar for full announcement of all the attractions for that day.

ALLIANCE

There will be no meeting of the Alliance on the 24th as it is Thanksgiving Day.

A WORD TO VISITORS

Are you new to our church? If so we want you to feel at home. We have a continual procession of visitors from all parts of the country and we are always glad to bid them welcome. If you are living in the city and desire to receive the announcements of the church we will be pleased to put your name on the mailing list if you will sign one of the "Information Cards" which you will find in the book racks. The minister remains at the front of the church following the services and is always happy to greet visitors.

MEMBERSHIP

The church membership book is kept at the Secretary's desk in the vestibule except on those Sundays when there is a public reception of members. Those who do not care for the public reception into the church are invited to add their names to the membership roll at any time they desire to do so.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, a. "Prelude on Materna"

.....*Clifford Demarest*

b. "Canzonetta".....

.....*Carl Page Wood*

Ada Marsh Chick

Song, "Vestigia," Number 5.

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."

Howard Kerr

Quartet, "Sea, Mountain and Prairie"

.....*Frank Damrosch*

Responsive Reading, "Evolution," Page 42.

Announcements.

Offertory, "To the Rising Sun".....

.....*Trygve Torjussen*

Ada Marsh Chick

Solo, "The Night Has a Thousand

Eyes"*Lambert*

Howard Kerr

Address by the Minister, "The God of
Modernism."

Song, "He Hides Within the Lily,"
Number 45.

Benediction.

Postlude.

(Continued from Page 1, Col. 2)

worship purified. It was a sweeping reformation.

Biblical scholars are well agreed that we have this famous book in Chapters 9 to 12, 26 and 28 of our present book of Deuteronomy. They are convinced that it was a compromise between the prophetic

and the priestly parties. The prophets were greatly distressed at the iniquities of the people and at the corruption of their religious practices. The prophets were interested primarily in good morals and they denounced the sacrifices which the people offered to Jehovah as a substitute for justice and righteousness. But since the prophets were unable to make any headway in their attempted reform they made an alliance with the priesthood of Jerusalem who saw in the proposal a chance to enhance their own prestige. The idea was to elevate the morals of the people by a reform in their religious practices.

The move ended disastrously for the prophets. Their ends were not furthered at all and their own power declined because the people came to feel that since they had a written document giving the words of Moses, greatest of the prophets, there was no longer any need for prophets; all that they required was a scribe to interpret the written word. The power of the priests grew; the adoption of the Book of Instruction, as it was called, was a long step in the direction of that legalism which became characteristic of Hebrew religion and against which Jesus was to rise in protest at a later date.

The importance of this story lies in the fact that here we have the beginning of the Bible, of authoritative scripture. Prior to this time documents had been in circulation among the people but they had only a private use and authority. Now we have a book that is binding on the whole people as the word of God. These six chapters in Deuteronomy were the first Bible and became the nucleus around which all the rest of the scriptures gathered themselves. Even to this day we are struggling against the tyranny of the idea that God gave a definite and binding revelation of His truth and His will in the pages of Scripture. The prophets intended to do only good when they accepted this compromise with the priests; how ironical has been the result.

The Los Angeles Unitarian

Vol. 3

SATURDAY, NOVEMBER 26, 1927

No. 11

SAMUEL McCHORD CROTHERS

On November 9th one of our most distinguished Unitarian ministers, Dr. Samuel McChord Crothers, died at his home in Cambridge, Mass. He was known and loved by thousands because of his delightful essays. The following paragraphs, taken from an article of his in the "Forum" of September, 1926, tell why he was a Unitarian and impart something of his rare spirit.

So it happened that I grew up as a liberal Presbyterian, and after passing through Princeton and Union Seminary was duly ordained and commissioned by the Board of Home Missions to preach the gospel in Nevada. At my ordination I declared my acceptance of the system of doctrine taught in the Westminster Confession, but I did not at the time feel the necessity of defining what that system was. I determined to preach the truth as I found it, and not cross a bridge till I came to it.

After two or three years, I came to the bridge. For the first time the ethics of creedal conformity gave me trouble. Nobody in the church made any objection to my preaching. I must be my own heresy hunter, but once begun I resolved to make a thorough job of it. I had promised to preach according to the system contained in the Westminster Confession of Faith. Was I doing it? I reread the Confession and found it terrifyingly lucid. These seventeenth century divines had a remarkable skill in defining exactly what they meant.

When I completed my self-imposed task as heresy hunter, there was no reasonable doubt in my mind. Whatever I was preaching, it was not the doctrine which I had promised to preach. So I ceased to be a Presbyterian minister and resolved not to enter the ministry of any

church that demanded adherence to any formal creed. The professor of Chemistry in the university is not asked to subscribe to a chemical creed formulated in a past era. He is required to know his science and to aid in its advancement. He does not forfeit his position because he makes a new discovery. Why should a teacher of religion submit to conditions that render progress impossible and destroy respect for his own intellect? It was not a particular creed that I objected to, but the whole credal system.

One church I found that had definitely put itself on the basis that seemed to me to be sound. In uniting with the Unitarian Church I was not conscious of changing my views, or adopting new doctrines. As a matter of fact, I was preaching very much as I had in a Presbyterian pulpit. But I had got rid of an incumbrance that had become intolerable. I do not care for the Unitarian name any more than Channing or Martineau did. When I read tracts on Unitarian affirmations they kindle in me no sectarian zeal. They have nothing in them novel or distinctive. I say, "All these things I have known from my youth up."

What attracts me is the brave and sweeping negations directed against all ecclesiastical claims to supremacy over the individual intellect. I belong to the Unitarian Church because its bond of fellowship is sufficient for me: "In the love of Truth and in the spirit of Jesus, we unite for the worship of God and the service of man." If anyone says, That is not the definition of a sect, but a wide statement of the purpose of the Holy Catholic Church, I heartily agree with him, for it is the Holy Catholic Church that I want to belong to.

I am a wayfaring man seeking a well organized and triumphant church "lofty as the love of God and ample as the wants of man." I have not found it

(Continued on Page 4, Column 2)

SUNDAY, NOVEMBER 27, 1927

The God of Humanism

10:50 A. M.

Address by E. Burdette Backus

THIS SUNDAY

THE CHURCH SCHOOL—10 A.M.

The study of Zoroastrianism will be continued. A motion picture will be shown.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "Jesus the Healer."

THE STUDY CLASS—9:50 A.M.

Mr. John Steven, formerly of the Civil Service Commission in New York and Los Angeles, will lead the Study Club, Sunday, November 27th.

Mr. Steven will direct his speech on the subject, "How Much Idealism is There in American Politics?"

THE FELLOWSHIP—10 A.M.

A general discussion will be held on the subject, "What is the Purpose of Religion?" Everyone will take part.

NEXT SUNDAY

In the series on "Contemporary Ideas of God," Mr. Backus has not had sufficient opportunity to develop his own ideas and therefore will give an additional address on December 4th devoted entirely to an exposition of his own ideas. The subject will be "My Idea of God."

FELLOWSHIP PICNIC

Friday, November 25th, the young people of the Fellowship will entertain the Church School at a picnic to be held at the Vermont Avenue entrance of Griffith Park. All children of the School as well as all members of the Fellowship are invited to be at the church at 10:00 A.M., or to go directly to the picnic grounds. The Fellowship will provide the lunch.

ALLIANCE MEETING

The birthday luncheon and program scheduled for December 1st has been postponed and the women are asked to meet for sewing. Mrs. Emelia Goldsworthy Clark will have charge of the work for the day and articles will be made for the church fair to be held December 3rd. Box luncheon will be served at 12:30.

CHURCH FAIR—DECEMBER 3rd

Under the auspices of the Alliance a Church Fair will be held on Saturday, December 3rd, beginning at 2:00 o'clock. Chairmen of committees ask for contributions for their tables. Alliance, Mrs. Stella Wright; infants, Mrs. Tipton; food, Mrs. Bryant; candy, Mrs. Ben-shimol; white elephant, Mrs. Snow; gifts, Miss Eve Smith for the Study Club; post office, The Fellowship; children, Mrs. Backus; flowers, Mrs. Gillis; supper, Mrs. Chester Woodbury; ice cream cones, Camp Fire Girls; canned goods, E. W. Brewer for the Laymen's League. Supper will be served from 5:30 to 7:30. An entertainment will be given in the auditorium at 8:00 o'clock. Mrs. E. W. Brewer is general chairman of the Fair. Everyone is invited to contribute, to come, and to help in every way possible to make the affair a great success.

ORGAN GUILD PROGRAM— DECEMBER 5th

The local Chapter of the American Guild of Organists will meet in the auditorium of the church for recital on Monday evening, December 5th, at 8:00 o'clock. The soloists for the recital will be Mrs. Koumrian and Walter E. Hartley, Dean of the Guild, organists, and Miss Cornelia Glover, contralto. The public is cordially invited to attend this recital.

The Alliance is to serve dinner to the members of the Guild preceding the recital.

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Mrs. R. C. Gillis	H. B. Brackett

H. M. Binford.....Head Usher

A. J. Benson Custodian |

CAMP FIRE GIRLS

The regular meeting of the Camp Fire Girls will be held at the church Friday afternoon, December 2nd.

MR. BACKUS OUT OF THE CITY

Owing to the fact that he will be out of town Mr. Backus will be unable to keep his office hours Wednesday, November 30th and Friday, December 2nd.

CAN YOU HELP?

One of the members of our congregation is going east and leaves two boys of 17 to finish out their year in High School here. He would like to secure homes for them where they could work for board and room and small compensation. If you know of any one who is in need of such service as the boys can render, driving car, helping about the house or grounds, kindly report to the church office.

AN UNUSUAL OFFER

A member wishes to make a substantial donation to the church. His gift, however, is contingent on the sale of a furnished four-family flat which is offered at a bargain price—\$9,000 cash is required. If you are interested in a business proposition that will benefit the church, consult the office for further details.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, *a.* "Jerusalem the Golden"..........*William Sparks**b.* "Canzona" ..*Stoughton*

Ada Marsh Chick

Song, "The Spirit of Man," Number 62.

Reading.

Words of Aspiration.

Response, "May the Words of My

Mouth"*Howard Kerr*Quartet, "Dawn"*Curran*Responsive Reading, "The Spirit of
Man," Page 44.

Announcements.

Offertory, "Sunset's Ebbing Glow".*Dunn*

Ada Marsh Chick

Solo, "Joy of the Morning".*Harriet Ware*

Nellie Coburn Walker

Address by the Minister, "The God of
Humanism."Song, "Hail the Glorious Golden City,"
Number 46.

Benediction.

Postlude.

(Continued from Page 1, Col. 2)

yet, and I do not identify it with any existing sect. The church which I long for will be the organization of the religious life in a more inclusive way. Men of all denominations are seeking it. I have joined with the people called Unitarians because while they cherish the ideals of universal religion they do not ask me to pledge formal allegiance to something bad.—*From the "Forum," Sept. 1926.*

NOTICE

At the invitation of the Woman's Alliance the men of the Society acting through the agency of a special committee of the Laymen's League, have engaged to participate in the Fair, and will conduct a booth stocked with canned goods and other food supplies similar to those they had for sale at the Fiesta last year. Members of the Society are requested by the management of this booth not to lay in their winter supplies until they shall have inspected this stock.

Purchasing at wholesale and selling at current retail prices, the committee will thus be enabled without loss to the purchaser, to save the church the customary profit upon such merchandise.

A WORD TO VISITORS

Are you new to our church? If so we want you to feel at home. We have a continual procession of visitors from all parts of the country and we are always glad to bid them welcome. If you are living in the city and desire to receive the announcements of the church we will be pleased to put your name on the mailing list if you will sign one of the "Information Cards" which you will find in the book racks. The minister remains at the front of the church following the services and is always happy to greet visitors.

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It is always wrong, a blasphemy against truth, morally ruinous to one's self and a dis-service to mankind, to pretend to believe what one does not believe.—Horace Bridges.

The Los Angeles Unitarian

Vol. 3

SATURDAY, DECEMBER 3, 1927

No. 12

OUR SPIRIT AND PURPOSE

We have frequent requests for a brief description of the spirit and purpose of our church. It is difficult for those who are accustomed to think of churches in terms of a definite body of doctrine to understand us because our conception is entirely outside their experience; they cannot believe that such a church exists. We must, however, insist on that which is distinctive in our organization and gives us our reason for being. The minister offers the following as his answer to the queries about us.

The Unitarian Church is unique among religious organizations because it has no creed. Our members are convinced that freedom is the indispensable condition of wholesome spiritual life for men. We insist upon being just as free to make new discoveries in religion as the scientist is in biology or chemistry. If the advent of a new truth requires the scrapping of old doctrines, we are ready to make the necessary readjustments. No creed bars the way. Ours is a church in which "all do not think alike, but in which all alike think."

The result of this freedom is that we have a wide diversity of thought in our membership. While the orthodox do not find our atmosphere congenial and are consequently not among us, we vary in theology all the way from those who believe in a personal God and the uniqueness of Jesus to those who pronounce themselves atheists and hold that Jesus is a myth. In economic and social thought

we range all the way from conservative to radical. We find these differences of opinion stimulating and revealing. In the language of James W. Macdonald, the new minister at Santa Monica, "Ours is a church which does not tolerate heretics,—it welcomes them!"

Precious as is freedom we do not regard it as an end in itself but rather as a condition in which alone we can fulfill our function, which is to enrich the individual life and to improve the social order. Everything that contributes to the upbuilding of human life we regard as a legitimate object of our enthusiasm and practical endeavor. We are seeking to unite the age-old idealism of the human heart with the modern intellectual outlook.

We cherish no illusion that this spirit is confined to the narrow limits of our own church. Rather we rejoice to recognize that it manifests itself in myriad forms in contemporary life. What we are seeking to do is to gather up and bring to a focus the light that is breaking forth in fitful gleams in many places.

We find it manifested in the advance of science, and especially in the development of the scientific attitude of mind. Consequently we seek to cultivate in ourselves the open mind, the patience and carefulness in observation, the fearlessness in facing facts, the tolerance, which is characteristic of the scientific mind at its best. We are ready to bring to bear the scientific method in every field of life.

(Continued on Page 4, Column 2)

SUNDAY, DECEMBER 4, 1927

My Idea of God

10:50 A.M.

Religion in Modern Literature KNX

6:30 P.M.

Mr. Backus speaks at both hours

THIS SUNDAY**THE CHURCH SCHOOL—10 A.M.**

The subject for December 4th will be Buddhism. Plans for the Christmas party will be considered and the children will rehearse for the program during the church hour.

The Christmas party will be held on Tuesday, December 27th, from three to five.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "The New Testament Canon."

THE STUDY CLASS—9:50 A.M.

The Study Class will meet in the Alliance parlor at the usual hour.

THE FELLOWSHIP—10 A.M.

Ward Hellings will conduct the meeting.

NEXT SUNDAY, DECEMBER 11th

The Ethical Culture Movement celebrated its 50th anniversary last year. It has made an important contribution to the religious life of America. Mr. Backus feels deeply indebted personally to some of its leaders. On Sunday, December 11th, he will tell the story of its achievement.

CHURCH FAIR

Saturday, Dec. 3rd, 2:00 P.M.

Gifts

Food

Clothes

Everything

Supper served 5:30 to 7:30.

8:00 P.M.

ENTERTAINMENT

Come! Come! Come!

TRUSTEES MEETING—

DECEMBER 5th

The regular monthly meeting of the Board of Trustees will be held Monday evening, December 5th, in the office of the church at 8:00 o'clock.

ORGAN GUILD CONCERT—

DECEMBER 8th

The public is cordially invited to attend the program offered by the local Chapter of the American Guild of Organists on Monday evening, December 5th, at 8:00 o'clock in the auditorium. Mrs. Koumrian and Mr. Walter E. Hartley of Occidental College will be the organ soloists, and Miss Cornelia Glover, contralto of the church quartet, will give a group of vocal numbers.

ALLIANCE MEETING—

DECEMBER 8TH

The women of the Alliance will meet on Thursday, December 8th, for sewing. Box luncheon will be served at 12:30. At 1:00 P.M. the usual literary hour will be conducted.

SEX HYGIENE

A series of illustrated lectures on sex hygiene for young people will be given in the church under the auspices of the Fellowship. Dr. Helen Hunter will address the young women and Dr. Wm. D. Moore the young men. The meetings will be held December 4, 11 and 18, from 4:00 to 5:00 P.M. Parents may attend with their young people.

WANTED

Volunteers are wanted to take charge of a table of Unitarian Literature at the meetings of the Social Science Forum on Friday nights at the church. Kindly give your names to the Secretary.

IN MEMORIAM

Miss A. R. Griffith.

PULPIT FLOWERS

The flowers for December 4th are in loving memory of Mrs. L. D. Russell, a former member of this church who died recently in Jackson, Michigan.

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THE HOUSE BY THE SIDE OF THE ROAD

There are hermit souls that live withdrawn

In the peace of their self-content;

There are souls, like stars, that dwell apart,

In a fellowless firmament;

There are pioneer souls that blaze their paths

Where highways never ran;—

But let me live by the side of the road and be a friend to man.

Let me live in a house by the side of the road,

Where the race of men go by—

The men who are good and the men who are bad,

As good and as bad as I.

I would not sit in the scorner's seat,

Or hurl the cynic's ban;—

Let me live in a house by the side of the road

And be a friend to man.

I see from my house by the side of the road,

By the side of the highway of life,

The men who press with the ardor of hope,

The men who are faint with the strife.

But I turn not away from their smiles nor their tears,

Both are part of an infinite plan;—

Let me live in my house by the side of the road

And be a friend to man.

Let me live in my house by the side of the road,

Where the race of men go by—

They are good, they are bad, they are weak, they are strong,

Wise, foolish—so am I.

Then why should I sit in the scorner's seat

Or hurl the cynic's ban?

Let me live in my house by the side of the road

And be a friend to man.

—Sam Walter Foss.

The Los Angeles Unitarian

Vol. 3

SATURDAY, DECEMBER 10, 1927

No. 13

THE FATHOMLESS UNIVERSE

I find myself living in a universe of vast dimensions, of inconceivable power, of stupendous material bodies moving with the regularity of a fine clock; a universe that has produced life in manifold forms from microscopic germs to elephants, from algae to sequoias; a universe that has called into existence the mind of man endowed with the capacity to reflect on the wonders of the world and of its own being.

When I attempt to put all of the facts which I have observed together within the compass of a single rational whole I find myself baffled. There are too many contradictions, too many paradoxes. There is beauty and there is ugliness, there is mechanism and there is life, there is good and there is evil; there is that which resembles purpose and there is the blind drive of unconscious matter. How shall all these things be reconciled as parts of one rational whole? Sometimes I think the universe is not rational in its nature and that the effort to measure it with the yardstick of the human reason is futile,—the application of a standard that has no relation to the thing in hand.

I do not know. It may be that the very term universe is a misnomer implying a unity that exists only in our minds. It may be that all things are gathered together in organic being conscious of itself and in itself harmonizing those things which to me seem disparate. I do

(Continued on Page 4, Column 2)

IS GOD PERSONAL?

The Unitarian Church in San Diego broadcasts its Sunday morning service. Mr. Bard, the minister, says that the most persistent question which comes to him in the radio mail is this, "But certainly you believe in the personality of God, do you not?" He will give an answer to this question in his sermon Sunday morning when he is to exchange pulpits with Mr. Backus. This should prove an interesting sequel to the sermon of last Sunday and Mr. Backus welcomes the opportunity to present a speaker who approaches the subject from an angle different from his own. He hopes that all who heard him last week—and some more besides—will be out to listen to Mr. Bard on Sunday.

MONTPELIER, VERMONT

The minister is in receipt of a letter from Rev. Louis C. Cornish, President of the American Unitarian Association, stating that our Unitarian Church in Montpelier, Vermont, was one of the victims of the recent devastating floods which swept that region. The whole first floor of the church was flooded, the furniture ruined, the heating plant badly damaged.

Dr. Cornish suggests that the churches of the denomination contribute to their aid. Mr. Backus will be glad to forward checks from those who have a special interest in the Montpelier Church. Make checks payable to "American Unitarian Association, Montpelier Relief."

SUNDAY, DECEMBER 11, 1927

"Do You Believe in the Personality of God?"

10:50 A. M.

Address by Howard B. Bard of San Diego.

THIS SUNDAY**THE CHURCH SCHOOL—10 A.M.**

The subject for Church School will be the History of the Jewish People. A motion picture will be shown.

During the church hour the children will rehearse for their Christmas program.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "Eating the God."

THE STUDY CLASS—9:50 A.M.**DANISH CO-OPERATIVE FARMING**

Mrs. L. N. Anderson will lead the Study Club at 9:50 A.M. on her experiences in Denmark in reference to the Co-operative Farming.

Mrs. Anderson came from Denmark before the war, but has visited her native land three times since.

THE FELLOWSHIP—10 A.M.

Edward Bode will lead the discussion at the meeting of the Fellowship, reviewing a current book.

NEXT SUNDAY—DECEMBER 18th

The address on the Ethical Culture Movement was postponed on account of the exchange with Mr. Bard. Mr. Backus will speak on it December 18th.

LAYMEN'S LEAGUE—DECEMBER 14th

The December meeting of the Laymen's League will be held at the Church on Wednesday evening, December 14th.

The guest will be Dr. Mars F. Baumgardt, Curator of the Clark Observatory, who will give a talk upon an astronomical subject to be selected by him. Mr. Wade will, weather permitting, demonstrate the new telescope.

Supper at 75 cents at 6:30 P.M. Reservations must be made with the office secretary (Dunkirk 4683) on or before Monday, the 12th inst.

**WOMAN'S ALLIANCE—
DECEMBER 15th**

The second luncheon of the month for the Woman's Alliance will be served at 12:30 on Thursday, December 15th. Mr. Backus is to be the luncheon speaker and will give a book review.

After the business meeting at 2:00 o'clock Mrs. L. R. Stritesky will entertain by reading a Christmas play, and music appropriate to the occasion will be given.

CAMP FIRE GIRLS—DECEMBER 16th

The Camp Fire Girls will meet at the church at 4:00 o'clock on Friday, December 16th.

GIFTS FOR THE CHURCH

A beautiful banjo clock for the Alliance room has been given by Mrs. Agnes Wheeler; Mrs. O. H. Robinson donated two lamps and Mrs. Grimes a dozen decks of cards; Mrs. Mary Greble gave a hall seat, several pictures and two boxes of books.

HUMANIST SERMONS

The second shipment of Humanist Sermons has been sold out and a third has been ordered. It is expected that they will be here in time for those who wish to give them as Christmas gifts. Leave your order with Mrs. Hunt at the literature table. The book sells ordinarily at \$2.50. We are able to offer it at \$1.50.

CHRISTMAS DAY

Christmas falls on Sunday this year. Plans are already under way for a special service that morning. At the conclusion of the service there will be a reception of new members. Anyone who is contemplating joining is asked to notify the church office. The invitation to membership is open to all who feel themselves of kindred spirit with our church.

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H. M. Binford.....	Head Usher
A. J. Benson	Custodian

EAR PHONES

We have had a good deal of trouble with the ear phones which have been installed to enable those who are hard of hearing to enjoy the service. But at length we think the difficulty is overcome. There are twelve of these phones on the center aisle. Those who use them are asked to observe the following instructions. See that the plug is pushed clear in. There is a button on each plug marked with an arrow. As it is turned to the right the volume of sound is increased. Adjust it to suit yourself. The phone is easily disconnected by pulling out the plug. Call on the usher if you need assistance.

SEX HYGIENE

The second lectures on sex hygiene will be given at the church Sunday, December 11th from 4:00 to 5:00 P.M. Dr. Helen Hunter speaks to the girls and women. Dr. Wm. D. Moore to the boys and men. The attendance last week was good and much satisfaction was expressed at the way the material was presented. The meetings are open to all young people. Parents may attend with them if they desire.

A WORD OF THANKS

The members of the committee for the Fair held last Saturday wish to thank all those who contributed so generously to the different tables, and also those who made the affair a success by their patronage.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, *a. "Andantino" . . Rossini*
b. "Pastorale" from
 First Sonata . . *Guilmant*
 Ada Marsh Chick

Song, "Light of Ages and of Nations,"
 Number 19.

(The Congregation will be seated after the song.)

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."
 Howard Kerr

Solo, "Earth is Enough" *Warford*
 Nellie Coburn Walker

Responsive Reading, "The Loom of
 Years," Page 40.

Announcements.

Offertory, "Shepherd's Pipes" . . . *Harris*

Quartet, "The Long Day Closes" . . .
 *Sir Arthur Sullivan*

Address, "Do You Believe in the Person-
 ality of God?"
 Rev. Howard B. Bard

Song, "When Thy Heart With Joy O'er-
 flowing," Number 41.

Benediction.

Postlude.

 NEW MEMBER

Mrs. Edmund W. Pugh, 2015 N. New
 Hampshire Avenue, has become a member
 of the church.

(Continued from Page 1, Column 1)

not know. I am a seeker, not one who
 has found.

But my inability to come to definite
 conclusion in no wise disturbs me. It is
 a stimulating state giving constant zest
 and freshness to life. And though I
 make no pretense to have an answer to
 the riddle of the universe, I find great joy
 in those aspects of its unfathomed being
 which to my human understanding are of
 supreme importance. The pursuit of
 knowledge has for me a value that is
 quite independent of any theory concern-
 ing the final nature of things. Beauty is
 a delight to me no matter what its ex-
 planation may be. Love is no less real
 because I have no metaphysics to assure
 me that it is the fire that warms the dis-
 tant suns as well as that which burns in
 the human heart.

After all, though we return again and
 again to the enigma of existence, the real
 business of life lies nearer at hand. We
 live in a world where there is impera-
 tive need of improvement on all sides.
 There is evil to be overcome. That is
 more important than explaining it. There
 is strength of character to be won; there
 are myriads of human needs crying out
 for satisfaction; there is creative work to
 be done in bettering the social conditions
 of men. We dare not wait for a solution
 to our riddle before plunging into these
 labors. They do not depend upon any
 one philosophy for their accomplishment,
 though at times one system seems to con-
 tain more inspiration for the work than
 another. What we need is tolerance for
 those who think what to us are strange
 thoughts, and co-operation in our com-
 mon human enterprise. "We cannot
 fathom the infinite. It is enough for us
 to love and serve humanity."

The Los Angeles Unitarian

Vol. 3 SATURDAY, DECEMBER 17, 1927 No. 14

SOME TOKENS OF THE RIGHT LIFE

There are certain obvious marks of the higher life. One is purity. This does not mean that the senses shall be suppressed, but that the inferior part of our nature shall be taken up into the superior, the senses wedded to the soul.

A second mark of the higher life is serenity, and there is perhaps no surer sign by which exalted natures can be known. To be serene under all circumstances whatsoever, even in moments of imminent peril, in times of sudden reversal of fortune, of grievous personal loss or of public calamity, is the unmistakable badge of moral ripeness. But is it possible to preserve one's serenity in the supreme trials of life? It is possible if we have formed the habit of asking on every occasion, What is it right to do now? The habit of fixing our attention on how we are to conduct ourselves, on what, in a given situation, and quite apart from our feelings, it is right to do, steadies the pulse, clears the eye, and preserves the tranquility of the soul. And there is always something which it is right to do, even in the most desperate circumstances; if it be only to maintain our dignity as human beings, to keep up the drooping spirits of those around us, and to assist our weaker brethren to the last.

Another token of the higher life, which indeed is implied in the former, is the habit of taking what is called an objective or impersonal view of our personal relations. This is especially helpful to

self-control. We are at best but tyros in the art of living, so long as we continue to give effect in our dealings with others to our mere personal antipathies and sympathies. As soon as we learn to speak and act medicinally, not from personal resentment or under the impulse of personal attraction, but with a view to promoting the good in others, the whole atmosphere in which we breathe changes; a kind of perpetual sunshine illuminates our inner world, the clouds and mists dissolve, and peace reigns within the borders of the soul.

A fourth token of the higher life is wisdom. Wisdom is situated at the junction of the intellectual and the moral faculties. It is the most perfect willingness to do the right combined with the utmost attainable knowledge of what is right, and with the clearest perception of what, in a given situation, is feasible. Wisdom consists in working for the better from the love of the best. The world is full of reformers who thunder at the gates of the Impossible, seeking to force an entrance, and who injure their cause, as well as themselves, by the inevitable reaction which ensues when their schemes are found to be impracticable. Wisdom teaches that it is possible to lead the higher life, even now.

But the crowning grace of all is humility, due to a sense of the incalculable distance which still separates us from the goal.

FELIX ADLER,

Founder of the Ethical Culture Movement.

SUNDAY, DECEMBER 18, 1927

The Ethical Culture Movement

"My Idea of God" - over KNX

Mr. Backus will speak at both hours.

10:50 A.M.

6:30 P.M.

THIS SUNDAY**THE CHURCH SCHOOL—10 A.M.**

Mr. Benshimol will read passages from the Old Testament at the Church School on December 18th.

Each member of the Church School is asked to bring an ornament for the Christmas tree and a gift of imperishable food for a Church School gift to the poor. These articles may be brought on December 18th or 25th.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "The Human Sacrifice."

THE STUDY CLASS—9:50 A.M.**THE SUPERMAN**

An estimate of the German Philosopher, Nietzsche, will be given before the Study Club by Mr. A. E. Briggs.

Mr. Briggs is a lecturer on philosophic subjects and will give an impartial summary of the Nietzsche conception of the "Will to Power."

THE FELLOWSHIP—10 A.M.

Rand Mills will lead the discussion.

NEXT SUNDAY—DECEMBER 25th.

"A Jewish Life of Jesus" is the subject of the sermon for Christmas Sunday. Joseph Klausner, a distinguished Jewish scholar living in Jerusalem, has written a most excellent book on the life of Jesus. Mr. Backus will present Jesus as he appears to one of his own race.

Special Christmas music has been prepared. The familiar songs will be sung by the quartet and chorus, and Mr. Walker of the Philharmonic Orchestra will play the cello.

NEW TELESCOPE IN USE

Weather permitting, the telescope will be in operation Friday night, December 16, to see a transit of one of Jupiter's moons, and interesting objects in the constellation Orion.

ALLIANCE MEETING, DEC. 22

The women of the Alliance will meet for sewing. A box Luncheon will be served at 12:30.

CHILDREN'S CHRISTMAS PARTY

The children's Christmas party and program will be given on Tuesday, December 27th, from two to five o'clock. Anyone wishing to contribute toward the expenses of this party may present their gift to Mr. or Mrs. Benshimol.

MEMORIAL PLAQUE

A beautiful memorial plaque, the gift of a friend, has been placed on the east side of the patio. It bears the names of Channing, Emerson and Starr King.

PULPIT FLOWERS

The pulpit flowers on December 11th were in memory of Dr. W. H. Fox, who for many years was a member of the Board of Trustees of this church.

CHARLES FLETCHER DOLE

The current number of the Christian Register carries the announcement of the death of Dr. Dole, one of the most distinguished of Unitarian ministers. Dr. Dole preached for us on the occasion of his last trip to Honolulu to visit his son.

THE SONG BOOKS

Attention is again directed to the ruling that our song and service books are not for sale and are not to be taken from the church. A considerable number have been carried off and there is danger that our supply will be depleted to the point where we do not have enough for the Sunday congregation.

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Dr. F. D. Bullard.....	Lecturer
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Study Class

Herbert Alexander.....	President
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H. M. Binford.....	Head Usher
A. J. Benson.....	Custodian

SEX HYGIENE

The last of the lectures on Sex Hygiene by Dr. Helen Hunter and Dr. W. D. Moore will be given on Sunday afternoon, December 18th. At the conclusion of the lectures a social hour will be enjoyed. Misses Jean Cairns and Marjorie Levy are in charge of entertainment and refreshments.

RECEPTION OF MEMBERS

At the conclusion of the service on Christmas day there will be a public reception of members. Anyone who is contemplating joining is asked to obtain membership cards from the secretary and to return them, signed, to the church office before Sunday the 25th.

IN MEMORIAM

Dr. W. H. Fox.

Our highest truths are but half-truths.
Think not to settle down for ever in any truth.
Make use of it as a tent in which to pass a summer night, but build no house of it, or it will be your tomb.
When you find the old irksome and confining,
When you first have an inkling of its insufficiency, and begin to decry a grim counter truth looming up beyond,
Then weep not, but give thanks.
It is the Lord's voice, whispering, "Take up thy bed and walk."

—ERNEST CROSBY.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, a, "Caprice" ... *Matthews*
 b, "Gesu Bambino"...

.....*Pietro Yon*

Ada Marsh Chick

Song, "Let There Be Light"—No. 26.

(The congregation will be seated after
 the song.)

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."
 Howard Kerr

Quartet, "The Lamplit Hour"
*Arthur A. Penn*

Responsive Reading, "The Higher
 Law," Page 52.

Announcements.

Offertory, "Cradle Song"...*Austin Dunn*
 Ada Marsh Chick

Solo, Kipling's "Mother O' Mine". *Tours*
 Cornelia Glover

Address, "The Ethical Culture Move-
 ment."
 E. Burdette Backus

Song, "Hail the Glorious, Golden City"
 —Number 46.

Benediction.

Postlude.

Conscience is the voice of Man, ingrained into our hearts, commanding us to work for man. The accumulated instinct of the race is poured into each one of us, and overflows us, as if the ocean were poured into a cup.—W. K. Clifford.

CHRISTMAS GIFTS

The Treasurer says he would like to have you put the church on your list for a Christmas gift. A generous check from each one of our friends would enable him to meet all outstanding obligations and close the year without a deficit.

NAPOLEON ON RELIGION

"What I see in religion is, not the mystery of the incarnation, but social order. It associates with heaven an idea of equality which prevents the poor from massacring the rich. Society cannot exist without inequality of property; but this latter cannot exist without religion. One who is dying of hunger when the man next to him is feasting on dainties, can only be sustained by a belief in a higher power and by conviction that in another world there will be a different distribution of goods.

"My firm conviction is that Jesus was put to death like any other fanatic who professed to be a prophet or a Messiah; there have been such persons at all times. For my part, I turn from the New Testament to the Old, and there I find one man of mark, Moses. . . . Besides, how could I accept a religion which would damn Socrates and Plato? . . . , I cannot believe there is a God who punishes and rewards, for I see honest folk unlucky and rogues lucky. Look at Talleyrand; he is sure to die in his bed!"—From Ludwig's Napoleon.

If an offense come out of the truth, better is it that the offense come than that the truth be concealed.—Thomas Hardy.

The Los Angeles Unitarian

Vol. 3 SATURDAY, DECEMBER 24, 1927 No. 15

THE ETHICAL CULTURE MOVEMENT

On May 15th, 1876, Mr. Felix Adler, a young professor of religious history and literature at Cornell University, addressed a gathering of men and women in New York City, sketching a religious society imbued with the spirit of religion but without dogma. The reason for this meeting lay in the fact that the members of the group had a profound feeling that the life of man needs to be consecrated. They could no longer find this consecration in the traditional religious doctrines and they were seeking for themselves and for their children something that would do for them what religion has done for the generations of the past.

Dr. Adler proposed that they find this in the ethical ideal itself. Morality has always been the grain amid the chaff of religious systems. He pointed out that the moral law does not depend for its validity on the doubtful theological doctrines with which it has been associated, and that it would gain immensely in power if it were exalted into a religion. There are two main ethical facts; first, my own indefeasible selfhood which is never to be sacrificed; second, the like selfhood of my fellows which is to be revered equally with my own. The ethical law is the opposite of the law of the jungle; that law is that life shall thrive upon life. The ethical law is that life shall thrive in promoting life. "So act," says Dr. Adler, "As to elicit the best in others and thereby in yourself."

Out of this first meeting grew the Ethical Culture Society of New York. In the half century following the movement spread until there are now six flourishing societies in this country,—in Brooklyn, Philadelphia, Boston, Chicago, and

(Continued on Page 4, Column 1)

MERRY CHRISTMAS!

Our Society was founded in 1877. Christmas Sunday is, therefore, the last Sunday in our fiftieth year. We are celebrating it under most happy circumstances, in our handsome new home. Through the generosity of one of our members a Christmas tree is being placed in the Patio. It will be illuminated on Christmas eve, as will also the new fountain. Watch for the star in the tower.

At our regular service Sunday morning there will be a special number by the choir. The quartet will sing familiar Christmas songs and Mr. Walker of the Philharmonic Orchestra will play the cello. The sermon will be the story of the life of Jesus as told by an eminent Jewish scholar.

At the conclusion of the service there will be a reception of new members. A number have already indicated their intention of joining and the invitation is extended to the other friends of the congregation who are one with us in spirit but not as members of the organization.

It will add depth to the joy of your Christmas tide to attend the service Sunday morning.

SUNDAY, DECEMBER 25, 1927.

"A Jewish Portrait of Jesus"

10:50 A.M.

Address by the Minister

THIS SUNDAY

THE CHURCH SCHOOL—10 A.M.

Christmas Readings will be given by Mr. Benshimol at the Church School on December 25th.

The children are asked to bring the ornaments for the Christmas Tree this Sunday. Gifts of imperishable foods, which are to be given to a poor family may be sent to the church this week or brought to Church School on Sunday.

THE ADULT CLASS—10 A.M.

The subject of Dr. Bullard's lecture will be "The Christmas Cycle."

THE STUDY CLUB

The Study Club will not meet on Sunday, December 25th, nor on New Year's morning, but will hold its next meeting on Sunday, January 8th. At that time Mr. A. E. Briggs will give a talk on "Eugenics."

Mr. Briggs' talk last Sunday on "Nietzsche" was so interesting that the club requested him to continue his talk at the next meeting. Mr. Briggs lectures on Philosophy at the Polytechnic Evening School.

Remember, no meeting on Christmas Sunday, December 25th or on New Year's, January 1st.

THE FELLOWSHIP

The singing of Christmas Carols and a Christmas talk will be the feature of the meeting of the Fellowship on Christmas morning.

NEXT SUNDAY

January 1st, 1928

Dr. Earl Morse Wilbur, President of the Pacific School for the Unitarian Ministry, at Berkeley, is to visit us, and Mr. Backus has invited him to occupy the pulpit on the first Sunday of the New Year. A reply has not yet been received. In the event Dr. Wilbur is not able to accept Mr. Backus will speak on "America, the Outlook for 1928."

CHILDREN'S CHRISTMAS PARTY

The children of the Church School will have a Christmas Party and program on Tuesday afternoon, December 27th, from two to five o'clock. Contributions toward the expense of this party may be left at the church office or given to Mr. or Mrs. Benshimol.

TELESCOPE IN OPERATION

Mr. Wade invites you to visit the observatory on Friday night, December 23rd, to view the constellation Orion.

STUDY CLUB PARTY

On Thursday evening, December 29th, the Study Club will entertain at cards in the Alliance parlors. The members of the congregation are invited and you are asked to phone the church office, DUnkirk 4683, if you expect to attend.

ALLIANCE MEETING POSTPONED

Owing to the many engagements during Christmas week there will be no meeting of the Alliance on Thursday, December 29th.

DR. HELEN HUNTER

As a result of the series of lectures given recently in the church on Sex Hygiene, Dr. Helen Hunter has been asked to repeat two of her lectures as a part of a series of public lectures to be given in the Public Library.

HUMANIST SERMONS

Additional copies of the Humanist Sermons have been secured and may be obtained from Mrs. Hunt at the price of \$1.50. The book sells regularly for \$2.50 but as Mr. Backus gets author's rates on it we are able to pass the saving on to you. The volume contains eighteen sermons by men who represent the Humanist position in our church.

CHRISTMAS GIFTS

The Treasurer says he would like to have you put the church on your list for a Christmas gift. A generous check from each one of our friends would enable him to meet all outstanding obligations and close the year without a deficit.

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H. M. Binford.....	Head Usher
A. J. Benson.....	Custodian

ANNUAL MEETING

Reserve the evening of Tuesday, January 10th for the Annual Meeting. Dinner will be served at 6:30 and the business meeting with reports from various officers and organizations will follow. There is important business to be transacted and it is essential that there should be a full attendance. The following committees have been appointed: Nominations, Mr. O. H. Robinson, Mr. A. V. Andrews, Mr. H. M. Binford. Budget: Mr. H. M. Binford, Mr. H. B. Brackett, Mrs. Mary West.

THE MESSAGE OF MAN

The compilation of Ethical Scriptures, by Stanton Coit, entitled "The Message of Man," is published by The American Unitarian Association. Mr. Backus commended the volume in his address Sunday and a number of the members of the congregation asked where they could get it. We are ordering several copies to meet the demand and if there are others who desire to secure it the church office will send in their orders.

EAR PHONES

The officers of the church wish to be informed of all the persons who wish to use the ear phones in the church on Sunday mornings so that the necessary number may be provided. If you wish to have the use of a phone please leave your name with the church secretary.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Angelus" from Scenes Pittoresques
.....*Jules Massenet*b. "Pastoral Symphony" from The
Messiah.....*Handel*

Ada Marsh Chick

Adeste Fideles.....*Italian Traditional*
Quartet and ChorusSong, "I Heard the Bells on Christmas
Day," Number 13.

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."
Howard KerrQuartet, "O Little Town of Bethlehem,"
English Traditional*Redner*Responsive Reading, "Sayings of Jesus,"
Page 45.

Announcements.

Offertory, Organ, "Christmas Fantasy"
.....*Rebling*
(on a theme by J. S. Bach)

Ada Marsh Chick

Solo, Cello, "To the Evening Star" from
Tannhauser*Wagner*

Carlyle Walker

Solo, "Silent Night" .. *German Traditional*
Nellie Coburn Walker

Cello Obligato, Carlyle Walker

Address, "A Jewish Portrait of Jesus."
E. Burdette BackusSong, "It Came Upon the Midnight Clear"
Number 47.

Benediction.

Postlude, "Hallelujah Chorus," from The
Messiah*Handel*

(Continued from Page 1, Col. 2)

St. Louis, as well as New York. It is also represented in Europe by societies in England, Germany, Austria, and Switzerland.

The educational ideal has lain at the core of all their work. Dr. Adler recognized at the outset that the ethical life is not merely a matter of fine precepts, but that if it is to be made effective it must be rooted in the habits of men. Con-

sequently the Ethical Societies have been educational institutions intended to create those habits through which the light of ethical principles shines. In New York City the Society has developed a school which has the reputation of being the best private school in the city. In celebration of their 50th anniversary they laid the corner stone of the new Pre-vocational school in which the boys and girls are to learn the ideals of the professions or business they propose to enter and acquire the spirit which shall enable them to fuller measure to carry these ideals into the active service of the world.

The Ethical movement has many times been criticised on the ground that it lacks motive power. "Mere morality," say the critics, "can never constitute a religion." The reply is in Emerson's famous phrase: 'Mere Morality', which is as much as to say: 'Poor God, with nobody to help him.' The leaders of the Ethical Movement contend that morality thought out gives an adequate philosophy of religion. In the ethical experience one enters directly into a world of super-sensible reality,—the ideal world of goodness, beauty, and truth. This ideal world is more real than the world revealed by our senses. Indeed it is alone real. "The Good is the real," says Stanton Coit of the Ethical Society of London. The philosophical basis of the movement is Absolute Idealism. But the leaders do not insist on this metaphysics as a necessary condition of membership. They maintain that same principle of freedom which is so precious to our Unitarian Churches.

Indeed there is a close kinship between the Ethical Culture Societies and the Unitarian Church. We are alike interested in creating a high type of character; we share the conviction that the ethical ideal is the heart of religion; we have both established freedom as the basis of union within our bodies; and we have both reached the level of the universal in religion. There should be an increasing measure of fellowship and cooperation between us.

The Los Angeles Unitarian

Vol. 3

SATURDAY, DECEMBER 31, 1927

No. 16

OUR DISTINGUISHED GUEST

KNX

Dr. Earl Morse Wilbur, President of the Pacific School for the Unitarian Ministry at Berkeley, will be the preacher Sunday morning. Dr. Wilbur has written the best history of the Unitarian movement that has been published. It is entitled "Our Unitarian Heritage." It is a volume that every member of our congregation should read.

By the special request of Mr. Backus, Dr. Wilbur will speak Sunday on "The Meaning and Lesson of Unitarian History." The address will be of great value in itself and it will provide an excellent background for the series on Unitarian Prophets which Mr. Backus is to give during the remainder of January. Let us pay Dr. Wilbur the compliment of a full house.

A JEWISH PORTRAIT OF JESUS

A distinguished Jewish scholar, Joseph Klausner, living in Jerusalem has written a "Life of Jesus" which has quickly taken its place among the best studies of the subject. Klausner writes with a more intimate knowledge of Jewish literature, and of the conditions which existed at the time of Jesus than any Christian scholar. In addition he shows himself to be thoroughly acquainted with the whole range of Christian literature bearing on the life of Jesus. He seeks conscientiously to maintain a genuinely historical

(Continued on page 4, col. 1)

FINANCES FOR 1928

The budget which will be presented at the Annual Meeting on January 10th calls for approximately \$20,000.00. The officers are making every effort to keep down the expenses so that the church may not become a burden to the congregation. We have a fine building in which we take a just pride and we want enough funds to run it properly. The amount which is asked for is, after all, relatively modest. There are twenty-five churches in the denomination that expend more for current expenses than that figure. Some of them have budgets more than twice as large as ours.

We want to raise the money in as effective and economical a way as possible. The officers do not want to have to hire the work done, but they are busy people and can not undertake so large a task unaided. The cooperation of the congregation is therefore solicited. What is desired is that each individual shall voluntarily turn in his own subscription. When we say "individual" we mean precisely that. We want a subscription from each man and each woman and each child connected with the church. The family subscriptions should be divided and each member fill out a separate card. We should have at least a thousand subscriptions where in the past we have never had in excess of two hundred and fifty.

Many persons have felt that because

(Continued on page 3, col. 2)

SUNDAY, JANUARY 1st, 1928

DR. EARL MORSE WILBUR

President of the Pacific School for the Unitarian Ministry

will speak at 10:50 A.M.

"The Meaning and Lesson of Unitarian History."

THIS SUNDAY**THE CHURCH SCHOOL—10 A.M.**

The subject for January 1st will be "Judaism".

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "The Saviour Gods".

THE STUDY CLUB

There will not be a meeting of the Study Club until January 8th. At that time Mr. A. E. Briggs will give a talk on "Eugenics". Mr. Briggs is a very popular speaker with this group and it is expected that a large number will be present to hear him on January 8th.

THE FELLOWSHIP, 10 A.M.

Rand Mills will lead the discussion.

KNX

At 6:30 P.M. Mr. Backus will speak over KNX using as his subject "A Jewish Portrait of Jesus."

NEXT SUNDAY**JANUARY 8th, 1928**

Mr. Backus will begin a series of addresses on Unitarian Prophets. The first will be on William Ellery Channing who occupies a niche in America's Hall of Fame and is commonly regarded as the founder of the Unitarian movement in this country. The succeeding addresses will be on Emerson, Theodore Parker, and James Martineau, the greatest name in English Unitarianism.

NEW MEMBERS

The following persons became members of the church on Sunday: Timothy G. Turner, 909 Architects' Bldg.; D. G. Andrews, 545 S. Figueroa; Grace Warren Dubois, 842 S. Berendo; Richard Pearce, 8152 Revelle Ave., Southgate; Edgar A. Wyatt, 1742 $\frac{1}{4}$ Orchard Ave.; Harry C. Hum, 2118 Hobart Blvd.

CAMP FIRE GIRLS

The Camp Fire Girls will enjoy a hike on Friday afternoon. Details for the affair may be had by calling Mrs. Brown, Oxford 3592.

THE FORUM

At the Forum on Friday night at 7:00 o'clock Dr. Frederick W. Roman will speak on "The Predecessors of Kant." At 8:00 o'clock the usual Current Event hour will be conducted.

ALLIANCE BIRTHDAY LUNCHEON, JANUARY 5

The January birthdays will be celebrated at the Alliance luncheon on January 5th at 12:30. Dr. Evangeline Jordan, a celebrated dentist of the city will speak on "Influences Affecting the Development of Teeth."

After the business meeting at 2:00 o'clock Mrs. Edgar Stanley will review the book, "Psychology of Woman," by Gina Zombroso.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held Tuesday evening, January 3rd at 8:00 o'clock in the office of the church.

ANNUAL MEETING

The Annual Meeting of the Church will be held in the Community Hall on the evening of Tuesday, January 10th. Supper will be served at 6:30 P.M. Adults 75 cents, children 50 cents. The reservations for the dinner must be made with the church secretary not later than Sunday January 8th.

The business meeting with reports from the various organizations will be held immediately following the supper. Those who are unable to attend the dinner are urged to come in for the meeting.

TELESCOPE IN USE

On Friday night the moon will be the object of interest in the telescope.

The Los Angeles Unitarian

Published Weekly Except July and August by

The First Unitarian Church
2936 West Eighth St., Los Angeles, Calif.

Subscription Price—50 cents a year.

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M. H. McCall.....	Secretary
H. M. Binford.....	Treasurer
Mrs. J. B. Baker	Mrs. J. P. Hunt
H. B. Brackett	W. G. Kerckhoff
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Edwin B. Hatcher	Mrs. Ella Woodbury
Mrs. Douglas Donaldson	

Woman's Alliance

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Mrs. M. H. McCall.....	First Vice-President
Mrs. L. B. Auerbach.....	Recording Sec'y
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Sunset Hall

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Mr. C. H. Webb.....	Scout Master
Mr. Curtis Walters.....	Assistant

Choir

Ada Marsh Chick.....	Organist-Director
Nellie Coburn Walker.....	Soprano
Cornelia Glover	Contralto
Howard Kerr	Tenor
Julian Ginsberg	Bass
and Mixed Chorus.	

E. Burdette Backus, Minister. Office hours, Monday, Wednesdays and Fridays from 4 to 6 P.M. Other times by appointment.

Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

Church, 2936 West Eighth Street,
DUNKIRK 4683

House Committee

D. C. Ross.....	Chairman
Mrs. R. C. Gillis	H. B. Brackett
H. M. Binford.....	Head Usher
A. J. Benson.....	Custodian

HUMANIST SERMONS

There are only six copies of "Humanist Sermons" left. We are unable to get more at the price of \$1.50, so if you are anxious to have one of the books your order should be in at once.

(Continued from Page 1, Col. 2)

the amount they could give was small it was not worth while to fill out a subscription card. This is a mistake. It is very important that we should know in advance as nearly as possible how much of an income we are to have. It is more wholesome for a church to depend on many small pledges than on a few large ones. The aggregate of the small amounts is a substantial sum. So if you are able to give no more than ten cents a week please fill out a card. We are glad to supply a package of envelopes, one envelope for each week, to those who desire to put their contribution in the collection basket. This method has proved a help to church finances elsewhere and we are eager to develop it further in our organization.

The pledge cards will be distributed at Church Sunday morning. You are asked to give the matter your careful consideration and come prepared to fill in the amount which your means permit. Sunday is the first day of the New Year; what better resolve than that of giving to your church through 1928 your fullest personal and financial support!

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, "Preludium".....*Gaul*

Ada Marsh Chick

Song, "Ring Out Wild Bells," Number 11.

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."

Howard Kerr

Quartet, "To Thee, O Country".....

.....*Julius Eichberg*

Responsive Reading, "Freedom." Page 39.

Announcements.

Offertory, "Andante Cantabile" from

Symphony No. 4.....*Widor*

Ada Marsh Chick

Solo, "I Would Be True" arranged

to Londonderry Air..*Coleman-Chick*

Cornelia Glover

Address, "The Meaning and Lesson of

Unitarian History".....

.....*Dr. Earl Morse Wilbur*

Song, "When Thy Heart With Joy

O'erflowing," Number 41.

Benediction.

Postlude.

(Continued from Page 1, Col. 1)

and objective point of view; he is a scientist, after the facts, and not a propagandist.

Klausner holds that the most important event in the life of Jesus was his Baptism by John the Baptist. Then he caught a glimpse of himself as the Messiah and his consciousness that he was called to this great office determined his career. For a period he kept the secret locked up in his own heart because he knew that he could not conform to the conventional conceptions of the Messiah.

His belief that the present order in the world was shortly to come to an end and that God would intervene to establish His Kingdom powerfully influenced his ethical teaching. He has given to the world one of the most marvelous codes of ethics that has ever been produced. Yet it is

extreme in some of the requirements that it makes and these extremes are to be accounted for on the grounds that he believed it was only a short time till all things should be made new. If the world is to be made over at any moment you can afford to give your goods to the poor, to take no thought for the morrow, to disregard family ties, to resist not evil. The result of these extremes in the teaching of Jesus has been that for the most part Christianity has divorced its ethics from its practice because it has felt that the ideals of Jesus are capable of realization only in a monastery apart from the world. Yet even so the humanitarian spirit of Jesus, his profound sense of the worth of the individual man, his gospel of goodwill and service have exerted a vast influence for good in the world and place us deeply in his debt.

In accordance with his conviction that he was the Messiah he went to Jerusalem to announce himself. At first the people turned to him eagerly thinking that perchance he might be the man who was to save them from Rome but as quickly as they discovered that he did not intend to resort to political methods but relied on calling them to repentance to usher in the new day they deserted him and he fell into the hands of his enemies, the priests. He was given a preliminary hearing before the Sanhedrin where he specifically stated that he was the Messiah. This seemed blasphemy to the members of that body and they turned him over to the Roman governor as a traitor to the Empire and as such he was crucified. The story of his last days and his heart-broken end on the cross is one of the most tragic tales of history and well designed to arouse the sympathy of the sensitive. Combined with his strong personality which stamped itself indelibly on his followers and his lofty teaching it made an admirable starting point for a new religion. Jesus lived and died a Jew, but in his teaching there were the seeds of something new and Christianity began with his death.

The Los Angeles Unitarian

Vol. 3 SATURDAY, JANUARY 7, 1928 No. 17

THE LESSON OF UNITARIAN HISTORY

Dr. Earl Morse Wilbur, President of the Pacific School for the Unitarian Ministry, said in his address Sunday that it is impossible to define Unitarianism in terms of belief because the content of belief is constantly undergoing a change. This is hard for outsiders to understand because they have been accustomed to think of all churches in terms of creeds. But there is something more fundamental to the Unitarian than belief and that is certain principles which history has taught him endure while the intellectual statement of faith changes from age to age. These principles are summed up in the words, Freedom, Reason, Tolerance.

They did not emerge full fledged at the beginning of our history but have been developed by a slow and costly process. Four hundred and fifty years ago this process began in Europe. It was initiated by Servetus who appealed from the authority of the creeds to the greater freedom of the Bible and who was burned at the stake by Calvin for his revolt against authority. It was carried on in Poland by Socinus whose appeal to reason in religion gave a mighty impetus towards Unitarianism; he also suffered severe persecution because of the position he took. In Transylvania at this early period the ruling men became Unitarian and they used their power to establish the first law of the Christian world pro-

THE ANNUAL MEETING

One of the most important events in our church year is the Annual Meeting which will be held this year on Tuesday evening, January 10th. It is always a happy social occasion as well as an occasion for hearing reports of the activities of the various organizations during the past year and for transacting business. Dinner will be served at 6:30 P.M. The price is 75 cents for adults and 50 cents for children. Reservations must be made in advance. Our banquet room will accommodate only 225 at the tables. Phone your reservations to the Church office, DUNKIRK 4683, or leave them with the Secretary on Sunday. Those who are unable to attend the dinner are invited to come in for the meeting afterwards which will begin at about 7:45 P.M. It is important for the welfare of the church that we have a large attendance. Mr. Berkeley Blake, Field Secretary for the Pacific Coast will be present. Remember to make your reservations at once.

tecting people from persecution for their religious convictions.

In England, quite independently of the continent, the same movement towards freedom, reason, and tolerance in religion was carried on by such men as John Bidle, who paid the price of death for his temerity; Theophilus Lindsey, founder of the first Unitarian Church of England of which Benjamin Franklin was a member during his stay in London; and

(Continued on Page 4)

SUNDAY, JANUARY 8th, 1928.

William Ellery Channing
Father of American Unitarianism

Address by E. Burdette Backus

10:50 A.M.

THIS SUNDAY THE CHURCH SCHOOL—10 A.M.

The subject for Church School on Sunday, January 8th will be "Stories from the Old Testament." A moving picture will be shown promptly at 10:00 o'clock and the children are urged to be on time.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "Mythriasm," Christianity's early rival.

THE STUDY CLASS—9:50 A.M.

Mr. A. E. Briggs will address the Study Club on January 8th on the subject "Eugenics". The Club has not had a meeting for two Sundays and it is hoped that a large number will attend to hear Mr. Briggs in this most interesting discussion.

Mr. Briggs conducts a lecture course at the Polytechnic Evening School on Philosophy. An announcement of the new series will soon be given.

THE FELLOWSHIP, 10 A.M.

Mr. Alfred Benshimol will address the Fellowship on the subject "Foundations of a Modern Religion."

NEXT SUNDAY JANUARY 15TH

One of the greatest names in American history is that of Ralph Waldo Emerson. He was for a time a Unitarian Minister and exercised a powerful influence on the development of Unitarian thought. In his sermon of next Sunday Mr. Backus will tell the story of the man and his philosophy.

THE TELESCOPE

The double star, Castor, will be one of the objects of interest in the telescope on Friday night, January 6th. The use of the telescope is free and everyone is invited to enjoy it.

MADAME SEVERANCE MEMORIAL SERVICE

A memorial service, honoring Madame Severance, founder of the Los Angeles Unitarian Church, will be held on Thursday afternoon, January 12th at 2:00 o'clock. Mrs. Frank Gibson will give a review of the early history of the church and of Madame Severance's life, and Miss Leta Horlocker will discuss the painting of Madame Severance which now hangs in the Alliance parlor. Mrs. W. A. Spauding will also speak. Mrs. Richert and Mrs. Orrin Peterson will contribute music to the program. At the close of the program an informal reception will be held and tea will be served.

All of the women of the congregation and of the other Unitarian churches in the vicinity of Los Angeles are most cordially invited to attend.

ALLIANCE BRIDGE TEA

A bridge tea, under the auspices of the Alliance will be given on Friday afternoon, January 13th. Tickets are 50c. The Misses Chapin are hostesses for the occasion. It is hoped that a large number will avail themselves of this opportunity to assist the Alliance and to become better acquainted with the women of this organization.

MEMORIAL PLACQUE

A memorial plaque has been placed in the base of the fountain in the patio by members of the Knight family in memory of Wm. H. Knight, Ella Waters Knight and Irving Knight, all of whom were at one time members of this church.

HUMANIST SERMONS

Our supply of Humanist Sermons is exhausted. Those who now desire to secure copies will find them at C. C. Parker's, 520 West 6th. The price is \$2.50.

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Howard Kerr.....	Tenor
Julian Ginsberg.....	Bass
and Mixed Chorus.	

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Mrs. R. C. Gillis	H. B. Brackett
H. M. Binford.....	Head Usher
A. J. Benson.....	Custodian

FINANCIAL CAMPAIGN

A very splendid response was received to the appeal for subscriptions to the support of the Church last Sunday. One hundred and twenty-three persons signed cards pledging something in excess of \$6000.00. This is a fine start and gives us 30% of the amount needed for the budget. Of course the first third is always the easiest and the last third the hardest to raise. Remember our goal is some subscription from every friend of the church. The campaign will be continued until everyone has had his opportunity to contribute. Would it not be fine if we could come up to the Annual Meeting with the assurance that the budget had been met for the next year?

In making the appeal Sunday Mr. Backus likened our church to the glands of internal secretion which the doctors have been telling us about in recent years. They are obscure and the amount of substance which they pump into the system is very small and yet they exercise a tremendous influence on the health and efficient functioning of the body. Our church does not bulk large in this vast city and yet it is continually pouring into the social life certain elements of progressive thought and idealism which are essential to the health and proper functioning of society. The money which you give to the support of the church is helping to keep this "gland" at work, secreting its stimulating and invigorating thought stream into the body of our community life. Make your contribution as generous as your means permit.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, a. "Jubilate Deo" ..*Silver*b. "Pastorale" ..*Schminke*

Ada Marsh Chick

Song, "Comradeship," Number 57.

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."

Howard Kerr

Quartet, "A Call to Worship"....*Rogers*

Responsive Reading, "Human Dignity,"

Page 48.

Announcements.

Offertory, "A Song of the Night"..*Wilkes*

Ada Marsh Chick

Solo, "Invictus"*Bruno Huhn*

Howard Kerr

Address, "William Ellery Channing,
Father of American Unitarianism."

E. Burdette Backus

Song, "Life of Ages," Number 4.

Benediction.

Postlude.

LONG BEACH TO INSTALL NEW
MINISTER

Rev. Thomas P. Byrnes, recently called as the minister of the Unitarian Church in Long Beach, will be installed at a special service Sunday night, January 8th at 7:30 P.M. Our Long Beach friends always turn out in force whenever anything of importance is taking place in the Unitarian Churches of Southern California. Let us reply in kind and send a large delegation to participate in the installation of their new minister. Those who have extra seats in their machines are asked to notify the Secretary and those who desire transportation do the same. Mr. Backus is to be one of the speakers.

THE FORUM

The Forum, conducted by Dr. Frederick W. Roman, will be held as usual on Friday night from seven until nine.

(Continued from Page 1, Col. 2)

Joseph Priestly, famous scientist and Unitarian preacher, whose appeal to reason nearly cost him his life and compelled him to flee to America.

In our own country the movement found fruitful soil because of the favorable political conditions. It was pushed forward by Channing who insisted on bringing the doctrines of Calvinism before the bar of reason and conscience; Emerson with his gospel of self-reliance; and Theodore Parker who gave practical application in the field of religion to the principle that he had learned from Emerson. But the movement was not carried to its logical conclusion until after a severe conflict in the Western Unitarian Conference which resulted in a vote by that body that it would not condition its fellowship by any dogmatic tests and that anyone who found that he could be of help or derive help by membership was welcome. Complete spiritual freedom had been won; even the agnostic and the atheist would not be excluded.

The result is that today we have a church which is committed to the principle of freedom, to the application of reason to all matters of belief, and to tolerance of those who come to different conclusions from our own. But important as are these principles they are not ends in themselves but rather the conditions under which alone we are convinced a healthy and fruitful religious life can be developed. We must go forward to make our freedom, our reason, our tolerance the means of enriching human life, deepening its emotional satisfactions, providing it with fuller opportunity to fulfill the promise of its powers. We are not at the end of the journey but only just well equipped for the long road that lies ahead.

The Los Angeles Unitarian

Vol. 3 SATURDAY, JANUARY 14, 1928 No. 18

WILLIAM ELLERY CHANNING

No one man can claim the distinction of being the founder of the Unitarian church in America; it was the product of the work of a number of men and of the general spirit of the times. But a pre-eminent part was played by William Ellery Channing, who has been called "the American Luther," carrying the Reformation forward towards its logical conclusion.

Born one hundred twenty-five years ago in Newport, R. I., he became at the age of twenty-three, minister of the Federal Street Society in Boston. For twelve years he worked quietly away, developing those powers which made him the outstanding preacher of Boston and fitted him for the larger leadership he was to assume. Emerson regarded him as one of the three most eloquent preachers he had ever heard.

The Congregational Churches of New England in those days were dominated by a rigid Calvinistic theology, but by 1810 a cleavage had begun to appear and there were certain ministers with whom the orthodox clergy would not exchange pulpits because of their known heresies. Channing's own emancipation from Calvinism was gradual but certain and by 1815 he had become the acknowledged leader of the liberal forces.

The crisis came in 1819 when Channing was invited to preach the sermon of ordination for Jared Sparks in a church that had been organized in Baltimore on definitely Unitarian lines. This

Baltimore sermon is a landmark in Unitarian history. As a result of it the Congregational churches of New England were rent in twain, one hundred of them becoming avowedly Unitarian; under the stimulus of Channing's clear expression of the Unitarian position many new churches sprang into being conceived in his spirit.

Judged from the standpoint of today Channing's Baltimore sermon is in many respects exceedingly conservative. He appealed to the Bible, rejecting Calvin-
(Continued on Page 4)

RUMMAGE SALE

The Woman's Alliance is to conduct a Rummage Sale Tuesday and Wednesday, January 17th and 18th, in a store which they have rented at 2111 Central Avenue. They depend entirely on the members of the congregation to supply them with the articles that are to be sold. It is only your co-operation that can make it a success. Look over your things and bring to the church on Sunday any articles that you can dispense with. The people in the vicinity of the store are very eager to purchase all sorts of things. You will be rendering them a service and making a contribution to the church at the same time. The women would appreciate the donation of a small truck to take the goods from the church to the store on Monday. Remember to bring your bundle with you when you come to the service on Sunday. Everything is acceptable.

SUNDAY, JANUARY 15th, 1928
"RALPH WALDO EMERSON"

Address by E. Burdette Backus 10:50 A.M.
Radio Sermon KNX 6:30 P.M.

THIS SUNDAY**THE CHURCH SCHOOL—10 A.M.**

The subject for Church School on January 15th will be "The Structure of the Bible." A motion picture will be shown promptly at ten o'clock.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "The Messianic Hope."

THE STUDY CLASS—9:50 A.M.

The Study Club will continue the discussion of Eugenics. Mr. A. E. Briggs, who spoke on the subject last Sunday, Dr. William D. Moore; Mrs. J. P. Hunt and Mrs. Washburn will each make short talks.

THE FELLOWSHIP, 10 A.M.

Mrs. Backus will begin a series of four talks on the founders of four of the world's great religions. On January 15th the subject will be, "Confucius, the Wise Old Man of the East."

NEXT SUNDAY

January 22nd

Mr. Backus will continue the series of addresses on Unitarian Pioneers, speaking on Theodore Parker. The graduating class of the Los Angeles College of Chiropractic will attend the service, having voted to make this their baccalaureate sermon.

THE TELESCOPE

The telescope will be in use Friday night. The constellation Orion and some objects in the Milky Way will be on exhibition.

CAMP FIRE GIRLS

The regular meeting of the Camp Fire Girls will be held at the home of Charlotte Lathrop, 1730 S. Ardmore, on Friday, January 13th, after school.

THE FORUM

The Social Science Forum under the direction of Dr. F. W. Roman will meet in the auditorium of the church on Friday night from seven until nine.

ALLIANCE BRIDGE TEA

January 13th

A Bridge Tea under the auspices of the Alliance will be held in the Alliance parlor on Friday afternoon, January 13th. Tickets are 50c and may be obtained from the Misses Chapin who are hostesses for the afternoon. All the women of the congregation and their friends are invited.

LAYMEN'S LEAGUE DINNER

January 18th

The January meeting of the Laymen's League will be held at the church on Wednesday evening, January 18th. Supper at 75c will be served at 6:30. Reservations must be made at the church office (Dunkirk 4683) on or before Monday, January 16th.

Professor John T. Hill of the University of Southern California who has just returned from a trip around the world will speak on "Burning Problems Around the World."

ALLIANCE LUNCHEON

January 19th

The program for the Alliance meeting on January 19th will be under the direction of the West Coast Art Club, a group of women painters of Southern California. At lunch Mrs. Emelia Goldsworthy Clark will speak on "How the Artist Looks at Life." After the business meeting at two o'clock the program will include a talk by Mrs. Evelyn Nunn Miller on "Sketching in Foreign Fields" and Mrs. Nell Brooker Mayhew will discuss "Art in Every Day Living." Mrs. Ralph Laughlin and daughter, Miss Harriet, will give a group of three piano duets by MacDowell, "Night by the Sea;" "A Tale of Knightly Days," and "Ballad." Miss Laughlin will play "The Witches" by MacDowell as a piano solo.

The West Coast Art Club will have in the Alliance room all through the month of January an exhibition of work done by members.

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H. M. Binford.....	Head Usher
A. J. Benson.....	Custodian

MR. AND MRS. BACKUS AT HOME

On the remaining Tuesdays of January Mr. and Mrs. Backus will keep informal "at home" to the members of the congregation. You are cordially invited to call at their residence, 1101 Magnolia street, on one of these Tuesdays either during the afternoon or in the evening.

DR. GEORGE R. DODSON

Arrangements are being made to secure Dr. George R. Dodson, minister of the Church of the Unity in St. Louis, as our pulpit supply during the month of January. Dr. Dodson is one of the most distinguished of Unitarian ministers. He is Professor of Philosophy in Washington University, St. Louis, and is the author of a book on the Philosophy of Bergson. We are very fortunate to be able to have him.

Mr. Backus has been invited to be one of the speakers the first week in July at the Isles of Shoals when Unitarian young people from all over the country assemble for their annual conference.

IN MEMORIAM

H. C. Neuschafer.

NEW MEMBERS

Edward W. Brewer, Jr., 2121 Manning Avenue, Los Angeles, and Miss Helen B. Thompson, 4272 Rosewood Avenue, Los Angeles, joined the church on Sunday. Miss Thompson joined by letter from the First Congregational Church of Manhattan, Kansas.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, a. "Maestoso" *MacDowell*

b. "A Sea Song".....

.....*MacDowell*

c. "Isle of Dreams"...

.....*Torjussen*

Ada Marsh Chick

Song, "Lord of My Heart's Elation,"

Number 27.

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."

Howard Kerr

Quartet, "Trees"*Rasbach-Deis*

Responsive Reading, "Wisdom," Page 50

Announcements.

Offertory, "Traum" from *Tristram and**Isolde* *Wagner*

Ada Marsh Chick

Solo, "The Human Touch".....*Nevin*

Nellie Coburn Walker

Address, "Ralph Waldo Emerson"....

E. Burdette Backus

Song, "Forward Through the Ages,"

Number 69.

Benediction.

Postlude.

(Continued from Page 1, Col. 1)

ism because its doctrines were not found therein. But his method of interpreting the Bible was a rational one and his chief charge against Calvinism was that its doctrines offended his reason and did violence to his moral conscience. Channing was by temperament averse to controversy but when he struck he put all his power into the blow. He said that the Calvinistic theology made of the cross of Christ "the central gallows" of the universe. This description gave deep offense but Channing was so thoroughly

convinced of the evil that was being done by the doctrines of total depravity and election that he was willing to give offense to clear them away.

When the flames of controversy died down Channing gave his attention to what many regard as his supreme work. This was his leadership in the cause of social reform. The central idea of his religion was the infinite worth of the human soul; anything which degraded the soul of man was to him unbearable. He threw himself into the battle against poverty, became the champion of the laboring classes, undertook to secure prison reform, was the friend and inspirer of Horace Mann, the founder of the American Public School, preached vigorously against the evil of war, contributed what have been pronounced by G. W. Curtis the most powerful documents of the anti-slavery literature. His efforts in these directions cost him dearly; the affection of his people grew cold. Prominent members of his congregation would pass him on the street without speaking to him. They regretted that his reputation was so great that they could not summarily dismiss him. He pursued his course, deeply wounded, but undaunted.

In his later years Channing revealed the depths of his loyalty to the principles of freedom, reason, and tolerance which he held central. He decried the tendency to develop a Unitarian orthodoxy; he insisted that it should be kept the "unsectarian sect;" he proved himself the friend of such young men as Emerson and Parker who held views that he deplored; he saw that Unitarian thought must continue to evolve beyond the point he had reached. He was always young for liberty. He was ever ready to apply the test of reason and to keep the open mind; he was never blinded by the barriers of sect to the good in others; he was the dauntless champion of social progress. He has given us an example that should ever keep us true to his spirit.

The Los Angeles Unitarian

Vol. 3 SATURDAY, JANUARY 21, 1928 No. 19

EMERSON

For a period of three years and a half Ralph Waldo Emerson was the minister of a Unitarian Church in Boston. He then resigned because he could not conscientiously administer the Lord's Supper and the members of the Church would not accede to his request that the rite be changed to a simple commemorative service without the use of the elements. He also objected to the requirement of a formal prayer in the service and in later years when he was invited to preach in Unitarian churches always declined when the service demanded a prayer from him. Though he ceased to be a Unitarian minister he continued his connection with the denomination and to the end of his life was a contributor to the American Unitarian Association.

He said of himself that he continued to be a minister but that his parish was "young men inquiring their way." He exercised a tremendous influence in helping such young men to find their way; it was not *his* way that he asked them to tread, but their own, for the gospel of self-dependence lay at the very core of his being. He was ready to say of any man, the greatest the world has produced, "what he announces I must find true in me or reject." He inculcated this principle in all who turned to him for guidance.

Someone has said that when Emerson ceased to write sermons he began unconsciously to write scripture. There is

(Continued on page 4)

BLUE SUNDAY LAW

A law is now before the Congress of the United States providing that, with certain exceptions, it shall be unlawful in the District of Columbia for anyone to work on "the Lord's Day, commonly called Sunday." The proponents of the measure boast that the bill is to be a model for every state in the union. They maintain a strong, aggressive lobby in Washington; the same bill came within a hair's breadth of passing last year and they are confident that it will win this time.

This incredible measure is in direct opposition to the spirit of the first Amendment to the Constitution of the United States which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The indifference of those who believe in the principle of separation of church and state may enable the advocates of the bill to enact it into law. We lull ourselves into a false sense of security saying that it is impossible for this thing to happen. We underestimate the power of propaganda backed by an aggressive body and heavily financed. The organizations pushing this bill boast that they are using the methods employed by the Anti-Saloon League and that they will achieve the same success.

What is needed is that the friends of liberty bestir themselves and let our Congressmen know that the advocates of the Blue Sunday laws are more noisy than

(Continued on Page 3, Col. 2)

SUNDAY, JANUARY 22, 1928
"THEODORE PARKER"

Address by E. Burdette Backus 10:50 A.M.
Baccalaureate of Graduating Class of Los Angeles College of Chiropractic

THIS SUNDAY**THE CHURCH SCHOOL—10 A.M.**

The subject for this week will be "The Ancient Greeks." A motion picture will be shown promptly at 10:00 A.M.

THE ADULT CLASS—10 A.M.

The subject of Dr. Bullard's lecture will be "The Genesis of Unitarianism."

THE STUDY CLASS—9:50 A.M.

(Alliance Parlors)

Next Sunday Miss Gizelle Wohlberg will review the life and works of Joseph Conrad. Miss Wohlberg has been doing special research work on the subject of the Polish novelist in order to give a full and faithful picture of the characters, plots and descriptions of such famous books as "Lord Jim," the "Typhoon," "Nostromis," "The Rover," and others. Anyone interested in the author of the South Seas and Maritime Life will find Miss Wohlberg willing to answer questions and direct them to the choicest references from Conrad.

Following the recent policy adopted by the Club, the following week will witness a general discussion on the subject of the "Eighteenth Amendment." It is the policy to have a talk and a discussion on alternate Sundays.

THE FELLOWSHIP, 10 A.M.

Mr. Backus will speak to the Fellowship on the subject "A Program for Young People."

NEXT SUNDAY

January 29

Mr. Backus will give the concluding address in the series on Unitarian Prophets. It will tell of James Martineau, the great leader of English Unitarianism.

THE TELESCOPE

The telescope will be open to visitors Friday night as usual.

THE FORUM

The Social Science Forum will be held in the auditorium of the church on Friday night from seven until nine. Dr. Frederick W. Roman conducts the Forum.

ALLIANCE MEETING, JANUARY 26

The women of the Alliance will meet for sewing on January 26th and will have box luncheon together at 12:30.

CORRECTIONS

The date of Channing's birth was given wrongly in last week's Los Angeles Unitarian. It should have been given as 148 years ago instead of 125.

The announcement concerning Dr. George R. Dodson contained an error. He is to supply the pulpit in July, not in January as stated.

MR. AND MRS. BACKUS AT HOME

On Tuesdays, January 24th and 31st, Mr. and Mrs. Backus will be at home informally to members and friends of the church both afternoon and evening.

THE FAITH OF THE REFORMERS

A few remaining copies of Dr. Hodgkin's "The Faith of the Reformers" may be secured at the literature table. It contains a series of biographical addresses. The price is twenty-five cents.

NEW TRUSTEES

At the Annual Meeting on January 10th the following were elected to serve as trustees for a period of three years: Samuel D. Aldrich, Paul Neuschafer, Dr. W. D. Moore, D. G. Andrews, and Alfred Benshimol.

FINANCIAL CAMPAIGN

Subscriptions to the support of the church for the current year are now being received. If you have not signed one of the cards indicating what you expect to give, kindly secure one from the secretary and turn it in at once. Your co-operation is imperative to the success of our endeavor.

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A. J. Benson	T. A. McMahon
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numerous. Petitions protesting against the passage of this bill will be found in the vestibule of the church Sunday. Sign your name; but do not stop there; inform your friends of the danger and get them to protest. Also write or wire your congressman. Our liberties are menaced; we must act!

CALLED MEETING OF THE BOARD OF TRUSTEES

A called meeting of the Board of Trustees will be held Sunday morning immediately following the service, in the office of the church. Officers will be selected at that time.

TO DAY

So here hath been dawning
Another blue Day:
Think wilt thou let it
Slip useless away?

Out of Eternity
This new Day is born;
Into Eternity,
At night, will return.

Behold it aforetime
No eye ever did;
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue Day:
Think wilt thou let it
Slip useless away?

—Thomas Carlyle.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, a. "Wedding Song" from
 Sir Olaf. *Harriet Ware*
 b. "Canzona" .. *Stoughton*
 Processional, "Pilgrims' Chorus"
 from Tannhauser..... *Wagner*
 Ada Marsh Chick

Song, "The Noble Host," Number 34.

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."
 Howard Kerr

Quartet, "Hymn to Music"..... *Buck*

Responsive Reading, "Truth," Page 40.

Announcements.

Offertory, "Angelus" from Scenes
 Pittoresque *Massenet*
 Ada Marsh Chick

Solo, "Invictus" (by request). *Bruno Huhn*
 Howard Kerr

Address, "Theodore Parker."
 E. Burdette Backus

Song, "Brotherhood," Number 56.

Benediction.

Recessional *Selected*
 Ada Marsh Chick

(Continued from page 1)

no doubt that had he lived in an earlier period of the world's history much that he wrote would have been included in the sacred writings of the race. He had a search-light quality of mind combined with a poetic felicity of expression which enabled him to utter his truths in unforgettable language. It is this characteristic which makes him so eminently quotable. Who has not used some of his phrases?

Only he can give who has.

The world is full of judgment days.

Hitch your wagon to a star.

'Tis man's perdition to be safe

When for the truth he ought to die.

A foolish consistency is a hobgoblin of little minds.

In 1838 he was invited by the members of the graduating class of the Harvard Divinity School to deliver an address to them. He accepted the invitation though he knew that he was certain to give offense by his opinions. This Divinity School Address is one of the landmarks in Unitarian history; it is still fresh and invigorating. He criticised the church very severely for its bondage to tradition, for its lack of faith in the living present, and then proceeded to set forth the cure for its ills in terms of his own idealistic philosophy.

The criticism which he anticipated fell quickly and was more severe than he had bargained for. His utterance was denounced as bordering on atheism and as tending to overthrow the authority of Christianity. He was afraid for a time that it was going to deprive him of his means of earning a livelihood. It was thirty years before Harvard College forgave him and accorded any official recognition.

But within the Unitarian Church there were many who heard him gladly and his words helped greatly in stirring its life and urging it on towards a more vital faith. In later years Emerson was active in the Free Religious Association which was composed largely of Unitarian ministers who were discontented with the conservatism of the denomination and whose activities contributed to that freedom which we enjoy today.

Emerson was a great believer in America. His winter lecture trips took him to many parts of the country and he rejoiced greatly in the vigor and the quality of the new empire he saw springing up on this continent. It strengthened the resolution he had made as a young man: "To thy fellow countrymen thou shalt preach the gospel of the New World, that here, here in America, is the home of man, that here is the promise of a new and more excellent social state than history has yet recorded."

The Los Angeles Unitarian

Vol. 3

SATURDAY, JANUARY 28, 1928

No. 20

THEODORE PARKER

Theodore Parker was a younger contemporary of Ralph Waldo Emerson. He had been the minister of the Unitarian Church at West Roxbury, Mass. but two years when Emerson gave his famous address to the graduating class of the Harvard Divinity School. Parker was among those who heard the address and far from being shocked by it, as were most of the older men, it set him on fire with the determination to meet the challenge of Emerson's demands. He was to become the popularizer of Emerson's philosophy.

In 1841, when Parker was still a young man of thirty-one, he was invited to give the sermon at the ordination of a minister in South Boston. The address of that day has become one of the landmarks of Unitarian history. The sermon bore the title, "The Transient and the Permanent in Christianity." The preacher contended that the forms and ceremonies and the doctrines of theology vary from age and are to be regarded as relatively unimportant. That which endures in Christianity he found in the summary given by Jesus—love to God and love to man.

The portion of his sermon which gave particular offense was his contention that the validity of the teachings of Christianity rested not on the authority of Jesus but on their their inherent truth. He quoted with approval the saying "not authority for truth, but truth for authority." No supernatural sanction can

give any value to a doctrine; it must be true in itself or fall to the ground. This was arch heresy in Unitarian circles in those days. The commonly accepted teaching of the church was that the miracles proved the truth of Christianity and that if you did not believe in the miracles you were not a Christian.

How amazing this seems to us today! Yet Parker's sermon was regarded by the Unitarians of his time as an attack on Christianity from start to finish. A prominent laymen of Boston said that he would rather have all the churches of the denomination destroyed than to have a man like Theodore Parker in the pulpit. The Boston Association of Unitarian ministers, while they did not actually put him out, made it so uncomfortable for Parker that he withdrew. One minister who was brave enough to exchange with Parker lost his church. The pulpits of Boston were closed to the heretic.

Then a group of young men got together and resolved "that Theodore Parker shall have a chance to be heard in Boston." The result was the establishment of an independent movement meeting first in the Melodeon and later in the Music Hall. The new congregation prospered immensely. The attendance grew to 3000. There were 7000 names on the parish list, including such men as William Lloyd Garrison, such women as Julia Ward Howe. For fourteen years, until his health broke, Parker continued to be the outstanding preacher of Boston.

(Continued on page 4)

SUNDAY, JANUARY 29, 1928

"JAMES MARTINEAU"

Address by E. Burdette Backus

Radio KNX 6:30 P. M.

10:50 A.M.

THIS SUNDAY

THE CHURCH SCHOOL—10 A.M.

The Church School will meet as usual at 10:00 o'clock.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "Religion and Medicine."

THE STUDY CLASS—9:50 A.M.

Miss Zenna Leshing will lead an open forum on the topic of "Prohibition."

The Study Club cordially invites anyone who favors the wet or the dry side of this subject to come to the meeting and offer his ideas.

The Prohibition forum is the second general discussion, sponsored by the Study Club this year. The previous one was on the theme, "Eugenics."

THE FELLOWSHIP, 10 A.M.

Mrs. Backus will give the second of the series on religious leaders, taking for her topic, "Buddha—The Enlightened One of India."

NEXT SUNDAY—FEB. 5

"Is The Family Doomed?" will be the subject of the sermon on February 5th. It will be a study of the proposals of such persons as Judge Lindsey, Count Keyserling, Mrs. Bertrand Russell, for a modification of our present standards; it will also deal with the case of the "widow's baby" which is being much discussed in the newspapers.

CAMP FIRE GIRLS

The Camp Fire Girls will hold their regular meeting on Friday afternoon after school at the church.

At the meeting for the organization of the Board of Trustees A. V. Andrews was elected President; Paul Neuschafer, Vice-President; M. H. McCall, Secretary; H. M. Binford, Treasurer.

THROUGH THE TELESCOPE

The moon will be near its most interesting phase on Friday night and will be the principal object to be viewed at that time. The telescope is open to the public every Friday night and you are most cordially invited to enjoy it.

THE SOCIAL SCIENCE FORUM

The Forum under the direction of Dr. Frederick W. Roman will be held on Friday night in the auditorium of the church from seven until nine.

ALLIANCE BIRTHDAY LUNCHEON —FEB. 2

The February birthdays will be celebrated by the Alliance members at their luncheon on February 2nd. Lunch is served at 12:30 and is 50c per plate. Mrs. Mary Rogers Miller, presenting the work of the Board of Education, will speak on the subject "Teaching the Hard of Hearing in Los Angeles."

After the business meeting at 2:00 o'clock Mrs. Sumner P. Hunt will tell of her interesting visit with E. Barrington last summer, and review briefly some of her well-known books.

ASSOCIATE ALLIANCE MEETING

The Associate Alliance will meet at the Christian Church, 609 Arizona Street, Santa Monica, at 10:30 A.M., Friday, February 3rd. Lunch will be served at 12:30, 50c a plate. All Alliance members and friends are invited. Please call DUnkirk 4683 for your reservations.

CARD PARTY—FEBRUARY 3RD

A card party under the auspices of the Alliance will be given on Friday evening, February 3rd in the Alliance Parlor at the Church. Mrs. O. H. Robinson will act as hostess and tickets may be secured from her. The usual price of 50c will be charged. All members of the congregation are cordially invited.

VALENTINE PARTY

The Study Club asks that you reserve the night of February 17th for their Valentine Party. Further details will be given in next week's Calendar.

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H. B. Brackett	W. G. Kerckhoff
Dr. W. D. Moore	Mrs. R. G. Gillis
Delmar C. Ross	D. G. Andrews
Edwin B. Hatcher	
Mrs. Douglas Donaldson	

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A. J. Benson	T. A. McMahon
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MR. BINFORD HONORED

At the recent Annual Meeting of the Congregation Mr. H. M. Binford was presented with a handsome watch in appreciation of the many years of unstinted service which he has rendered the church. Mr. Binford retires from the Board of Trustees but will continue to act as Treasurer.

MR. AND MRS. BACKUS AT HOME

The minister and his wife will be at home informally to the members of the congregation Tuesday afternoon and evening, January 31st. Their residence is at 1101 Magnolia St.

CHILD STUDY CLASS

A new class meeting on Sunday mornings at 10:00 A.M. under the direction of Mrs. J. P. Hunt will provide a course in child study. Mr. Backus will be the speaker at the opening meeting, Sunday, January 29th. The class will be held in the Church office. Fathers, mothers and others interested in children are invited to attend.

A SUGGESTION

Sunday evening, January 29th, Mr. Backus will deliver his address on Emerson over the Radio KNX at 6:30. You doubtless have friends you would like to have hear this talk. Will you not sit down and write them a note at once telling them about it and suggesting that they "tune in"? Or invite them to your home, if you have a radio, to listen in with you.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, a. "Morning" *Grieg*b. "Ave Maria" . *Schubert*

Ada Marsh Chick

Song, "Forward" Number 24.

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."

Howard Kerr

Solo, "Salutation of the Dawn"

. *Frederick Stevenson*

Cornelia Glover

Response, "Memorial" Page 54.

Announcements.

Offertory, "Allegretto" *Schubert*

Ada Marsh Chick

Duet, "After the Rain" *Pinsuti*

Nellie Walker and Cornelia Glover

Address, "James Martineau"

E. Burdette Backus

Song, "Saviours" Number 22.

Benediction.

Postlude *Selected*

Ada Marsh Chick

THE KINDERGARTEN

Parents who wish to attend the church service on Sunday mornings may leave their children at the Kindergarten on the second floor.

LIBERAL MINISTERS MEET

At a meeting of the Liberal Ministers of Los Angeles County held in the City Club on Monday last, a resolution was passed condemning the proposed "Blue Sunday" bill which has been introduced into the House of Representatives at Washington. The ministers present, representing the Universalist, Unitarian, and Reformed Jewish organizations, agreed to urge the members of their congregations to sign the petitions protesting the measure. Over 250 signatures were received on the petitions at our church last Sunday. They will be available again next Sunday before and after the service. Please sign. We want to send in at least a thousand names.

(Continued from page 1)

With dramatic power he thundered against the "hell-fire religion" that had tortured his youth; with eloquence and persuasion he set forth a religion conceived in more humane and rational terms. He departed from the traditional custom of reading only from the Bible in the church service. He held that the Bible and historic Christianity was only one channel through which the divine in the universe had expressed itself, and he read from other literatures on the theory that whatever inspires is inspired.

He threw himself into the anti-slavery cause, rendering it a service scarcely less than that of Lincoln himself. He was a leader of the leaders in the movement. Lincoln read Parker with approval; it was from Parker that he got the phrase which he immortalized in his Gettysburg address, "government of the people, by the people, for the people." Magnificent as were Parker's energies they were not equal to the load he laid upon them; he literally burned himself up in the cause of freedom, dying a martyr's death just as truly as though a bullet had laid him low on the field of battle.

The Los Angeles Unitarian

Vol. 3

SATURDAY, FEBRUARY 4, 1928

No. 21

JAMES MARTINEAU

There are 353 Unitarian congregations in the British Isles. These are for the most part the outgrowth of Presbyterian Churches that gradually underwent a transformation of doctrine. The characteristic thought of the English Unitarians of an earlier period was shaped by Joseph Priestly (1733-1804) who was famous as a scientist as well as a theologian and champion of religious liberty. His view was predominantly materialistic; he believed in God but described him as the "Sole Cause" of everything that happens in the Universe, including every human activity. He denied a soul to man, and did not believe in the freedom of the will. Along with this mechanistic philosophy he believed in a Revealed religion given in the Bible. He believed that Jesus was a man to whom had been delegated supernatural power; he believed that Jesus was to return and set up his Kingdom on earth. Whatever he found clearly taught in the Bible he felt constrained to believe.

All this was destined to undergo a profound modification at the hands of James Martineau (1805-1900). He was the descendant of a French family that had settled in Bristol when driven from home by religious persecution. He grew up in an atmosphere of religious liberalism and was educated at Manchester College which had been dedicated by its founders to "truth, freedom, and religion." In 1828 he became the junior minister of the Eustace Street Presbyterian Meeting

House in Dublin. Most of these churches still retained the Presbyterian name despite the fact that they had become Unitarian in theology. On the death of the senior minister Martineau found it necessary to sever his relations with the Dublin church because a portion of the salary that he would have received as senior minister came from a gift by the government. He did not believe in any connection between state and church, and his conscience would not let him accept money that was received in violation of his principle.

On his return to England he became minister of a church in Liverpool, where he continued for a quarter of a century. It was during this period that the maturity of his thought led him to break with the Priestly tradition. His study of the Bible convinced him that there were many things in it which were contrary to reason and consequently he decided that he could not accept as true revelation anything that did violence to reason. This led him to a ready acceptance of the results of the new science of Biblical criticism that was then developing. Equally important was his rejection of the materialism of Priestly. The starting point of Martineau's philosophy was conscience, the moral life of man. He became convinced that the facts which he discovered within his own life could not adequately be explained without belief in God, soul, and freedom of will. Nowhere in modern writings will you find the arguments for Theism and immortal-

(Continued on page 4)

SUNDAY, FEBRUARY 5th, 1928

"IS THE FAMILY DOOMED?"

Address by E. Burdette Backus

10:50 A.M.

THIS SUNDAY

THE CHURCH SCHOOL—10 A.M.

The subject for the Church School will be "The Structure of the Bible."

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "Ancient Medicine."

THE STUDY CLUB—9:50 A.M.

Miss Snow Longley, instructor in poetry in the University of California Extension School and a member of the English Department of the Los Angeles High School, will address the Study Club at the coming meeting.

Miss Longley will give readings from some of her original verses, many of which have received recognition in leading literary publications. Miss Longley, being a member of the Unitarian Church, has imbued into her verse much of that free spirit and challenge that characterizes the new humanism.

The week following there will be the first open discussion on the topic, "Is Socialism Practical?"

THE FELLOWSHIP, 10 A.M.

Dr. Helen Hunter will speak on "The History of Medicine."

THE CHILD STUDY CLASS, 10 A.M.

Dr. W. D. Moore will address the group on "Keeping the Child Well."

NEXT SUNDAY

February 12th.

Lincoln's birthday has been designated by the Liberal Ministers of Los Angeles County as "Religious Liberty Sunday" and will be so observed in all of their churches. Mr. Backus will speak on, "Was Lincoln a Christian?"

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held Monday evening, February 6, at eight o'clock, in the office of the church.

MR. WAITSILL SHARP

The Secretary of Religious Education of the American Unitarian Association, Mr. Waitsill Sharp, is to visit our church on Sunday. He will attend the meeting of the Church School in the morning and arrangements have been made for conferences with him during the afternoon. Mr. Sharp is also visiting the other churches of the vicinity.

ADULT DISCUSSION CLASSES

On Monday, Wednesday and Friday nights from 7:00 until 9:00 o'clock, Adult Discussion Classes are being held at the Polytechnic Evening High School, to which all are welcome. Dr. Harvey will discuss the History of Civilization; Dr. Bennett M. Allen will give a survey of Science and Mr. A. E. Briggs will give the History of Philosophy. These meetings are informal and there is no tuition or expense.

DR. AKED AT THE FORUM

On Friday evening at the second hour of the Social Science Forum, Dr. C. F. Aked, of All Souls Church, will speak on "The Boy Criminal." The first hour, from 7:00 until 8:00, will be devoted to the discussion of Philosophy.

YOUNG PEOPLE'S FEDERATION

The Southern California Federation of Unitarian young people will meet in our church Saturday and Sunday, February 11th and 12th. The Saturday program begins with a dinner at 7:30 P.M. This will be followed by a business meeting. There will be a dance at 9:00 o'clock. Everyone is invited to attend the dance. On Sunday morning the young people will have their regular meeting with Mr. Benshimol as the speaker at 10:00 o'clock. They will attend the church service and then go to Vermont Canyon for a picnic. At 4:00 P.M. they will conduct a Vesper service in the church. All the young people of the congregation are cordially invited to participate in the meetings, and the co-operation of the adult members is asked to make the meetings a success.

The Los Angeles Unitarian

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Mrs. J. W. Brown.....	Guardian
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Boy Scouts

Mr. C. H. Webb.....	Scout Master
Mr. Curtis Walters.....	Assistant

Choir

Ada Marsh Chick.....	Organist-Director
Nellie Coburn Walker.....	Soprano
Cornelia Glover	Contralto
Howard Kerr	Tenor
Julian Ginsberg	Bass
and Mixed Chorus.	

E. Burdette Backus, Minister. Office hours, Monday, Wednesdays and Fridays from 4 to 6 P.M. Other times by appointment.

Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

Church, 2936 West Eighth Street,
DUnkirk 4683

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Mrs. R. C. Gillis	H. B. Brackett
H. M. Binford.....	Head Usher

Custodians

A. J. Benson	T. A. McMahon
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ALLIANCE MEETING

The women of the Alliance will meet on Thursday, February 9, for sewing. Box luncheon will be enjoyed together at 12:30.

M. M. MANGASARIAN

The Laymen's League has invited Mr. M. M. Mangasarian to deliver a series of lectures in the Church on Sunday evenings. Mr. Mangasarian has graciously accepted the invitation. He will deliver his first address on Sunday morning, February 19th. The subject will be "Omar Khayyam; a Poet's Philosophy of Happiness." The evening lectures will start the week following, February 26th.

Mr. Mangasarian, who has given two series in our church before, is internationally known as a leader of rationalism. For many years he was the lecturer of the Independent Religious Society in Chicago, speaking regularly to audiences of 3000. We are fortunate in being able to secure him and our splendid new auditorium should be crowded to capacity to hear him.

MR. BACKUS TO DEBATE

On Friday evening, February 10th, at 8:00 o'clock, Mr. Backus will debate with Mr. Manley P. Hall, minister of the People's Church. The debate will be held in Trinity Auditorium. The subject is "Re-incarnation." Mr. Hall taking the affirmative and Mr. Backus the negative. The members of the congregation are heartily invited to attend.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, a. "Finale to Third
Symphony". *Mendelssohn*
b. "Evensong" *Johnston*
Ada Marsh Chick

Song, "Comradeship," Number 57.

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."
Howard Kerr

Quartet, "The Night Has a Thousand
Eyes" *Nevin*

Responsive Reading, "Love" Page 53.

Announcements.

Offertory, a. "Nautilus" *MacDowell*
b. "To a Water-lily"
..... *MacDowell*
Ada Marsh Chick

Solo, "My Task" *Ashford*
Howard Kerr

Address, "Is the Family Doomed?"
E. Burdette Backus

Song, "The Streams of Love" Number 52

Benediction.

Postlude.

LAYMEN'S LEAGUE

The February meeting of the Laymen's League will be held on Wednesday evening, February 8th. Dinner will be served at 6:30. 75c per plate. Please call the church office, DUnkirk 4683, for your reservations.

Rabbi Ernest R. Trattner will speak on "The Seven Wonders of the World."

MAGAZINES WANTED

A friend of the church has developed the unique idea of using a second hand magazine counter as a means of spreading liberal ideas among the people of her community. It is difficult to secure an adequate supply of good magazines. If you will bring to the church the magazines with which you are through they will be put to effective use by B.K.

(Continued from page 1)

ity more persuasively set forth than in Martineau.

His departure from the traditional Unitarian thought caused him to be much feared by his fellow church members, but the power of his intellect gradually won an increasing number of them to his position. He became the Professor of Philosophy and later the Principal of Manchester College, which was the training school for Unitarian ministers. The College was then located in London and he joined with the poet Tennyson in forming a Metaphysical Society in which he met such leaders of thought as Spencer, Tyndall and John Stuart Mill. They found in him a foeman worthy of their steel. Indeed Gladstone said of him that he was "first among living English thinkers."

The book by which Martineau is best known is "The Seat of Authority in Religion." This was written when he was over 80 years old, published when he was 85. It is still regarded as one of the supremely important books in its field. It disposes first of the authority which is vested in the historic Roman church, and then deals in like manner with the authority which the Protestant world accords the Bible; finally it places the authority in the reason and conscience of man.

Martineau was never a sectarian Unitarian. In fact he refused to the end of his life to be either a member or the minister of a church bearing the Unitarian name. He preferred the Presbyterian name because that does not refer to theology, whereas Unitarian does. He felt that doctrine should never be the basis of Church organization. We find exemplified in him as in the leaders of American Unitarianism the spirit which places freedom, reason, tolerance above all doctrine.

The Los Angeles Unitarian

Vol. 3

SATURDAY, FEBRUARY 11, 1928

No. 22

IS THE FAMILY DOOMED?

A history of the family through the ages reveals the fact that it has undergone many changes. The principle cause of the changes has been economic; the family of a hunting people is of one type, that of farmers is of another. In recent years the development of a machine age with its consequent vast economic and social changes has placed the family under the necessity of further readjustment. We live in vast cities characterized by apartment houses; women are entering increasingly into industry; the traditional religious sanctions have broken down; science has put the knowledge of contraceptives and prophylaxis in the possession of the people. All these things have conspired to alter profoundly the relations between men and women. Yet the basic need for the family remains the same as in the past and we may trust confidently that the humanity which has met so many difficult problems will be equal to the demands of the present.

What is needed is an intelligent program which will minimize as far as possible the tragedy and cost of adapting ourselves to the new conditions. The economic aspects of the problem are of vast importance and no solution is possible apart from a great improvement in the economic condition of that large portion of our population which suffers from insecurity of employment and inadequate wage. But the personal aspect of the problem is of equal importance.

We should have more thorough instruction for young people in the physiology

and psychology of sex than anything we have achieved to date. It is a difficult matter to deal with, and it is easy to do more harm than good. But somehow we must acquire the technique of establishing in young people a wholesome attitude towards sex, avoiding on the one hand the exaggerated interest which comes from too much repression, and on the other the flippant attitude that would make of sex a plaything. Education for parenthood should be a part of the program.

(Continued on Page 4)

VESPER SERVICE

Sunday afternoon, February 12th, at 4 o'clock, the young people of the Southern California Federation will conduct a Vesper Service in the Church auditorium. The full program will be found on page four of this issue of the Los Angeles Unitarian. All the members of the congregation are invited to attend. Let us show the young people our interest in them and our appreciation of what they are doing.

On Saturday night, February 11th, the young people will have a dinner at 6:30 in the Community Hall. This will be followed by a business meeting. At 9:00 o'clock there will be a dance. Everyone is invited to attend the dance. Sunday morning there will be the regular meeting of the Fellowship with an address by Mr. Benshimol at 10:00 o'clock. The young people will attend the morning service and then go for a picnic in Vermont canyon. Our local young people are hosts to those who come from the other Unitarian churches of Southern California.

SUNDAY, FEBRUARY 12th, 1928
"WAS LINCOLN A CHRISTIAN?"

Address by E. Burdette Backus
VESPER SERVICE 4 P.M.

10:50 A.M.
Conducted by the young people

THIS SUNDAY**THE CHURCH SCHOOL—10 A.M.**

A motion picture will be shown promptly at 10:00 o'clock. The subject for the discussion after the picture will be "The Minor Prophets."

THE ADULT CLASS—10 A.M.

The subject of Dr. Bullard's lecture will be "Healing in the Time of Jesus."

THE STUDY CLUB—9:50 A.M.

The Social Trend

"Is Socialism Practical?" will be discussed at the meeting of the Study Club on Sunday morning in the Alliance parlor.

The discussion will be in the nature of an open forum. Everyone present will have three minutes to present ideas pro and con on any phase of the topic.

On February 19, Mr. Storey, of the Inglewood High School faculty, will address the club on "Can Society Organize Its Troubles Out of Existence?"

THE FELLOWSHIP, 10 A.M.

The Fellowship will have as guests the young people from neighboring towns who are in attendance at the Y.P.R.U. Conference over the week-end. Mr. Ben-shimol will address them at the regular meeting of the Fellowship at 10:00 o'clock.

THE CHILD STUDY CLASS, 10 A.M.

Miss Edith N. Burleigh, Chief of Social Service at the Child Guidance Clinic, will speak on "The Mental Hygiene of Childhood." The Child Study Class meets in the church office. All those who are interested in children are invited to attend.

NEXT SUNDAY**M. M. MANGASARIAN**

The pulpit will be occupied next Sunday, February 19th, by Mr. M. M. Mangasarian. His subject will be: "Omar Khayyam; a Poet's Philosophy of Happiness." Mr. Mangasarian will give a series of Sunday evening lectures beginning February 26th.

THE TELESCOPE

The telescope will be available to visitors on Friday evening from six thirty to nine thirty.

CAMP FIRE GIRLS

The regular meeting of the Camp Fire Girls will be held after school on Friday afternoon, Feb. 10.

DEBATE

Remember the debate between Mr. Hall and Mr. Backus on reincarnation Friday night in Trinity Auditorium, at 8 P.M., February 10th.

RADIO

Mr. Backus will speak over Radio KNX at 6:30 P.M., Sunday, February 12th.

ALLIANCE LUNCHEON—FEB. 16

Stories of famous people born in February will be told at the luncheon table at the Alliance meeting on February 16th. The regular business meeting will be held at 2:00 o'clock after which the Harmonia Club will present a musical program. Mrs. G. A. Simpson has arranged the program for the afternoon.

VALENTINE PARTY—FEB. 17

Your attention is again called to the party scheduled for Friday evening, February 17, to which the Study Club invites all members of the congregation. It is suggested that all who care to do so come in costume, but it is not required. A good orchestra has been engaged to provide music for dancing and other entertainment is planned for those who do not care to dance.

A DEFINITION

An American Unitarian is a person who is alive enough to have a mind growing a little every day, who is free enough sometimes to listen to opinions which infuriate him, who is happy enough to be able to argue with the other fellow without losing his temper.—Vivian T. Pomeroy.

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Dr. F. D. Bullard.....	Lecturer
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Study Class

Herbert Alexander.....	President
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Fellowship

George Hatfield	President
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Mrs. R. C. Gillis	H. B. Brackett
D. G. Andrews	

H. M. Binford.....	Head Usher
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Custodians

A. J. Benson	T. A. McMahon
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NOTED LIBRARY FOR U.C.L.A.

The gift of the 11,000-volume library of the late Frederick Kluger has recently been made to the University of California in Los Angeles. Kluger was one of Germany's most eminent scholars, a specialist in the origin and development of languages, and it is this subject which his library illuminates. The gift was made by Mr. William G. Kerckhoff who is a member of the Board of Trustees of our Church.

NEW COMMITTEES

The following committees for the church have been named by Mr. A. V. Andrews, President of the Board of Trustees.

Executive Committee: Paul Neuschafer, chairman; Mr. Benshimol, Mrs. Gillis, Dr. Moore and Mr. Alrich.

Worship Committee: Mrs. J. P. Hunt, chairman; Mrs. Douglas Donaldson, Mrs. J. B. Baker, Edwin B. Hatcher and M. H. McCall.

Hospitality Committee: Alfred Benshimol, chairman; Mrs. J. B. Baker, Samuel D. Alrich, Mrs. Douglas Donaldson and M. H. McCall.

House Committee: D. C. Ross, chairman; Mrs. R. C. Gillis, D. G. Andrews, H. B. Brackett.

Music Committee: H. B. Brackett, chairman; Mrs. R. C. Gillis and Mrs. Douglas Donaldson.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, "Epithalamium" *Matthews*

Ada Marsh Chick

Song, "The Word," Number 8.

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."

Howard Kerr

Quartet, "Abraham Lincoln".....

.....*Frederick L. Hosmer*

Responsive Reading, "American

Idealism," Page 55.

Announcements.

Offertory, "Angelus"..... *Cocker*

Ada Marsh Chick

Solo, "Pilgrim's Song"....*Tschaikowsky*

Nellie Coburn Walker

Address, "Was Lincoln a Christian?"

E. Burdette Backus

Song, "America, the Beautiful," Number
51.

Benediction.

Postlude.

(Continued from page 1)

Then far more attention should be paid to the art of marriage. Too many unions fail of success because those entering marriage have such an inadequate conception of what is required of them. They think of marriage largely in terms of personal happiness, erotic satisfaction; and when they do not secure these things in the degree that they anticipated they feel cheated and decide to break off the relation. The very value of marriage lies in the fact that it is a complex situation into which many things besides personal happiness enter. As Count Keyserling has said, marriage is primarily the acceptance of responsibility, and success in it must be an achievement. This requires time and it is for this reason that marriage should be conceived as a permanent relation. Its rewards to those who master the art are proportionate to the demands which it makes.

"The noblest dedicates himself to one alone." These are the words of Goethe

Y.P.R.U. VESPER SERVICE

4:00 P.M.

Organ Prelude, a. Introduction to Act 4
from "Lohengrin".....*Wagner*b. "Souvenir Joyeux" *Diggle*

Processional.

Phyllis Hunter

Song, "Vestigia," Number 5 (First, fourth
and fifth verses).Responsive Reading, "The Beloved Com-
munity," Page 49.

Ed Bode, Leader

Violin Solo, "Adagio".....*De Beriot*

Matilda Sweet

Announcements.

George Hatfield

Offertory, "Autumn Night"....*Frysinger*

Phyllis Hunter

Solo, "My Task".....*Ashford*

Howard Kerr

Speakers.

Lucille Hayes.....Los Angeles

Caroline Scott.....Redlands

Lashman Farup.....Hollywood

Song, "Forward, Shoulder to Shoulder,"
Y.P.R.U. Rally Song.

Benediction.

George Hatfield

Recessional*Selected*

Phyllis Hunter

and they represent the ideal towards which humanity is struggling. How splendid, how moving, is the sight of a man and a woman, husband and wife, grown old together, who have succeeded in kindling from that first fierce and uncertain flame that drew them together the steady fire of love that has endured and grown with the years. All has not been easy for them; they have had their adjustments to make. But they have endured all the chances and changes of life together, friends as well as lovers. And now the years find them rich and mellow, a blessing to each other and an inspiration to their friends. Our fair earth contains nothing that can compare with the glory of such a marriage.

The Los Angeles Unitarian

Vol. 3

SATURDAY, FEBRUARY 18, 1928

No. 23

WAS LINCOLN A CHRISTIAN?

The answer to this question depends on the definition of Christian which you accept. The orthodox world has insisted in defining Christianity in terms of theological belief; one has to accept certain doctrines concerning God and Jesus as they are summed up in the creed in order to be a Christian. To be sure other things have been included; one must also seek to conform to certain moral standards and to make the spirit of Jesus one's own, but the emphasis has been on doctrinal correctness.

On the contrary the liberal has insisted that belief was not as important as the manner of life. A Christian is one who lives in the spirit of the Christ, sharing his loyalty to the truth, his sense of the brotherhood of man. Belief, in this definition, has fallen into the background. But are we justified in accepting such a description of Christianity? Does it not spring from our emotional attachment to the name rather than from a clear eyed facing of the facts?

The truth is that Jesus himself was not a Christian, but lived and died a Jew. And all through the centuries of Christian history the dominant strain in religion has not been those humanitarian principles which we associate with the name of Jesus but rather the theological requirement. It has been the exceptional man or woman, rather than the common run of humanity, that has been Christian in the liberal sense. Furthermore, those qualities on which the liberal places his emphasis are not distinctively Christian;

the Christian world has no monopoly of them. They are, rather, characteristic of humanity at its best the world around regardless of religious affiliation.

The study of history reveals to us the fact that there has been what we may describe as a Fellowship of Universal Spirits that transcends all the limitations of the narrower divisions into which men are separated. Socrates in ancient Greece, Confucius in China, Buddha in India, Marcus Aurelius in Rome, Spinoza in

(Continued on Page 4)

MR. MANGASARIAN

Sunday morning we are to have the rare treat of hearing Mr. Mangasarian at our regular service. He is the most famous rationalist lecturer of America and is known the world over for his penetrating and fearless discussion of religious and literary subjects. We had the privilege in our old Church of hearing him give a series of lectures when the auditorium was not large enough to accommodate those who thronged to hear him. We anticipate that in our new and larger building the seating capacity will be taxed. Come early if you want a seat.

"Omar Khayyam, a Poet's Philosophy of Happiness" is the subject on which he is to speak. The entire program for the morning will be about this theme. See page 4 of this issue. Mr. Mangasarian will begin a series of Sunday evening lectures on February 26th. Announcement of the first subject will be given on Sunday.

SUNDAY, FEBRUARY 19th, 1928

M. M. MANGASARIAN

"Omar Khayyam, A Poet's Philosophy of Happiness"

10:50 A.M.

THIS SUNDAY**THE CHURCH SCHOOL—10 A.M.**

The work for the Church School this Sunday will be a review of the books of the Old Testament.

We shall begin the study of early Christianity on Sunday, February 26. It is hoped that all members of the school will make a special effort to be present next Sunday in order that they may get a connected story of the development of the modern church.

THE ADULT CLASS—10 A.M.

"Modern Medicine" will be the subject of Dr. Bullard's lecture.

THE STUDY CLUB—9:50 A.M.

Mr. Harold Storey will lead the discussion on the topic "Can political organizations solve the present evils of the economic system?"

Mr. Storey is debating coach at Inglewood High School at present and is well informed in economic matters. Mr. Storey's talk comes as the second session of the Study Club on economic topics.

THE FELLOWSHIP, 10 A.M.

Mrs. Backus will give the third in the series on Religious Leaders, using as her subject "Zoroaster, The Exalted Leader of the Parsees."

THE CHILD STUDY CLASS, 10 A.M.

"Obedience and Discipline" will be the topic for the Child Study Class, which meets in the office of the church.

A symposium of psychologists and experts in child study will be presented by Mrs. W. D. Moore, Mrs. Wallace and Mrs. Pelton.

NEXT SUNDAY—FEBRUARY 26TH

"What have you for the heart?" This question is frequently asked us because of our insistence on intellectual integrity and our constant appeal to reason. The implication is that the legitimate demands of the emotions are not satisfied in this process. In the sermon of Sunday, Feb-

ruary 26th, Mr. Backus will give his answer to this question.

At 8:00 P.M. the first of the evening lectures by Mr. Mangasarian will be given. His subject will be "Religion for the People of the United States."

STUDY CLUB DANCE

Remember the party on Friday evening, February 17, sponsored by the Study Club. A splendid orchestra has been engaged for the dancing and other entertainment is planned for those who do not care to dance. Tickets are 50c. This will be a good opportunity for you to get acquainted with other members of the congregation.

ALLIANCE CARD PARTY

The women of the Alliance will meet at 10:30 A.M. for sewing on Thursday, February 23. In the afternoon, Mrs. J. H. Faulk will act as hostess for a card party under the auspices of the Alliance. Tickets are 50c. All of the women of the congregation are cordially invited to attend.

NEW MEMBERS

Mrs. David B. Lyons, 1119 Magnolia Avenue; Mrs. Mary T. MacLaren, 1136 Stoneman Avenue, Alhambra; Miss Laura F. Rate, 303 N. Orange Grove Avenue, Burbank, and Miss Edith A. Edwards, 5703 Harold Way, Hollywood, have recently become members of the church.

THE LITERATURE TABLE

A supply of interesting new literature has been received by Mrs. J. P. Hunt, who has charge of the literature table, and may be purchased in the vestibule at the close of the service on Sunday mornings.

WANTED

A member of our congregation desires to find a Unitarian woman as a companion and to help with the work of a small home. Wages and home provided. Consult the Church Secretary.

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Custodians

A. J. Benson	T. A. McMahon
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GIFTS TO THE CHURCH

Grateful acknowledgment is made to the family of Mr. R. H. F. Variel for the generous gift of a piano and other furniture to the church. The piano has been placed in the Community Hall.

ICELANDIC UNITARIANS

Mr. Backus had as his guest last week Rev. A. E. Kristjansson who is minister of a group of Icelandic Unitarian churches in northern Canada. Many times he travels fifty miles through blizzards in a sleigh to keep his preaching appointments. Mr. Kristjansson reports that while Iceland has a state church which is nominally Lutheran more than half of its ministers are avowed Unitarians. There is a prosperous Icelandic Unitarian Church in Winnipeg. The brother of the Field Secretary of these Icelandic Unitarian Churches of Canada, Mr. Petersson, is a member with his family, of our congregation.

THE DEBATE

Reincarnation proved to be a very popular subject. Trinity Auditorium was packed and hundreds turned away when Mr. Hall and Mr. Backus debated. No decision was rendered, and a good time was enjoyed by all present.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Wedding Song" from Sir Oluf..
.....*Harriet Ware*b. "Andante Cantabile" from
Symphony No. 4.....*Widor*

Ada Marsh Chick

Song, "Let There Be Light," Number 26.

Reading.

Words of Aspiration.

Response, "The Human Prayer"....

.....*Ada Marsh Chick*

Howard Kerr

Our Humanity which art everywhere,
beloved be thy name.Thy Reign of Reason come, thy gentle
will be done in this, and in all other
lands.We give unto thee this day our daily
service.We do not pray for forgiveness, but
invoke thine impartial justice.Lead us in the ways of honor, and deliver
us from meanness.The welfare of humanity be our reward,
and the consciousness of having de-
served its gratitude, our glory, forever.
Amen.

—M. M. Mangasarian.

Responsive Reading, "Cheerfulness,"

Page 47.

Announcements.

Offertory, "A Song of the Night". *Wilkes*
Ada Marsh ChickSolo, "The Moving Finger Writes"
from the Rubaiyat of Omar Khay-
yam*Roger*

Cornelia Glover

Address, "Omar Khayyam; a Poet's Phil-
osophy of Happiness"..........*M. M. Mangasarian*

Song, "Be Lord of Self," Number 21.

Benediction.

Postlude.

(Continued from page 1)

Holland, Tolstoi in Russia, Emerson in America, Darwin, who was born on the same day as Lincoln, in England, and a host of others belong to this fellowship quite as much as does Jesus. It is not Christian any more than it is Jewish or Buddhist; it is universal, it is human, too great for any of the names that

breathe of narrowness and division. Gandhi in India, though he is not a Christian, is much closer to Jesus than was William Jennings Bryan, Christian though he called himself.

In the sense of orthodoxy Lincoln certainly was not a Christian. He early revolted, mind and heart, from the superstitions and immoralities of the preaching he heard in his youth. He considered himself an infidel and though as time went on he arrived at a better understanding of the positive values that lay concealed in the Christianity about him, his own views never underwent any substantial change. He did not believe in God as a personal being who created the world, but rather as an impersonal force expressing itself in laws and working towards justice and right. He did not believe in Jesus as the supernatural son of God, but only as a human being.

There is more reason to regard him as a Christian from the liberal point of view because he certainly embodied in rich measure those qualities upon which the liberal places the emphasis in religion. Indeed Robert Collyer reports that Lincoln, just before he was elected President, visited the office of the Chicago Tribune, and picking up a volume of Theodore Parker's writings, remarked: "I think that I stand about where that man stands." Parker was a Unitarian minister.

But is it not wiser, more in keeping with the true greatness of our martyr President, to place him in that Universal Fellowship that is larger than Christianity because it includes the finest spirits of all humanity? Surely Lincoln richly deserves to be placed there. No one in history better exemplifies the quality of that Fellowship. He said "I am nothing, truth is everything." His great heart was filled with love for mankind; he gave "the last full measure of devotion" to the cause of human progress. If we deny him the name Christian it is in order to enshrine him as a prophet of the religion of humanity, a leader of the Church Universal.

The Los Angeles Unitarian

Vol. 3

SATURDAY, FEBRUARY 25, 1928

No. 24

ARE WE PROGRESSING?

Those who long for the good old times, and find it difficult to believe that, despite many oscillations, the world is forging ahead, steadily, though slowly, and sometimes, provokingly slowly, are invited to reflect, for example, upon the slight attention paid to the subject of education, a century or so ago, and the earnest devotion to it in the present day. It sounds incredible, and yet it is a fact, that not so very long ago education was as greatly feared as we now fear illiteracy.

A governor of Virginia thanked God there were no schools in the state over which he presided. The Abbe Gaume, a French ecclesiastic, called the secular school "the gnawing worm of modern society!"

In those days the divines held that, "After Jesus Christ all inquiry is useless." "Education," they contended, "is a robbery of God," meaning thereby that to try to know things was trying to be like God, to whom alone belonged all the secrets of nature. The Christian Fathers denounced the schools as "the offspring of the Pagan world and inspired by demons."

One of the "Holy Fathers" seated in St. Peter's chair thus wrote to an ecclesiastic who had taken up a study or two outside the catechism: "I hear that you have committed the unpardonable crime of teaching prophane letters." By prophane he meant what the clergy mean when they describe all those outside the

fold as "heathens." Knowledge was profanity. We are therefore surprised to read that as late as twelve hundred years after Christ, as one historian states

(Continued on page 4)

SPIRITUALIST AND SCIENTIST

Sunday night, February 26th, Mr. M. M. Mangasarian begins his series of addresses in our auditorium. His lecture on this occasion will have a prelude entitled "Spiritualist Conan Doyle attacks Scientist Edison." The prelude will be a regular feature of the Sunday evening program. Each lecture will have a prelude under the general title "What they say." It will be a discussion of the gossip of the pulpit and of the worthwhile utterances of men of science and affairs. The subject of the first lecture is "A Religion for the People of the United States." That on March 4th will be entitled, "What is the Trouble with the World?"

Mr. Mangasarian's lecture last Sunday morning on "Omar Khayyam" was superb, abounding in pithy epigram, brilliant word pictures, powerful and moving truths. It was deeply appreciated by an audience which nearly filled the church. It is evident that seats will be at a premium during his evening series.

Special music for the Sunday evening lectures will be furnished by C. Percival Garratt at the organ. He has had many years experience playing the Casavant and will be remembered for his brilliant recital in the Fall. The organ program will begin at 7:45 P.M.

SUNDAY FEBRUARY 26, 1928

"What Have You for the Heart?" Mr. Backus . . . 10:50 A.M.
Radio KNX 6:30 P. M.

"A Religion for the People of the United States" M. M. Mangasarian, 8 p.m.

THIS SUNDAY

THE CHURCH SCHOOL—10 A.M.

A review of the Old Testament will be the work of the Church School. A motion picture will be shown promptly at 10:00 o'clock.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "Force of Mind."

THE STUDY CLASS—9:50 A.M. "COLORADO STRIKE"

Mr. David Ziskind, graduate of the University of Chicago and student of labor problems, will address the Study Club on the subject, "The Present Colorado Coal Strike."

Mr. Ziskind's talk is the third of a series on economic questions.

THE FELLOWSHIP, 10 A.M.

Mr. C. H. Webb will address the Fellowship on the work of the Boy Scouts.

THE CHILD STUDY CLASS, 10 A.M.

Miss Sarah Robertson, Home Investigator of the Children's Hospital, will speak on "Social and Medical Hygiene," stressing preventive measures. All who are interested in children are invited to attend this class which meets in the church office. Fathers are especially urged to join this group.

NEXT SUNDAY

March 4th.

The subject of the sermon by Mr. Backus in the morning will be: "Has Christianity Done More Harm Than Good?" In the evening Mr. Mangasarian will lecture on "What Is the Trouble With the World?"

CONGREGATIONAL SINGING

The musicians among us are asking if we cannot improve the quality of the congregational singing. To this end we will confine ourselves for the present to a limited number of songs and see if we cannot all learn to sing them as they should be sung.

SOCIAL HOUR

Last Sunday night a group of about forty young people, beyond the college age, met at the home of Mr. and Mrs. Backus for supper. Most of them, though regular attendants at the church, were strangers to each other. But this was quickly corrected and they became happily acquainted.

Out of their own experience they resolved to see what can be done towards changing the conditions which at the present time prevent the young people who are interested in the church from getting to know each other. We have on our lists 150 or more who should naturally find their place in this group.

The result was that arrangements were made to hold a Social Hour from 6:30 to 8:00 on Sunday evenings during the period of Mr. Mangasarian's lectures, beginning February 26. The place of gathering will be the parlor of the church. Light refreshments will be served. All young people interested in the church are invited to come and bring their friends. Seats will be reserved in the auditorium for the young people to attend the lecture in a body. The following committee is in charge of arrangements: Miss Elynor Atherton, chairman; Mrs. A. K. Wuerker, Miss Ruth Ford, Mr. Girard Allen, Mr. Terry Faulk.

Arrangements were also begun for a dance and social to be held on St. Patrick's Day, Saturday, March 17th at 8:00 P.M. This will be given in the Community hall of the church and will be made a gala affair. The committee in charge consists of Miss Eve Smith, chairman; Mrs. F. A. Butts, and Mr. Arthur Bell. Reserve the date.

MEMBERSHIP

The church membership book is kept at the Secretary's desk in the vestibule except on those Sundays when there is a public reception of members. Those who do not care for the public reception into the church are invited to add their names to the membership roll at any time they desire to do so.

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CAMP FIRE GIRLS

The Camp Fire Girls will meet for their regular meeting on Friday afternoon, February 24, after school at the church.

CURTIS REESE

Dr. Curtis W. Reese, Secretary of the Western Unitarian Conference, Editor of the "Humanist Sermons," has been elected Chairman of the General Conference of the American Unitarian Association for 1929. He is a leader of the radicals and yet retains the confidence of the conservatives. This makes him an ideal chairman for the General Conference. Mr. Reese has accepted an invitation to be the chief speaker at the Southern California Conference of Unitarian Churches to be held in San Diego, April 3rd and 4th. Mr. Backus has asked him to speak at our church while he is on the coast.

ALLIANCE LUNCHEON

The regular birthday luncheon will be held on Thursday, March 1, at which time Mrs. Florence Collins Porter will speak on "The American Green Cross."

After the business meeting at 2:00 o'clock, Mrs. Cora V. Lambert, of Long Beach, will give a travel talk, "A Pilgrimage Through Europe."

All of the women of the congregation are most cordially invited to attend the luncheon, which is served at 12:30, and to enjoy the two interesting talks.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude,

a. "Liberty Fantasia"*Maxson*b. "Hymne of Sainte Cecile"*Bruno*

Ada Marsh Chick

Song, "Comradeship," Number 57.

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."
Howard KerrQuartet, "The Builder"*Cadman*

Responsive Reading, "Life," Page 43.

Announcements.

Offertory, "Minuet and Trio"*Calkin*
Ada Marsh ChickSolo, "The Human Touch"*Nevin*
Nellie Coburn WalkerAddress, "What Have You for the
Heart?"
E. Burdette BackusSong, "When Thy Heart With Joy
O'erflowing," Number 41.

Benediction.

Postlude.

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

Mr. Backus remains at the front of the church after the morning service and will be glad to greet visitors and members of the congregation at that time.

(Continued from page 1)

it, "there is more than one bishop who can not count the letters of the alphabet on his fingers."

The Protestants were equally afraid of the educated man. In England, as late as the eighteenth century, the only schools allowed were those in which the Bible was the one book studied. It was regarded as a waste of time to read books written by men, when they had the book of God to read. The history of God's people, the geography of God's country, Palestine, were the subjects considered respectable. Even arithmetic had to be studied in biblical terms to make it edifying.

The pupils were given such examples as the following to solve: "The Children of Israel were given to idolatry. At one time Moses put to death three thousand men for this sin. What digits would you use to express this number?" Another example in the school books of those times read: "Of Jacob's four wives, Leah had six sons, Rachael had two, Hillah had two and Fillah had also two. How many sons had Jacob?"

These schools existed exclusively for the purpose of church propaganda. "To teach the doctrines of religion, and to communicate to the poor such knowledge as would keep them in their inferior station," is the way an English bishop defined the purpose for which the clergy established schools.

We read also that in those days when the Bible was the only school book, and the priest or preacher the only instructor, the people were as immoral as they were ignorant. Many drinking places in London exhibited the following sign in their windows:

"Drunk for one penny;
Dead drunk for two."

Realizing that the ecclesiastic has never been the friend of education, today the priest as well as the preacher are excluded from the American School.

Contributed by M. M. Mangasarian.

The Los Angeles Unitarian

Vol. 3

SATURDAY, MARCH 3, 1928

No, 25

WHAT HAVE YOU FOR THE HEART?

We insist upon the supremacy of the intelligence because it holds the greatest promise of guiding our lives in a satisfactory way. This does not mean that we are "cold." A life which starves the emotions is not a rational life, but rather an irrational one. There are certain deep, instinctive hungers of human nature which demand a legitimate satisfaction if we are not to be warped and twisted out of all semblance to that symmetrical development of all our powers which should be our ideal.

What we require is an intelligent satisfaction of our emotional needs. This will avoid the excess which is characteristic of the typical revival which does more harm than good. Psychologists inform us that emotion which does not result in action weakens rather than strengthens character. Much of the demand for emotion in religion is like the clamor of children who want more candy than is good for them.

Instead of turning to the conventional religious conceptions for the means of gratifying the hunger of the heart we look to the normal emotions of a wholesome, well ordered life. The typical religious emotions have been largely compensation for the failures of life; men have taken refuge in a dream world because of their inability to fashion the real world so as to make it yield them what they crave.

First of all we seek to cultivate the native courage of the human heart. We

live in a world which does not pamper us, but which is after all a world in which men and women of courage can achieve a life which is rich in the prizes it offers. The greatest enemy we have is fear and the establishment of courage gives a positive tone which is the basis of emotional satisfaction.

In constructive work we find an outlet for the creative impulses of our nature; we enlist the adventurous spirit in the great causes of humanity which need assistance. In the warm affections of

(Continued on page 4)

DR. WILLIAM PICKENS

Friday night, March 2nd, there will be a meeting under the auspices of our church in the main auditorium from 7:00 to 9:00. The speaker will be Dr. William Pickens, a negro gentleman who is continuing the work of Booker Washington for the advancement of the colored people. He is a graduate of Yale University and was elected to Phi Beta Kappa. His home is in New York City.

The subject on which he is to speak is "Fifty Years of Emancipation." Dr. Pickens has a reputation as an inspiring orator. Our people have a special interest in his work and in his subject, for Unitarians have done a great deal to aid various enterprises among the negroes for the advancement of their race. Let us be out in full force to greet Dr. Pickens.

SUNDAY, MARCH 4, 1928

"Has Christianity Done More Harm Than Good?" MR. BACKUS 10:50 A.M.

"What is the Trouble With the World?" M. M. MANGASARIAN 8 P. M.

THIS SUNDAY

THE CHURCH SCHOOL—10 A.M.

"The Beginning of Christianity" will be the subject for the Church School. Parents are urged to send the children regularly so that they may not lose the connection in these stories that are being offered.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "Christian Science."

THE STUDY CLASS—9:50 A.M.

Must We Be Bohemian?

The vast majority of free minds tend to be Bohemian rather than Puritan. Since Unitarianism is an offshoot of Congregational Puritanism, it is interesting to notice the side Unitarians take in the ancient Bohemian-Puritan feud.

Herbert Alexander will advocate in Open Forum at the Study Club on Sunday morning, that a swing toward Puritanism by free thinkers is rational and desirable. All orthodox free thinkers regard Puritanical ideals as heretical and reactionary, so an interesting battle is in store.

THE FELLOWSHIP, 10 A.M.

Mrs. Backus will give an illustrated talk on Mohammed.

THE CHILD STUDY CLASS, 10 A.M.

"How Much Freedom Shall Our Children Have?" will be the subject for discussion in the Child Study Class. The opinions of Havelock Ellis, Ernest Groves and others will be reviewed.

NEXT SUNDAY

The subject of Mr. Backus' sermon on Sunday morning, March 11, will be "Patriotism and Internationalism." In the evening Mr. Mangasarian will lecture on "The Story of Human Nature."

CAMP FIRE GIRLS

The senior group of Camp Fire Girls will meet at the church after school on Friday afternoon, March 2.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held in the church office on Monday evening, March 5, at 8:00 o'clock.

ALLIANCE MEETING

On March 8 the women of the Alliance will meet for sewing and a box luncheon will be enjoyed at 12:30.

SOCIAL HOUR

The Social Hour for young people instituted last Sunday night was greatly enjoyed by the large group that attended. The committee in charge had arranged an interesting program and devised ingenious means for getting the people well acquainted. The Social Hour will be continued through the remainder of the Sunday evening lectures. It is held from 6 to 8. All young people interested in the church are invited to attend and to bring their friends.

St. Patrick's Day Dance — Saturday March 17th, 8 P.M.

IN MEMORIAM

Gladys Elizabeth Holmes, February 21st, 1928.

HUGH GIBSON

Hugh S. Gibson, Ambassador to Belgium, who has just been appointed to head the American representation at the disarmament conference at Geneva, is the son of Mrs. Frank Gibson, long an honored member of our church.

F. R. CYR

By action of the Board of Trustees, Mr. F. R. Cyr has been chosen to direct the ushering in cooperation with Mr. Binford.

THE LITERATURE TABLE

A large supply of interesting new literature has been received and is on sale at the literature table in the vestibule after the service on Sunday mornings.

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M. M. MANGASARIAN

With this issue of the Los Angeles Unitarian you will receive a prospectus of the series of Sunday evening addresses which Mr. Mangasarian is to give in our church. You are asked to make use of this to invite your friends to attend the lectures. The subject for Sunday night is: "What Is the Trouble With the World?"

A number of Mr. Mangasarian's books and pamphlets will be on sale at the evening lectures. The profits from the sale of this literature are generously donated by Mr. Dellquest towards the expenses of the meetings.

The organ recital, with C. Percival Garratt at the Casavant, begins at 7:40 P.M. His program follows:

Fantasia on Church Chimes.....*Harriss*
"Somewhere a Voice is Calling"...*Tate*
Tone Picture—"Dewdrops"*Garratt*
Selection—"The Desert Song"...*Romberg*
Offertory—"Dance of the Angels,"
from "The New Life"...*Wolf-Ferrari*
Postlude—March, from "Aida"....*Verdi*

Thanks to the human heart by which we live,

Thanks to its tenderness, its joys, and fears,

To me the meanest flower that blows can give

Thots that do often lie too deep for tears.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Adagio" *Rogers*b. "Slumber Song" *Schumann*

Ada Marsh Chick

Song, "Comradeship," Number 57.

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."

Howard Kerr

Quartet, "Dawn" *Curran*Responsive Reading, "The Hope of
Humanity," Page 46.

Announcements.

Offertory, "Revery" *Banks*
Ada Marsh ChickSolo, "The House by the Side of the
Road" *Kenneth Clark*
Howard KerrAddress, "Has Christianity Done More
Harm Than Good?"
E. Burdette BackusSong, "These Things Shall Be," Number
54.

Benediction.

Postlude.

(Continued from page 1)

friendship, in the passionate loves of men and women, in the tender feelings for our children, we find further food to feed the hunger of our hearts. The eager desire to know, to solve the problems of thought makes its contribution also, for it is a mistake to describe the intellectual processes as "cold;" they are warm, vital, full of emotional quality. Again in the realm of the aesthetic, the world of beauty in form, in color, in sound, we have another mine rich in the ore which meets the demands of the heart. If only we will exploit the natural resources that are ours we shall not want for sufficient emotional satisfaction.

To be sure we shall fail many times; lives will be wrecked by untoward circumstances, by their own chaotic and tumultuous powers. When this happens we are not able to give them by magic the things they have failed to achieve. We do not live in the "Arabian Nights." But we can offer them the sympathy of understanding hearts, the help which will make their condition as tolerable as possible when it cannot be remedied. We must not underestimate the potency of this help; it is exceedingly precious to the stricken heart.

What have you for the heart? I answer: courage to face life with confidence; work to do that offers full play to our powers, adventure, high idealism; friendship and love, to shed a glow over all our path; the joy of knowledge; the appeal of beauty; the resignation of him who has done his best. All this does not satisfy the heart of man because it is the glory of his heart that its appetite is insatiable. But it does provide him with sufficient strength to travel the path of life with honor to himself and profit to his fellows.

THE TELESCOPE

The telescope will be available for one hour before and one half hour after each of the evening services.

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

Mr. Backus remains at the front of the church after the morning service and will be glad to greet visitors and members of the congregation at that time.

The Los Angeles Unitarian

Vol. 3 SATURDAY, MARCH 10, 1928 No. 26

WHY ROME FELL

Edward Lucas White, the classical scholar and historian, has recently published a book under the title "Why Rome Fell." The author holds that the Fall of Rome was "the greatest of all mankind's disasters recorded by either history or tradition." It is the thesis of his book that the rise of Christianity was the paramount cause of the ruin of the Roman Empire and of the annihilation of the Greco-Roman culture and civilization. In this he agrees with Gibbon, the greatest of modern historians, to whom the book is dedicated.

In the famous fifteenth and sixteenth chapters of his *Decline and Fall of the Roman Empire*, Gibbon treats of the part which Christianity plays in his story. The temper of the age in which he wrote did not permit him to speak his mind without reservation on this subject, but even behind his veiled language it is easy to see that he could never forgive the religion which, in his opinion, had overthrown the "solid fabric of human greatness."

White, in his volume, elaborates this idea. He says that while the Empire would doubtless have crumbled from other causes it was not necessary that the culture of the ancient world should have perished with it. This is directly chargeable to Christianity because of its otherworldliness. The Christians were not interested in the great achievements of Greco-Roman civilization because they felt that this world was not their true home, but that their real life would begin when they entered the heavenly world.

Consequently they were unperturbed as the culture, the art, the material magnificence of the Empire sank into oblivion.

As Dr. Charles W. Eliot states in one of the pamphlets issued by the American Unitarian Association, the great sin of

(Continued on page 4)

A CATHOLIC PRESIDENT

Mr Mangasarian continues his series of Sunday evening lectures on March 11th at 8:00 P.M. The prelude on this occasion will deal with the recent pronouncement by a Catholic paper that it would be undesirable at the present time to have a Catholic President of the United States. The subject of the lecture will be "The Story of Human Nature." In it Mr. Mangasarian will contrast the traditional religious conception of our natures with that which is afforded by modern scientific thought. The large audiences which are attending the lectures are thoroughly delighted with the consummate artistry of the speaker in his epigrammatic and thoughtful utterances. Bring your friends with you to enjoy a treat they can have nowhere else in Los Angeles

The organ recital by Mr. Garratt at the Casavant begins at 7:40 P.M. His program follows:

- Concert Fantasia on "Il Trovatore"
.....Verdi
"Prelude and Serenade".....Drigo
Air de Ballet, "Pierrette"....Chaminade
Potpourri on Scotch Airs.....Garratt
March and Chorus.....Wagner
From "Tanhauser".

SUNDAY, MARCH 11th, 1928

"Patriotism and Internationalism"	MR. BACKUS	10:50 A.M.
Radio RNX 6:30 P.M.		
"The Story of Human Nature"	M. M. MANGASARIAN	8:00 P.M.

THIS SUNDAY

THE CHURCH SCHOOL—10 A.M.

The members of the Church School will begin the study of the New Testament on Sunday, March 11. A motion picture will be shown promptly at ten o'clock.

THE ADULT CLASS—10 A.M.

Dr. Bullard's subject will be "The Origin of Life." Dr. Bullard always presents a most interesting discussion and the adult members of the congregation are invited to attend his class at ten o'clock.

THE STUDY CLASS—9:50 A.M.

The Los Angeles Newspapers

Just how salacious, ethical, literary or veracious is the daily press of Los Angeles?

Every journal of Southern California will be defended or offended in open forum in the Study Club on Sunday morning. Every member will be privileged to boost the merits or decry the faults of any paper he has read or has refused to read.

THE FELLOWSHIP, 10 A.M.

Mr. Benshimol will address the Fellowship on the subject "The Beginnings of Christianity."

THE CHILD STUDY CLASS, 10 A.M.

"Children's Reading" will be the subject for discussion in the Child Study Class. Mrs. H. M. Lee will review Gruenberg's book on the subject and Mrs. F. R. Cyr will present Terman's views.

NEXT SUNDAY

Mr. Backus will exchange pulpits with Mr. Abel of the Hollywood Unitarian Society on Sunday morning, March 18th. Mr. Abel will speak to us on the subject "Behavioristic Philosophy and Religion." Mr. Mangasarian will lecture in the evening on "Christianity and Common Sense."

CAMP FIRE GIRLS

The Junior group of Camp Fire Girls will meet at the church after school on Friday afternoon, March 9th.

LAYMEN'S LEAGUE DINNER

The regular monthly meeting of the Laymen's League will be held on Wednesday evening, March 14th. Rev. E. P. Ryland, General Secretary of the Church Federation of Los Angeles, will be the guest of the League and will speak on "Citizenship."

All the men of the congregation are invited to this dinner and it is urged that all those who expect to attend phone to the church office, DUNKIRK 4683, and make their reservations not later than Monday, March 12. Dinner will be served at six-thirty and is 75c per plate.

ALLIANCE LUNCHEON

The women of the Alliance will meet for luncheon at 12:30 on Thursday, March 15th. The usual price of fifty cents will be charged.

After the business meeting at 2:00 o'clock, Mr. Burdette Moody, of the Bureau of Water and Power of the city, will speak on "The Colorado River Dam." Mr. Moody is well informed on this subject and the women of the congregation are invited to avail themselves of the opportunity of hearing him discuss a matter which is of such importance to California.

SOCIAL HOUR

The Social Hour for the younger members of the Congregation will be held at 6:00 P.M. Sunday evening in the Parlor of the Church. It is intended for young people beyond the college age. The meetings thus far have been a huge success and the group gladly welcomes all the young people who wish to come. Light refreshments are served. This Sunday each person is asked to wear something representing the title of a book. Prizes will be given to those guessing the largest number of titles.

AN ADDITION

Using some very generous gifts the Women's Alliance has equipped the platform of the Social Hall with some very elegant curtains which add greatly to the appearance of the room and help its acoustics.

PERMANENT ENDOWMENT

A gift of \$1000.00 has been received by the church from donors who wish to remain unknown. By vote of the Trustees this will be made the start of a permanent endowment fund the interest of which will be used for charitable and other purposes which are not provided for in our current budget. To it will be added the bequest of \$5000.00 from Mr. Foord when it is received from the estate. The Trustees wish to take this occasion to direct the attention of the members of the congregation to the importance of building up this fund by gifts and bequests. There is need of special foundations to meet such expenses as that of printing the minister's sermons, maintaining the radio broadcasting, etc. The establishment of such a fund makes a most suitable and enduring memorial. The Trustees will be glad to give legal advice concerning this matter.

THE BUDGET CAMPAIGN

A very good response has been received to date in the canvass for funds to meet the current expenses of the Church. Three hundred and four subscriptions have been received totaling \$12,805.70. This is the largest number of subscribers and the largest amount that has been pledged in the history of the church. But it is not sufficient. We still need another \$7,500.00 to meet our requirements for the year. The chairman of the Executive Committee, Mr. Neuschafer, urges those who have not as yet subscribed to do so at once and any who are able to increase their subscriptions to indicate how much additional they can give. Many of our people established their habits of giving to the church when we were a small town church and have not realized that it is a very different matter to meet the financial

obligations of a Metropolitan Church. We must revise our conceptions of giving and increase largely the amount.

DEBATE

Mr. Mangasarian and Dr. Frank Dyer are to debate "Humanism and Theism" Friday night, March 16th in the Belmont Theater. Mr. Mangasarian speaking for "Humanism" and Dr. Dyer for "Theism". Tickets are 75 and 50 cents and may be secured at the church on Sunday.

QUESTIONNAIRES

The returns to the questionnaire Mr. Backus sent out are coming in splendidly. If you have not returned yours, please do so at once as Mr. Backus needs it for the preparation of his sermon of March 25th.

COMING EVENTS

Saint Patrick's Day Dance, Saturday, March 17th, 8:00 P.M. Everybody invited.

Mr. Abel, of Hollywood, preaches on Behaviorism, Sunday morning, March 18th.

Southern California Unitarian Conference in San Diego, Wednesday and Thursday, April 3rd and 4th.

Church Dinner, Friday the 13th of April.

IN MEMORIAM

Edgar A. Wyatt.

THE FORUM MOVES

Some months ago the officials of the Church were informed by the Tax Assessor's office that the Church would have to pay taxes if the Forum, which has been held on Friday nights in our auditorium, was continued after the first of March. Every effort was made to get this decision changed but without avail. Inasmuch as the taxes would amount to \$5000.00 a year the Trustees did not feel that they could afford to continue the arrangement and consequently were compelled to notify the Forum that it would have to seek other quarters. It was with deep regret that this step was taken. The Forum has now secured the auditorium of the T.V.G. Building at 936 West Washington St., where it will continue to hold its meetings on Friday evenings, from 7 to 9

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

- a. "Triumphal March" *Costa*
 b. "Barcarole" *Hoffman*

Ada Marsh Chick

Song, "America the Beautiful," No. 51.

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."

Howard Kerr

Quartet, "To Thee, O Country" . *Eichberg*

Responsive Reading, "Freedom," Page 39.

Announcements.

Offertory, "Fughetta" *Lemaigre*

Ada Marsh Chick

Solo, "I Would Be True" . *Coleman-Chick*

Nellie Coburn Walker

Address, "Patriotism and Internationalism."

E. Burdette Backus

Song, "My Country is the World," No. 53.

Benediction.

Postlude.

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

Mr. Backus remains at the front of the church after the morning service and will be glad to greet visitors and members of the congregation at that time.

(Continued from page 1)

Christianity against humanity has been that for centuries it has maintained in the minds of men the idea that we live in a God-cursed world, cursed for man's sin; that there is no use trying to overcome nature; that we should walk through this vale of tears bearing our evil lot as best we may; that our chief business is to

hook up with the "plan of salvation" which shall get us into a better world. It was only when science broke through the tyranny of this superstition that mankind began to go forward again.

The impetus which led to the development of science came not from within Christianity but proceeded from the culture of the ancient world, the rediscovery of which produced the Renaissance; we owe it to the thinkers of ancient Greece and Rome. The consequence has been that we have gradually been recovering something of the "Pagan" sense of the importance of this world and the possibilities it contains of achieving the joys which the Christians had relegated to heaven.

It has been said that the line of human progress is a spiral; that we often come back to ideas which have been cherished in the past but on a higher level. Such would seem to be the case in this matter. We are returning to a religion which like that of the polytheism of the Mediterranean world prior to the birth of Christianity expressed itself primarily in the service of this present life. But we have come back to this idea free of the great load of superstition which comprised the bulk of that religion. In addition we are returning with the tool of science in our hands, which by its achievements and its methods promises a larger measure of fulfillment for human hopes than anything which the past offered even at the height of its glory.

At length we are beginning to formulate a conscious and definitely conceived purpose for human life as a whole on this planet. We are beginning to draw the plans and specifications for the civilization we intend to build. We are beginning to marshal our forces and lead them forward to the work that must be done. As we progress in the adventure we shall exult in the strength that we discover in ourselves; we shall know the ecstasy of union with our fellows in a joyous and triumphant throng which goes singing its way on to a progressive realization of the glorious ideal that like a pillar of flame moves ever in the van.

The Los Angeles Unitarian

Vol. 3

SATURDAY, MARCH 17, 1928

No, 27

WORLD UNITY

In an article published in the newspapers a few months ago Mr. H. G. Wells denounced patriotism as the greatest obstacle to the peace and unity of mankind. He said that it had become the religion of the western world and that so long as we continued to worship the flag and to speak the language of "nationalism" we must expect the recurrence of wars. His proposal was that we should deliberately cultivate the international mind as an indispensable safeguard to peace.

There is much justice in his criticism of a certain narrow type of nationalism which has been rampant since the war, but it does not seem fair or true to the fact to identify all patriotism with this particular brand. It is quite possible for genuine love of country to be accompanied by a critical attitude of mind which protests vigorously against those elements in the national life which conflict with the broader interests of mankind. Indeed the highest type of patriotism is that which is ever on the alert to guide the life of the beloved country into those paths which are in harmony with the best interests of men everywhere. Patriotism and internationalism are no more incompatible than are love of family and good citizenship.

It is evident to intelligent men in all lands today that patriotism is not enough and that the mistakes to which it is subject by virtue of its narrowness must be corrected by Mazzini's principle that "above all nations is humanity." No

country is a law unto itself; the theory that a nation can do no wrong is fatal. We must recognize that there are principles of righteousness and justice which are binding on nations as well as on individuals. These are determined by the broad interests of humanity. We must learn to think of the life of all mankind on this planet as a unit. This does not mean that we are all to be merged into one super-state. Our present ideal is "diversity in unity." Each nation shall retain its integrity and make its contribution to the whole.

There are powerful forces at work in the world to make this ideal seem purely academic and visionary. The narrow type of patriotism against which Mr. Wells inveighs is one. The competitive armaments of the great nations is another. A bill in the Congress of the United States calls for an appropriation of 740 million dollars for navy construction. Peace lovers throughout the country feel that it would be a calamity for the bill to pass. Then there is another obstacle to international amity in what we describe as "economic imperialism," the

(Continued on page 4)

DEBATE

Resolved, That Humanism is an adequate substitute for Theism.

Mr. Mangasarian, affirmative.

Dr. Frank Dyer, negative.

Belmont Theater

Friday, March 16th. 8:00 P.M.

Tickets 75 and 50 cents.

SUNDAY, MARCH 18, 1928

"Behaviorism"	THEODORE C. ABEL	10:50 A.M.
"Christianity and Common Sense"	M. M. MANGASARIAN	8:00 P.M.

THIS SUNDAY

THE CHURCH SCHOOL—10 A.M.

The Church School will meet at 10:00 o'clock, continuing the study of the New Testament.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "Genetics."

THE STUDY CLASS—9:50 A.M.

"Whither are we drifting in education?" will be the theme of a talk by Mr. Willis Newton, instructor in Social Science, Manual Arts High School.

Mr. Newton, it will be remembered by many, gave a series of reviews on Spengler's "Decline of the West" last year before the club.

Mr. Newton has a liberal and analytical mind and will afford the club a new conception of education. The Study Club meets in the Alliance parlor at 9:50 each Sunday morning.

THE CHILD STUDY CLASS, 10 A.M.

Mr. Karl Howenstein, Director of the Otis Art Institute will speak on the subject "The Artist and the Children." All those interested in children are invited to attend this study group which meets in the church office.

NEXT SUNDAY

Mr. Backus will speak in the morning on "Religion and Social Problems." If you have not returned your questionnaire please do so at once, as the answers to some of the questions are important to Mr. Backus in preparing this sermon.

In the evening Mr. Mangasarian will lecture on "What is an Educated Person?"

CAMP FIRE GIRLS

The senior group of Camp Fire Girls will meet at the church after school, Friday afternoon, March 16.

ST. PATRICK'S DAY DANCE

On Saturday evening of this week, March 17th, the members of the Study Club will sponsor a St. Patrick's dance. A splendid orchestra has been engaged and all the members of the congregation are invited to enjoy the evening together. An admission of 50c will be charged. Light refreshments will be served.

THE SUNDAY EVENING SOCIAL HOUR

The Social Hour which is being held each Sunday evening from 6:00 until 8:00 for the young people of the congregation, continues to be very popular. For the next three weeks Mrs. Samuel D. Aldrich will be chairman of the committee in charge of arrangements and her assistants will be Mrs. Girard Allen, Mr. F. A. Butts and Mr. Henry Mankin. Any young people are most cordially invited to attend this informal gathering. A light supper is served.

ALLIANCE MEETING

The Alliance women have a great deal of sewing on hand at the present time and the members of this organization are urged to come on Thursday, March 22, to assist in completing the work. A box luncheon will be served at 12:30.

CARD PARTY

Mrs. Stella B. Wright will be hostess for the card party under the auspices of the Alliance, scheduled for Friday evening, March 23. Tickets are 50c, and may be obtained from Mrs. Wright or at the church office.

ADDITIONAL GIFTS

The members of the congregation continue their generous gifts to the furnishing of the building. Recently Mrs. Mary D. Greble gave a lovely silver coffee urn; Mrs. D. C. Ross provided table linen for the dining room and Mrs. W. H. Fox sent a piano.

The Los Angeles Unitarian

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Ada Marsh Chick.....	Organist-Director
Nellie Coburn Walker.....	Soprano
Cornelia Glover	Contralto
Howard Kerr	Tenor
Julian Ginsberg	Bass
and Mixed Chorus.	

E. Burdette Backus, Minister. Office hours, Mondays, Wednesdays and Fridays from 4 to 6 P.M. Other times by appointment.

Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

Church, 2936 West Eighth Street,
DUnkirk 4683

House Committee

D. C. Ross.....	Chairman
Mrs. R. C. Gillis	H. B. Brackett
D. G. Andrews	
H. M. Binford.....	Head Usher

Custodians

A. J. Benson	T. A. McMahon
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SPECIAL EASTER OFFERING

Continuing the custom of this church, a special Easter offering will be taken for the work of the denomination at large and for the current expenses of the local church. Envelopes for this contribution will be sent out with the calendar the week preceding Easter and you are urged to return them on Easter morning or mail them promptly to the office if you are unable to attend the service that day.

MR. BACKUS SPEAKS

On Saturday evening, March 10th, Mr. Backus addressed the engineers of the city schools at the Luther Burbank Junior High School, reviewing the life of Luther Burbank in a memorial service. On Tuesday, March 13th, he reviewed Diffenbach's "Religious Liberty—The Great American Illusion," at the Hollywood Alliance. On March 28th Mr. Backus is to speak before the Woman's Club of Inglewood on the subject, "The International Mind."

OFFICE HOURS

Mr. Backus will be unable to keep his regular office hours on Wednesday and Friday, March 21st and 23rd.

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Meditation" *Barnes*

b. "Kamennoi-Ostrow" *Rubenstein*

Ada Marsh Chick

Song, "Comradeship," Number 57.

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."

Howard Kerr

Quartet, "To a Wild Rose" .. *MacDowell*

Responsive Reading, "Truth," Page 40.

Announcements.

Offertory, "A Summer Morning" .. *Barbour*

Ada Marsh Chick

Solo, "Salutation of the Dawn"....

..... *Stevenson*

Cornelia Glover

Address, "Behavioristic Philosophy
and Religion."

Theodore Curtis Abel

Song, "I Would Be True," Number 28.

Benediction.

Postlude.

Mr. Backus remains at the front of the church after the morning service and will be glad to greet visitors and members of the congregation at that time.

Continued from page 1)

struggle between the nations for control of the world's resources in raw material and the markets for manufactured goods. Race hatred and religious bigotry constitute further formidable barriers.

But on the other hand there are mighty forces at work to bind the peoples of the world together. Science has contributed largely to this end by bringing us all so close together. It is literally true that now the nations are like next door neighbors. He who has eyes to see can discern in such an achievement as that of Col. Lindbergh not alone a sign of man's progressive mastery of the air but also a portent of the day when national boundary lines will be of little significance. Science is filling the minds of men every-

where with a uniform body of knowledge which must be quite as potent as its mechanical inventions in making them aware of their essential unity. There is also developing a sense of economic unity, a realization that the prosperity of one nation is closely linked up with that of the other. Perhaps most significant of all is the increase of the number of men and women in all lands who have the international mind, who do their thinking in terms of universal welfare. They realize that the destructive and the constructive forces of human life cut across all boundaries and they are intent on lending their aid to the constructive powers wherever they may manifest themselves.

There are vast and complex problems in international relations for whose solution we must look to the men of practical affairs. Idealism alone is not sufficient. But each one of us can make a contribution to world unity by demanding of our leaders that they work to that end and by supporting them in their endeavors. In this hour of the world's history we shall best reveal our patriotism by insisting that America—

"Lead the world triumph of peace and good-will."

CHRISTIANITY AND COMMON SENSE

Last Sunday evening Mr. Mangasarian had the largest audience of the present series. The lower floor was filled and a goodly number was in the balcony. This Sunday he speaks on "Christianity and Common Sense" with a prelude on Col. Lindbergh's statement of faith. The lecture will be preceded at 7:40 by an organ recital with C. Percival Garratt at the Casavant. His program follows:

Selection from "Cavalleria Rusticana"

..... *Mascagni*

Largo from "Xerxes" *Handel*

Intermezzo, "Moonbeams and

Shadows"..... *Garratt*

Poet and Peasant Overture..... *Suppe*

Coronation March *Meyerbeer*

The Los Angeles Unitarian

Vol. 3

SATURDAY, MARCH 24, 1928

No. 28

BEHAVIORISM AND RELIGION

Behaviorism is the science of human adjustments. It is interested in knowing how and why the human animal reacts to various stimuli. It hopes to learn how to control man's actions in any given environment. It believes that when sufficient scientific data have been gathered from experimental methods, it will be possible to predict just what a man's reaction to a given stimulus will be, and likewise, if the reaction is known, just what stimulus caused it.

The human organism is built up of cells and their products. These form the tissues of the body which in turn are built up into the various functional organs which may be classified in three general groups: the sense organs, the organs of reaction, including muscles and glands and the nervous system which connects the sense organs with those capable of reacting to stimuli. The Behaviorist simply observes the behavior of this human organism in its various environments and when confronted with various stimuli. Its initial approach to the whole problem of human behavior is therefore directly opposite to that of the Psychologist who assumes the existence of consciousness and approaches the problem through introspection.

Experiments thus far lead the Behaviorist to believe that the whole concept of instinct is meaningless, that every act has a genetic history, that all complex behavior is a growth or development out of simple responses, that man's emotional life is "built up bit by bit by the wear and tear of environment upon him" and

that hitherto this building up process has been hit or miss. What is more important, however, is that the Behaviorist is learning how these emotional reactions may be built up or worn down and hence offers us an opportunity to improve human character.

All of this is very startling to the orthodox religionist, for religion has been concerned with the salvation of the soul, while the Behaviorist finds it possible to account for all man's behavior without any recognition of the soul's existence. Moreover, religion continues to practice the habit of prayer and even to appoint "days of prayer" for various purposes, whereas the Behaviorist is finding the laws of cause and effect to be just as inviolable in the realm of human behavior as in any other realm of nature, and hence prayer is reduced to an absurdity.

Again, religion has based all its teachings of morality on the doctrine of the freedom of the will, but if the Behavior-

(Continued on page 4)

YOUR SERMON

You are providing the material for the sermon of Sunday morning on "The Church and the Social Problem." Mr. Backus has been studying and classifying the answers which you have made to the questionnaire and will report Sunday on the amount of Social work being done by our people and the ideas which they have on the part that the church should take in relation to the Social problems. It will be an address of unusual importance and should command the presence of every member of our congregation.

SUNDAY, MARCH 25, 1928

"Religion and Social Problems"

MR. BACKUS

10:50 A.M.

KNX 6:30 P. M.

"What is an Educated Person?"

MR. MANGASARIAN

8:00 P.M.

THIS SUNDAY

THE CHURCH SCHOOL—10 A.M.

The Fellowship will meet with the Church School at ten o'clock. A motion picture will be shown promptly at 10:00. After a talk on early Christianity the school will divide into class groups for Bible reading and discussion.

THE ADULT CLASS—10 A.M.

The subject of Dr. Bullard's lecture this week will be "The Evolution of Intelligence."

THE STUDY CLASS—9:50 A.M.

No More Latin or Geometry.

What kind of subjects shall we teach and how shall they be taught, if we are to build up the ideals of an ideal free and intelligent society in the growing generations?

Is there any reason to continue Latin, Greek, Mathematics, Grammar, etc., in our schools? Should we devote more attention to moral ideals, economics, hygiene, social problems? Should we teach a trade or a culture?

These mooted points will be the burden of the Study Club Forum on Sunday, March 25.

THE CHILD STUDY CLASS, 10 A.M.

The Child Study Class will meet in the church office at 10:00 o'clock.

NEXT SUNDAY

On Sunday morning, April 1st, Mr. Backus will speak on the subject "Conflict of Human Will and Natural Law."

In the evening Mr. Mangasarian has for his lecture subject "Religious and Scientific Proofs of Immortality Scientifically Considered."

OF INTEREST TO THE MEN

The Federated Church Brotherhoods of California are holding a mass meeting at the First Baptist Church on Thursday evening, March 29th, to which the men of our church are invited. Cards announcing the subjects to be discussed are available at the secretary's desk.

ALLIANCE PROGRAM POSTPONED

Owing to the illness of the chairman the Oriental Bazaar scheduled for March 29th is indefinitely postponed.

CAMP FIRE GIRLS

The Junior Group of Camp Fire Girls will meet at the church after school on Friday afternoon, March 23rd.

SOCIAL HOUR

The Social Hour from 6:00 to 8:00, preceding the Sunday evening lecture, is filling a great need in the church life. It is well attended by young people beyond the college age and everyone has a good time. Light refreshments are served at a cost of 10 cents each. The committee in charge arranges an informal program. The invitation is cordially extended to all young people.

THE CHURCH LIBRARY

Mr. Chas. H. Cushing has been engaged for weeks in the task of cataloguing the church library. Mr. Cushing is a librarian by profession and because of his patient perseverance our 2000 volumes are now catalogued and classified according to library standards and are ready for circulation. The church owes a deep debt of gratitude to Mr. Cushing for his services in this matter.

Mrs. West, the Church Secretary, will be in charge and the books may be secured at any time when she is on duty.

The library contains a good collection of books on religion from the liberal point of view, and also a wide variety in general literature, history, etc. It is desired particularly to strengthen it in books dealing with the Unitarian position and gifts to that end will be greatly appreciated.

NEW MEMBERS

It is our custom to receive new members at the close of the service on Easter Sunday. Any persons who are contemplating joining are invited to do so at this time. Mr. Backus will be glad to talk with those who desire further information regarding the meaning of membership in our church.

The Los Angeles Unitarian

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and Mixed Chorus.	

E. Burdette Backus, Minister. Office hours, Mondays, Wednesdays and Fridays from 4 to 6 P.M. Other times by appointment.

Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

Church, 2936 West Eighth Street,
DUNKIRK 4683

105%

At the suggestion of Louis C. Cornish, President of the American Unitarian Association, the Unitarian Churches of the country are entering upon a plan to double the strength of the denomination in the next twenty years. This calls for an increase of five per cent each year. The following quotation from a letter signed by the officers of our various national organizations gives the outline of the plan:

"Let us endeavor by the first of May to make our fellowship in all departments 105% of what it is today. This means that there should be at least 5% more members in our churches; at least 5% larger support for both the local work and for the general enterprises of the fellowship; that there should be at least 5% increase in membership and attendance in the Church Schools, in the Alliance, League, and Young People's Religious Union. It means at least 5% gain toward financial independence, at least 5% increase in the number of new enterprises started, new church organizations, new Alliance branches, new League chapters, new Young People's societies, and a like increase in influence for good in the community."

A number of the churches have already reached this goal. It would mean a big task for us, but it is by no means beyond our power. It is really easier for the larger churches to accomplish this than for the smaller ones. Would it not be splendid for our church to double its strength and more than double its influence in the next twenty years? We can do it, if we begin now!

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. *Il Trovatore* (Fantasia) *Verdi*

b. *Angelus* and Trio..... *Cocker*

Ada Marsh Chick

Song, "The Noble Host," Number 34.

Reading.

Words of Aspiration.

Response, "May the Words of My Mouth."

Howard Kerr

Duet, "Guide of the Nations".....

..... *Fisher-Chick*

Cornelia Glover Howard Kerr

Responsive Reading, "A Creed of Life,"

Page 41

Announcements.

Offertory, "Meditation" *E. d'Evry*

Ada Marsh Chick

Solo, "Earth is Enough"..... *Warford*

Nellie Coburn Walker

Address, "Religion and Social Problems."

E. Burdette Backus

Song "Forward Through the Ages," Number 64.

Benediction.

Postlude.

(Continued from page 1)

ist is right, man is the inevitable product of his environment. (It should of course be kept in mind that by environment is meant the sum total of all the influences of early infancy, childhood, home training, education, life experience, etc.)

The only religion that will have the ability to breathe in the atmosphere of Behaviorism, is the religion of Humanism. Humanism, like Behaviorism, works with the tangible materials which nature has provided without assuming the existence of anything else of a metaphysical nature. Like Behaviorism, also, Humanism has for its sole purpose the service of man and the development of a more perfect human society, and like Behaviorism, also, Humanism has for its sole purpose the service of man and the development of a more perfect human society, and like Behaviorism, Humanism frankly accepts the methods of science in the working out of its purposes.

—Theodore Curtis Abel.

THREE MORE LECTURES

Mr. Mangasarian is with us for three more lectures. Sunday night his prelude is on "Mother India," the book dealing with conditions in India which has raised a furore in this country and abroad. The title of his address is "What Is An Educated Person?" The lecture will be preceded by an organ recital beginning at 7:40 P.M. with Mr Garratt at the console. The program follows:
Introduction to Third Act, with Bridal

Chorus from "Lohengrin"..... *Wagner*
Transcription, "Ave Maria" *Gounod*
La Cinquantaine (Golden Wedding) ..

..... *Gabriel Marie*
Selections from *Madam Butterfly*....

..... *Puccini*
Marche Militaire in E Major... *Schubert*

ARE YOU GOING?

The Southern California Conference of Unitarians will meet in San Diego, April 3rd and 4th, as guests of the First Unitarian Church of that city. The first meeting will be on the evening of April 3rd, when Mr. Curtis W. Reese, of Chicago, will be the speaker. His subject will be Humanism. The following morning his address will be discussed pro and con by Mr. Abel of Hollywood, and Mr. Macdonald of Santa Monica. Mr. Bard, of San Diego, will be the luncheon speaker; his subject, "The Blue Menace." The afternoon will be devoted to an automobile trip. The evening meeting will be addressed by Dr. Aked and Mr. Backus, both speaking to the subject "The Religion of the Future."

The San Diego Church will entertain all visiting delegates at the Churchill Hotel. It is important to the success of the Conference that our congregation be well represented. All who can attend are asked to notify Mrs. West. Any who plan to drive down and who can accommodate additional passengers are urged to fill their cars. Our Conferences are delightful occasions of inspiration and good fellowship. Plan to go.

The Los Angeles Unitarian

Vol. 3

SATURDAY, MARCH 31, 1928

No. 29

QUESTIONNAIRE RESULTS

A few weeks ago Mr. Backus sent out a questionnaire asking the members of the congregation to indicate what they thought the attitude of the church ought to be towards the social problems. A most gratifying response has been obtained. Two hundred and twenty-one individuals replied; many of them wrote at length and offered valuable suggestions. The minister is exceedingly grateful for the cooperation he has had in the matter. The general results of the questionnaire are given below.

The first portion dealt with the social work that is now actually being done by the members of our congregation. Eighteen persons reported that they are professionally engaged in such work, as settlement workers, directors of public health program, executive officer of Municipal League, etc.; six others stated that while not at present professionally employed in such work they had been so engaged; two young people reported that they were preparing themselves to enter this field. The total number of professional social workers may, then, be placed at 22; this is over 13% of all who sent in replies, an astonishingly high figure!

A number of our members have been conspicuous for their volunteer service to public causes, some of them giving the major portion of their time and energy to such work. The questionnaire revealed the fact that these individuals are simply outstanding examples of a spirit that is widespread among our people. Twenty-nine percent reported that they are ac-

tively engaged in some form of volunteer social work outside of what is done within the church itself. Progressive education, Boy Scout work, Conservation, Travelers' Aid, Good Will Industries, are but a few of the activities that engage the interest of our members. Some of them have themselves established and maintained organizations that are doing notable work. Forty-five per cent report that they are making financial contributions to social causes. As the minister read the returns in this section there surged in him frequently that joy which is close to tears.

The second portion of the questionnaire asks what our church as an organization should do relative to the social problems. Ninety-five per cent of those replying indicated that they thought it ought to take an active interest, but more than half of these stated that they thought our greatest contribution could be made by specializing as spokesman of liberal religion and that any active participation in social affairs should be secondary. The general impression made is that our members desire that our church shall be "A religious center with a civic circumference,"—perhaps a "world circumference."

How should we function socially? was the next question. The preponderant opinion was that this should be done through the existing social agencies. Some of the professional social workers stated that there is great need, in the supporting membership of many of the organizations, of men and women of the liberal point of

(Continued on page 3)

SUNDAY, APRIL 1, 1928

"Nature and the Will of Man"

MR. BACKUS

10:50 A.M.

"Is Life Worth Living Without Immortality?"

M. M. MANGASARIAN

8 P.M.

THIS SUNDAY **CHURCH SCHOOL—9:45 A.M.**

Parents!

It has been decided to begin the Church School at 9:45 instead of at ten o'clock as in the past. This additional quarter of an hour will be devoted to singing. Please have your children present at the earlier hour. It is just as important that they be prompt on Sunday as it is that they get to school on time during the week. No effective work can be done if we are constantly interrupted by late arrivals. Your cooperation will be appreciated.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "Societal Evolution."

THE STUDY CLASS—9:50 A.M. **CENSORSHIP**

Should we allow plays and books to glorify vice and crime or should we censor them when they reach an extreme? If so, who shall be competent to decide when a play is no longer moral? Shall their standard of decency be based upon the catechism, the philosophy of Nietzsche, or the tenets of Main Street?

Admitting that it is hard to delegate the power to dub a play naughty or nice, shall we then allow commercialism to feed the public with sexational scenes and erotic plots?

The meeting will be in open forum.

THE CHILD STUDY CLASS, 10 A.M.

O. L. Triggs, formerly connected with the University of Chicago, will give another delightful talk on Progressive Education. This time he will take up John Dewey's "Principle of Interest." All those interested in education are invited to attend this class which meets in the office of the church.

NEXT SUNDAY

April 8th

The Easter Sermon will be delivered by Dr. Curtis W. Reese of Chicago. The next issue of the Los Angeles Unitarian will tell you more about him.

Mr. Mangasarian will give the concluding lecture of his Sunday evening series. The subject is "A Glorious Easter." The prelude to this lecture will be "My Impressions of Los Angeles."

SAN DIEGO

Ten persons have announced their intention of going to the Unitarian Conference in San Diego. We ought to have several times that many. Can you not join the delegation? The Conference begins Tuesday night, April 3rd, with an address by Curtis W. Reese, of Chicago, and continues through the next day, closing with a platform meeting in the evening, addressed by Dr. Bradford Leavitt and Mr. Backus. Our San Diego hosts must know at once how much space to engage for us at the Churchill Hotel where we are to be entertained. Phone your reservation to the church at once, DUnkirk 4683.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held Monday evening, April 2, at eight o'clock in the office of the church.

ALLIANCE BIRTHDAY **LUNCHEON**

The April birthdays will be celebrated at a luncheon at 12:30 on Thursday, April 5th. Mr. Backus will be the luncheon speaker.

The business meeting will be conducted at 2:00 o'clock as usual, and Miss Leta Horlocker will be the principal speaker for the afternoon, taking as her subject "An Appreciation of Art in Relation to Everyday Life."

SOCIAL HOUR

Jolly games, contests with prizes for the winners, good eats, a happy social time, have been the features of the Sunday evening gatherings which, during the past few weeks, have served to get the young people of the church who are beyond the college age, acquainted with one another. Come from 6 to 8 and enjoy the companionship of your fellow liberals.

(Continued from page 1)

view. The majority thought that the church could perform a valuable service by directing individual members to those organizations in which they would find opportunity for service in accord with their interests. In a city as vast as ours the new residents find it difficult to learn where they can best use the time they may have to devote to such work.

In response to the question as to whether or not the church should administer charity among its own members, and seek to secure employment for those out of work, 59% said "yes" and the remainder "no." This is a matter that is a continual source of embarrassment and heartache at the present time because we have a constant succession of demands made on us and no adequate way of meeting them.

A decided majority was in favor of the establishment of a department of Social Science in the church for the purpose of conducting classes and Forums for the study of social problems, to make special investigations where advisable, and to have general supervision of this aspect of the church life.

Fifty per cent were in favor of concentrating our interest in institutional social work on Maternity Cottage, which was started in our church, and on Sunset Hall, our projected home for the elderly. Others said we should not confine our interests to these but should aid other institutions as far as our means permit. The development of a school under liberal auspices was urged by several.

The most decisive reply was given to the question as to whether or not the minister should preach on social and economic problems. Only 18 said that he should not. Seventy per cent said that he should and many of them were emphatic about it, indicating that in their opinion the supreme ethical issues are to be found here and that the minister would be neglecting his most important field if he avoided these subjects. Another 30%

gave a qualified approval to the discussion of such subjects from the pulpit, usually stating that the minister should be entirely free to decide for himself. Thus a full 90% is agreeable to a study of social questions in the light of religious idealism.

The net result of the questionnaire is to make the minister aware that he has at his disposal valuable material for the formulation and execution of a constructive program along these lines. Less than half of the questionnaires were returned, but a study of the list of those who did not answer reveals the fact that many of them are just as active in social work as are those who did reply, and it seems fair to assume that the returns indicate the general temper of mind of our constituency. The next step will be to proceed with the organization of a program based on the information that the survey has made available.

FLOOD RELIEF

The Study Club has donated the surplus of \$20.00 from its recent dance to the Flood Relief.

CAMP FIRE GIRLS

The Senior Group of Camp Fire Girls will meet at the church after school on Friday afternoon, March 30th.

\$2000.00

The Easter contribution to our work ought to bring us at least \$2000.00 to help us close up the gap between what has been pledged to the support of the church and our necessary expenses for the year. \$600.00 of this amount will be used for our annual contributions to the American Unitarian Association, the Pacific Coast Conference, the Ministers' Pension Fund, and the support of our adopted church in Transylvania. The remaining amount will be applied to our own expenses. You will receive with next week's copy of the Los Angeles Unitarian, a special envelope for your contribution. Please bring it to church on Easter Sunday. Only the most generous giving on the part of each friend of the church will meet our needs.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Processional" *Wagner*

b. "Les Rameaux" *Faure*

Ada Marsh Chick

Song, "The Spacious Firmament on High"
Number 1.

Reading.

Words of Aspiration.

Response.

Howard Kerr

Solo, "The Arrow and the Song". *Pinsuti*
Julian Ginsberg

Responsive Reading, "The Spirit of Man"
Page 44.

Announcements.

Offertory, "Largo" *Handel*
Ada Marsh Chick

Quartet, "Break, Break, Break" *Neidlinger*

Address, "Nature and the Will of Man."
E. Burdette Backus

Song, "Hail the Glorious Golden City,"
Number 46.

Benediction.

Postlude.

Mr. Backus remains at the front of the church after the morning service and will be glad to greet visitors and members of the congregation at that time.

PROCTOR ACADEMY

Our Unitarian school at Andover, New Hampshire, now under the leadership of Carl B. Wetherell, who until recently was the Secretary on the Pacific Coast, is in urgent need of funds and is appealing for contributions in small amounts. Anyone who would like to give a dollar or two to this purpose is asked to hand the amount to the minister.

CHURCH DINNER

We are going to try an experiment—a church dinner at 50c a plate, Friday the 13th of April! At this price we can admit only those who have purchased their tickets in advance. Our dining room seats only 225. If you want to be numbered among those present get your ticket at once. They will be on sale at the church Sunday.

A fine musical program has been arranged and Mr. Backus is on the trail of an interesting speaker. Buy your tickets Sunday!

85 NEW MEMBERS

The church has received 85 new members since last Easter. Would it not be splendid to round out the number and make it a full 100? Several have already indicated their intention to join on Easter Sunday. If you are not a member you are invited to fill out one of the membership cards which may be secured from any of the ushers, and return it to the church secretary on or before Sunday, April 8th.

IS LIFE WORTH LIVING WITHOUT IMMORTALITY?

Last Sunday night the largest audience that has yet greeted Mr. Mangasarian heard his lecture on "What is an Educated Person?" This despite the rain. Owing to the interest in the subject for next Sunday night, announced above, it is anticipated that every seat in the church will be filled. The lecture will be preceded by the usual organ recital, beginning at 7:40 P.M. The program follows:

Tone Poem, "Finlandia" *Sibelius*
Oriental Sketch, "India" *Bird*
Mexican Medley *Seiler*
Selection, "Rose Marie" *Friml*
March, "Pomp and Circumstance" *Elgar*

It is always wrong, a blasphemy against truth, morally ruinous to one's self and a dis-service to mankind, to pretend to believe what one does not believe.
—Horace Bridges.

The Los Angeles Unitarian

Vol. 3 SATURDAY, APRIL 14, 1928 No 31

THE NEW REFORMATION

Curtis W. Reese, Secretary of the Western Unitarian Conference, in his sermon on Easter Sunday spoke of the remaking of religion that is taking place today. He said that in the Unitarian Churches of America we are participating in a religious reformation that is more thorough-going and more self-consistent than that which gave birth to Protestantism; that it is more intellectually venturesome than the liberal movement which under Channing and his associates gave the Unitarian Church its start in this country.

Traditional religion is in a bad plight. The ordinary man does not take the churches seriously any more; indeed to some extent he finds the church hostile to the humanitarian ideals in which he believes. Modern literature is permeated with criticism of the institutions of religion; the most prominent authors have, for the most part, definitely repudiated the church and disavowed its theology; the current magazines have many articles on religion but most of them are distinctly hostile to orthodoxy. Among the leaders of humanitarian causes it is rare to find one who has any formal attachment to a church; Jane Addams is a typical example. The leaders in science and philosophy have also traveled far from the teachings of the churches.

An examination into the causes of the decline in the influence of the church reveals the fact that it is due largely to the other-worldly attitude that has been characteristic of Christianity; it has neglected this world for the next. Recently,

in an effort to correct this defect, it has become worldly in the sense of being cheap; "A gas station on the road to heaven!" The resulting impression is that the church needs the world more
(Continued on Page 4)

FREDERICK WARDE

A dramatic recital of Shakespeare's tragedy of Hamlet will be given Sunday night at 8:00 P.M. in the church auditorium by Dr. Frederick Warde. Those who have seen this veteran actor in his interpretation of Shakespeare's greatest play say that it is an event never to be forgotten. It is a privilege which may at any moment be withdrawn, for Dr. Warde's age makes it probable that he will soon have to spare himself the great strain which such a production involves. We are indebted to Mr. Wadsworth Harris, a personal friend of Mr. Warde, for the courtesy of his appearance. There will be no admission charged but the usual collection will be taken to defray expenses.

The recital will be preceded by an organ prelude with Mrs. Ada Marsh Chick at the console. Her program follows:

- "Serenade"*Victor Herbert*
- Clarinet and Flute Duo from
- "William Tell".....*Rossini*
- Grand March from "Leonore
- Symphony"*Raff*
- "Traum" from "Tristan and Isolde"..
.....*Wagner*
- Concert Paraphrase, "A Midsummer
- Night's Dream"*Mendelssohn*

SUNDAY, APRIL 15, 1927

"Courage"	Address by E. BURDETTE BACKUS	10:50 A.M.
"Hamlet"	A Dramatic Recital by FREDERICK WARDE	8:00 P.M.

THIS SUNDAY

CHURCH SCHOOL—9:45 A.M.

A short period of singing will feature the opening part of the program for Church School. At 10:00 o'clock a motion picture will be shown. At 10:20 Mr. Benshimol will tell the story of "The Monks and the Monasteries."

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "The Evolution of Man."

THE STUDY CLASS—9:50 A.M.

Mr. Philip Cogan will address the Study Class on the topic, "Policies of the British Labor Party."

Mr. Cogan is a native of England, having come from the Bradford-Leeds country, the center of the English weaving industry.

THE CHILD STUDY CLASS, 10 A.M.

Mrs. Henry M. Lee will be in charge of the program for the Child Study Class.

NEXT SUNDAY

The date of Shakespeare's birthday is uncertain, probably April 22nd or 23rd. Mr. Backus will celebrate the anniversary next Sunday, April 22nd, with an address entitled "Shakespeare, Christian or Pagan?"

Prof. O. L. Triggs will deliver the first of his Sunday evening lectures at 8:00 P.M. It will be a study of the Behaviorist Biography of Darwin recently issued by George A. Dorsey. Prof. Triggs comes to us highly recommended as a scholarly man with a firm grasp of practical realities. It is hoped that a large audience will greet him.

CAMP FIRE GIRLS

The Camp Fire Girls will meet at the church after school on Friday afternoon, April 13th.

LAYMEN'S LEAGUE DINNER

The Annual Meeting of the Laymen's League for the election of officers for the ensuing year and the transaction of other business will be held at the church on Wednesday evening the 18th inst. Supper at 6:30 P.M. at 75c per plate. Reservations therefor must be made at the church office (DUNKIRK 4683) on or before Monday, April 16.

At 8:00 P.M. a representative of the legal department of the Automobile Club of Southern California will give a talk on Automobile Insurance.

ALLIANCE LUNCHEON

At 12:30 P.M., April 19th, the usual luncheon will be served for the women of the Alliance. Mrs. Emelia Goldsworthy Clark will be the luncheon speaker, and will give a demonstration of how an artist works.

After the business meeting at 2:00 o'clock a program will be given under the auspices of the California Art Club in memory of Mrs. Ella Hotelling Tanberg, a member who has recently died. Mrs. Tanberg was the founder of the West Coast Art Club, the organization that has had an exhibit in the Alliance parlor. There will be an exhibition of Mrs. Tanberg's work shown in connection with the program.

Another interesting feature of the program will be a talk on the work of the International Committee by Mrs. Everett St. John of Boston, who is visiting the Alliance organizations on the Pacific Coast.

THE TELESCOPE

The telescope will be in operation for one hour preceding each Sunday evening lecture. The public is cordially invited to enjoy it.

A WORD OF THANKS

The committee on decorations wishes to thank the friends who so generously donated flowers for the Easter services.

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Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

Church, 2936 West Eighth Street,
DUnkirk 4683

NEW MEMBERS

Prior to and on Easter Sunday the following persons joined the church: Mrs. M. W. Dudley, 1427 W. 51st Place; Mrs. John M. Hayes, 2406 Hillcrest Drive; Clifford Dambacher, Trinity Hotel; Henry G. Mankin, 1922 E. 4th St.; Mrs. Florence A. Rowe, 3519½ West 4th St.; Mrs. H. A. Pogue, 1320½ S. Hobart; Miss Bessie Bundy and Miss Lou Bundy, 3051-b Oregon St.; Mrs. G. E. Williams, 820 Grand View; Joyce M. Evans, 649 N. Berendo; Mrs. A. W. Bumstead, 1241 West 7th; Philip Cogan, 1853 N. Harvard; Henry Sparks-Holt, 1122½ W. 102nd St.

MAY MEETINGS

The Annual Meeting of the American Unitarian Association will be held in Tremont Temple, Boston, Mass., on May 22nd. Any members of our congregation who are to be east at this time and who could serve as delegates from our Church are asked to notify the minister in order that they may receive the necessary credentials.

THANKS!

The officers of the church wish to express their appreciation of the generous response made by the friends of the church to the appeal for special Easter contributions. Four hundred and thirty-seven dollars was received in the envelopes and an additional \$142.00 in the basket collection, making a total of \$581.00. This is but a few dollars short

of the \$600.00 asked for the annual contributions of the society to denominational purposes and it is hoped that enough more will be sent in from those who have not yet responded to complete the amount.

THE MAKING OF THE GAUCHO

Mrs. Lotta Wood, Scenario Editor for the Fairbanks Studio, will tell the story of the making of Mr. Fairbanks' most recent picture at our dinner Friday night, April 13th. There are still a few unsold tickets at 50 cents. If you are able to attend please phone your reservation to the Church office, DUnkirk 4683. Prior to the supper there will be a reception for the new members of the Board of Trustees.

SOCIAL HOUR

Two hundred different individuals among the young people connected with our church have attended the Social Hour which has been held Sunday evenings from 6:00 to 8:00 P.M. during the last two months. These informal gatherings are to be continued. Light refreshments are served and the committee in charge arranges a great variety of entertainment. The committee is completely changed every three weeks and those who have served on it have found it great fun. The invitation is extended to all the young people beyond college age.

PERSONALS

By request of the Trustees the members of the congregation are asked to report to the church office any case of sickness or special need among our people. It is impossible for us to give such persons the attention which is their due if we are not informed of their condition. It is proposed also that from week to week a list of those who are able to receive visitors shall be published in the Los Angeles Unitarian. The following are at present on our list.

Mrs. Mary Davenport, in the Suburban Hospital in Southgate; Mrs. Emma Thompson, 1601 W. 22nd Street.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Caprice" *Matthews*

b. Grand March from "Leonore
Symphony" *Raff*

Ada Marsh Chick

Song, "The Noble Host," Number 34.

Reading.

Words of Aspiration.

Response.

Howard Kerr

Quartet, "The House by the Side
of the Road" *Gulesian*

Responsive Reading, "Human Dignity,"
Page 48.

Announcements.

Organ Offertory, "Canzona" .. *Stoughton*
Ada Marsh Chick

Solo, "Thinking" *Page*
Howard Kerr

Address, "Courage."

E. Burdette Backus

Song, "He Liveth Long Who Liveth
Well," Number 40.

Benediction.

Postlude.

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

Mr. Backus remains at the front of the church after the morning service and will be glad to greet visitors and members of the congregation at that time.

(Continued from page 1)

than the world needs the church. There has been a decline in great preaching because the preachers have been neglecting the great issues of human life.

We are arriving at a new definition of religion. Formerly it was conceived as binding man to be supernatural; now

the supernatural is being left entirely out of consideration and religion is defined as the binding of man to those causes that have significance for himself and his fellows in personal and social development. Indeed the closest students of religious history inform us that this has always been the true purpose underlying the supernatural religion of the past, and that man's belief in the gods and the other world were but a part of his effort to win for himself the values that he craved. Now we are beginning to substitute the direct for the indirect method and are proceeding consciously with the human quest for the rich, full, noble life.

This means, contrary to the opinion of the orthodox, a great expansion of religion. It throws religion into every phase of human life. Our new reformation does not reduce religion to the minimum, but expands it to the maximum. Its sense of the divine is not restricted as formerly but flowers into the conception of making all secular objects sacred by the use to which they are put. Its sense of reverence is no longer confined to special days, places and persons, but is extended to everything that ennobles and enriches human life.

Salvation is no longer thought of in the old individualistic terms of rescuing a man from the danger of Hell and securing him the bliss of Heaven. Rather it is conceived as the task of social redemption. If the humanist movement is satisfied to be merely an intellectual interpretation of the world in terms of modern knowledge it is dead. Unless it is interested in society it has no future nor should it have. It will acquire vitality only as it plunges into the great social problems and demands that men shall seek to organize the total of their life on the basis of a mutualism which shall be as far ahead of our present democracy as that is in advance of ancient monarchy. The fires which alone can make the new religion potent must be kindled in the application of its idealism to the entire life of man.

The Los Angeles Unitarian

Vol. 3

SATURDAY, APRIL 21, 1928

No. 32

COURAGE

The world has great need of intellectual courage, the daring to tread in the unexplored paths of the mind, to think for oneself and to stand by the convictions arrived at. This sort of courage is indispensable to the progress of the race. Obviously there must be associated with it the moral courage which dares to espouse an unpopular cause, for men still fear the advent of new ideas. This timidity is natural because ideas are not unlike bombs. They have an uncomfortable way of exploding and compelling a vast alteration in the order of things.

A startling instance of the opposition which the pioneering spirit must expect to meet in this field is afforded in a statement published in the bulletin of a local patriotic organization. Under the title: "Suggestions as to how you can help in safe-guarding American ideals" we read: "Protest against radicals or liberals speaking in your club, schools, or churches! . . . Honor and revere old ideals and cautiously entertain the new: for ideals that are new may not be true and if they are true they are not new!"

Here we have exhibited that same timorous attitude which has produced the hide-bound orthodoxies of religion. It is an attitude of mind that constitutes the greatest obstacle to progress. It is a demand for conformity which would impose the military ideal of obedience on ideas as well as on men. It is fatal and is to be resisted with all the power that we possess.

Tactically, were our country in any real danger from the forces of criticism,

the method of repression here advocated would be a grave blunder, for the forces of revolution feed on that very thing. We have only to remember the case of Russia. By far the wiser policy is to meet criticism in the open, exposing its folly where it is foolish, acceding to its demands where they are just. We live in a changing world and the only way we can avoid catastrophic upheavals is to accommodate ourselves to gradual modification.

We need the courage to adopt Milton's famous maxim: "Let truth and falsehood grapple; whoever knew truth put to the worse in a free and open encounter." Whenever you find anyone working contrary to this principle, no matter what fine

(Continued on Page 4)

OSCAR L. TRIGGS

Sunday night at 8:00 o'clock Prof. Oscar L. Triggs will give the first of a series of three lectures. His subject is "Charles Darwin." It will be a discussion of the recent biography of Darwin by George A. Dorsey, written from the point of view of the Behaviorist.

Prof. Triggs was formerly on the faculty of the University of Chicago; he then had seven years of association with Luther Burbank in his work. He is a member of several scientific societies. Progressive education and the movement for adult education is his present interest. He comes to us highly recommended by several of our own members and by those who have known his work elsewhere. Let us give him the courtesy of a good hearing.

SUNDAY, APRIL 22, 1928

"Shakespeare, Christian or Pagan?"

Address by MR. BACKUS

10:50 A.M.

"Charles Darwin"

Address by Prof. O. L. TRIGGS

8:00 P.M.

THIS SUNDAY

CHURCH SCHOOL—9:45 A.M.

The usual fifteen minutes of singing will precede the motion picture at 10:00 o'clock. At 10:20 Mr. Benshimol will tell the story of "The Reformation."

The attendance last Sunday was most gratifying. It is a great help and inspiration to have the children prompt and in regular attendance.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "The Evolution of Language."

THE STUDY CLASS—9:50 A.M.

Ludwig's "Napoleon."

Mrs. F. D. Bullard will review the work of the famous biographer in the mind and motives of Bonaparte.

This will be the first book review of this term and an informal discussion will be held.

THE CHILD STUDY CLASS, 10 A.M.

Mrs. Alma R. King, M.A., of Columbia University, Consulting Psychologist, will conduct a discussion on problems of childhood.

NEXT SUNDAY

"What Is Truth?" will be the subject on which Mr. Backus is to speak, Sunday, April 22nd. In the evening Prof. Triggs will give the second of his lectures. The subject will be "Education or Catastrophe," a study of what is wrong with our schools.

ALLIANCE LUNCH and CARD PARTY

On Thursday, April 26, the women of the church are invited to lunch at 12:00 o'clock, with bridge later. The luncheon is to be served by the manufacturers of well-known food products and is an yearly affair in the church.

The proceeds of the day will be used toward the annual donation to Maternity Cottage. Tickets are 50c and may be secured from Mrs. J. B. Baker, who has charge of arrangements, or from the church secretary.

BOY SCOUTS

Troop Number 8, Boy Scouts of America meets every Thursday evening at 7:00 o'clock at the church.

CAMP FIRE GIRLS

The Camp Fire Girls meet every Friday afternoon after school at the church.

PERSONALS

Miss Charlotte Hancock is at present at the Arcadia Health Resort, 2440 El Camino Real, West Arcadia, suffering from a fractured hip.

Agnes Brenning, a member of the church school, has been ill for several weeks at the Methodist Hospital. She will be taken to her home, 227 E. 87th Place, this week.

Miss Doris Wetzel, one of the young people of our church who has recently graduated from the University of California in Los Angeles, has been awarded the Mary E. Ives fellowship in philosophy at Yale. She will get her degree of Doctor of Philosophy at that University.

Miss Irene Lane who has been ill for some time is in the General Hospital. Miss Lane is a teacher.

A SUCCESSFUL DINNER

The entire seating capacity of the dining room was sold out for the dinner at the Church on Friday the 13th. Many who asked for reservations at the last moment had to be refused. Mrs. Arthur Wood, who had been announced to speak on the Gaucho, was unable to be present, but Mr. Albert McQuarrie, who is also a member of our congregation, gave an interesting impromptu talk. Mr. McQuarrie played the part of the Leper in the Gaucho and has been associated with Mr. Fairbanks as actor and assistant director for some years. A musical program was provided through the courtesy of Mr. Emil Seifert, Assistant Director of the Southwestern College of Music.

The Los Angeles Unitarian

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and Mixed Chorus.	

E. Burdette Backus, Minister. Office hours, Mondays, Wednesdays and Fridays from 4 to 6 P.M. Other times by appointment.

Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

House Committee

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SOCIAL HOUR

The meeting of the young people of the congregation for a Social Hour from 6:00 to 8:00 P.M. will be continued on Sunday evening. A cordial invitation is extended to all of the young people of the congregation. Light refreshments are served, and a general good time enjoyed.

ADULT EDUCATION INSTITUTE

An Adult Education Institute, under the auspices of the California Association for Adult Education, is to be held at the Los Angeles Public Library on April 20 and 21. The purpose of the Institute is: (1) To discover a way whereby every agency concerned with promoting the education of adults, whether a university, a library, a museum or a school, may, through an understanding of the activities of other agencies of its own type as well as those rendering quite different services, take its place in a co-ordinated plan for extending greater opportunities for adults in the fields in which education is now possible and opening up new fields so far neglected. (2) As a means of carrying out the purpose stated above, the formation of a permanent council for adult education in which the various agencies shall be adequately represented. The membership of the Institute is comprised of two representatives from the various agencies carrying on consecutive and definite education of adults in other than strictly vocational fields.

The complete program may be obtained at the church office.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Festival Fantasia" *Tschirch*

b. "Capriccio" *Lenaigre*

Ada Marsh Chick

Song, "Comradeship," Number 57.

Reading.

Words of Aspiration.

Response.

Howard Kerr

Quartet, "God is Love"—Arranged to

"Nocturne" from "Martha"... *Flotow*

Responsive Reading, "The Loom of

Years," Page 40.

Announcements.

Organ Offertory, "Scherzo"... *Hofmann*

Ada Marsh Chick

Duet, "Calm as the Night"..... *Goetz*

Nellie Coburn Walker. Howard Kerr

Address, "Shakespeare, Christian or
Pagan?"

E. Burdette Backus

Song, "Unrest," Number 3.

Benediction.

Postlude.

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

Mr. Backus remains at the front of the church after the morning service and will be glad to greet visitors and members of the congregation at that time.

FURTHER GIFTS

One of the members of the congregation has furnished a class room for the Church School with a table and a dozen chairs which are painted in bright colors that quite transform the appearance of the room. A large refrigerator has been given by Mr. and Mrs. Variel. A sum of money, in memory of Mr. W. D. Wood, has been placed in the Social Service fund.

(Continued from page 1)

names the opposition may hide behind, it is cowardice and not courage that is in command. The only ones who will advocate the method of repression are those who are moved by ignorance, fear, or selfishness, for the only ones who can profit by such a method are those who are seeking to secure for themselves or the class with which they identify their interests, some advantages which they enjoy at the expense of others. Let us be brave enough to say with Wendell Phillips, "If there is anything that cannot bear free thought let it crack. . . . Nothing but Freedom, Justice, and Truth is of any permanent advantage to the mass of mankind!"

How amazed George Washington, John Adams, Thomas Jefferson, and certain others among the founders of our country would have been could they have been confronted with the pronouncement that the way to safeguard American ideals is "to honor and revere old ideals and cautiously entertain the new; for ideals that are new may not be true and if they are true they are not new!" Were our forefathers men of such timid minds? Not they! America was conceived in ideals the very reverse of the craven spirit of these words. Its founders consciously and courageously repudiated old ideals, and espoused new ones with no doubt whatever either that they were new or that they were good.

How much truer to the genius of our land were we to say: "Would you help in safeguarding American ideals, then hear every man who thinks he has cause for complaint; if he is in error seek to persuade him of his mistake; if there is justice in his grievance join with him in seeking to remedy the condition, for justice is the sole strength of any state. Honor and revere old ideals, but not so blindly that you cannot see the necessity of new ones, for "The old order changeth, yielding place to new" and the past must die that the greater future may be born!" Courage is the thing! We will dare to think our thoughts and stand by them.

The Los Angeles Unitarian

Vol. 3 SATURDAY, APRIL 28, 1928 No. 33

SHAKESPEARE AND RELIGION

Startling as it may seem the works of Shakespeare are almost entirely without religion. We have been accustomed to think of him as the most universal genius which our world has produced and it has been said that had we to choose one monument of our civilization by which to be known to the people of some other planet we would elect the plays of Shakespeare. Yet the people of that other world would hardly glean from him the fact that we had a religion. "Shakespeare," says Prof. Santayana, "is remarkable among the greater poets for being without a philosophy and without a religion. In his drama there is no fixed conception of any forces, natural or moral, dominating and transcending our mortal energies. Whether this characteristic be regarded as a merit or a defect, its presence cannot be denied."

How different is the case with Homer and Dante, the other poetic geniuses with whom we are wont to class Shakespeare. Homer is the treasure house to which we turn for a large part of our lore concerning the religion of ancient Greece; Dante was the supreme spokesman for the Catholic religion. But in Shakespeare, while there are a few passages that are genuinely religious in the Christian sense, it is obvious that the poet is deliberately excluding religion for the most part. "He chose to leave his heroes and himself in the presence of life and death with no other philosophy than that which the profane world can suggest and understand. . . . Shakespeare's world is

only the world of human society. The cosmos eludes him. He does not seem to feel the need of framing that idea. He depicts human life in all its richness and variety, but leaves life without a setting and consequently without a meaning."

Why should this be the case? Did he lack the depths of feeling, the necessary imagination, was he without the contemplative mind? We can hardly urge such charges against the creator of Hamlet, the writer of the sonnets. We shall have to look for some other explanation.

In Shakespeare's day the only avenue through which a poet could express his
(Continued on Page 4)

EDUCATION OR CATASTROPHE

Mr. H. G. Wells has said that we must find some better means of educating the citizens of the world or our civilization will end in catastrophe. This is the theme of the lecture Sunday night by Prof. O. L. Triggs. He has some positive ideas concerning what is wrong with our schools and has made a special study of proposed changes in our educational methods. He holds that the two most important movements in this field are the "Progressive Schools" and the program of "Adult Education." Do you know what is being done along these lines in our own community? Prof. Triggs is in a position to tell you.

The attendance at the lecture last Sunday night was very gratifying and it is hoped that it will be even larger this week because of the supreme importance of the subject.

SUNDAY, APRIL 29, 1928

"What is Truth?"	Address by MR. BACKUS	10:50 A.M.
"Education or Catastrophe?"	Address by O. L. TRIGGS	8:00 P.M.

THIS SUNDAY

CHURCH SCHOOL—9:45 A.M.

After the period of singing at 9:45 a motion picture will be shown and Mr. Benshimol will continue his story of the Reformation.

THE ADULT CLASS—10 A.M.

Continuing his series of discussions on "Evolution" Dr. Bullard will take for his subject this week "The Evolution of God."

THE STUDY CLASS—9:50 A.M.

"That Man Heinie"

Mrs. W. L. Avery will review Lewis Browne's latest book at the meeting of the Study Club.

Lewis Browne is the author of "This Believing World." His latest book has received considerable criticism as being a rather frank discussion of the life of the German-Jewish Poet of the romantic 19th century.

A library to shelve the books belonging to the Study Class is being built by John Blom.

THE CHILD STUDY CLASS, 10 A.M.

Mrs. John Steven will lead the discussion on influencing the child's unconscious mind. All those interested in child study are invited to join this group which meets in the room above the office.

NEXT SUNDAY

THE HIGHER FOOLISHNESS

David Starr Jordan has written a delightful, ironic book under the above title. He has taken as his text the words of Giordano Bruno: "Ignorance is the most delightful science in the world because it is acquired without labor or pains and keeps the mind from melancholy." Dr. Jordan has coined the word "Sciosophy" to stand for systemitized ignorance, and he gives us fascinating chapters on the Sciosophy of Healing, Fragments of Esoteric Sciosophy, Sciosophy and the Starry

Heavens, Sciosophy and Ecclesiasticism, etc. Sunday morning, May 6th, Mr. Backus will take this book as the subject of his address.

Prof. Triggs will give the concluding one of his evening lectures. The subject is to be announced.

ALLIANCE BIRTHDAY LUNCHEON

The regular birthday luncheon will be served at 12:30 on Thursday, May 3. After the business meeting at two o'clock Mrs. John Abramson will speak on "Public Affairs."

SOCIAL HOUR

The meeting of the young people of the congregation for a Social Hour from 6:00 to 8:00 P.M. will be continued on Sunday evening. Miss Eve Smith is in charge of plans for this week. All young people beyond college age are cordially invited to enjoy this informal gathering.

OFFICERS FOR LAYMEN'S LEAGUE

At the last meeting of the Laymen's League the following officers were elected for the ensuing year. President, W. H. Pierce; Vice-President, E. W. Brewer, Jr.; Secretary, C. P. Bradstreet; Treasurer, L. R. Stritesky; Directors, Paul E. Neuschafer, A. E. Briggs and Dr. Irving A. Clark.

MR. C. H. WEBB

Someone has said that the training which the Boy Scouts receive is a better education than is provided by our High Schools. The truth of this statement depends in large measure upon the ability of the particular man in charge of the work. We have a Scout Troop in our church which is under the direction of Mr. C. H. Webb, who has the reputation of being one of the finest Scoutmasters in the city. It is a rare opportunity for any boy to have his training under such a man. There is ample room for more boys in the Troop. They meet every Thursday night at 7:00 o'clock at the church. If you are interested consult the minister.

The Los Angeles Unitarian

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Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

SPRING FEVER

This is the season of the year which is always discouraging to the minister. The lure of Spring is in the air and congregations fall off. Despite the fact that he too may have the Spring fever he has to work harder than ever in the hope of offering something so attractive on Sunday that you will postpone the auto trip till vacation time. Won't you help him? It is hard to preach to empty seats.

The following is the schedule of subjects. The series on Humanism is one that Mr. Backus is giving by request at the General Conference on Star Island this Summer.

- May 6th. The Higher Foolishness.
- May 13th. Service (Birthday of Florence Nightingale).
- May 20th. This Funny World.
- May 27th. Religious Education.
- June 3rd. Humanism and God.
- June 10th. Humanism and Immortality.
- June 17th. Humanism and Morals.
- June 24th. Rev. Berkeley Blake will preach.

Dr. G. R. Dodson of St. Louis will give a series of five sermons during July on "Personality in the Light of Modern Psychology." The church will be closed during August and the first Sunday of September.

PULPIT FLOWERS

The flowers on April 15th were contributed by Mrs. Emma Thompson. The flowers for April 29th are in memory of Wm. D. F. Richards.

PERSONALS

Mr. and Mrs. O. H. Robinson have been called east by the death of their daughter Mrs. Kahler.

Mrs. D. C. Ross continues too ill to receive visitors.

ON SUCCESSFUL UNPOPULARITY

The popular man is the man who does not get into anybody's way; but Unitarians have convictions, and are perpetually asserting themselves in an embarrassing fashion. It was a Unitarian statesman who wrote the Declaration of Independence. That was not a popular measure with the Tories. It was a meddling fanatic of a Unitarian who conceived the scheme called Civil Service Reform, and with characteristic effrontery got up a society for the purpose of diffusing his sentiments. It was hard on the people who profited by the Spoils System. Joseph Tuckerman and those who succeeded him in the work of scientific charity, broke up the old comforts of pauperization, and insisted that able-bodied men must work for a living. Henry Bergh deprived folk of the pleasure of maltreating dumb animals. It was a great deal easier to be a school teacher before Horace Mann lifted the standards of requirement. If Dr. Hale's plan of getting the nations to give up war and adopt arbitration wins, it will drive many people out of trade. Everywhere these Unitarians have been disturbers of old-time habits. Why are they unpopular? All men are unpopular who go about with their pockets full of intellectual and moral dynamite.

—Dr. Samuel A. Eliot in The Christian Register.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Prelude" *Wagner*

b. "Menuet Francais" *Tremblay*

Ada Marsh Chick

Song, "Let There Be Light," Number 26.

Reading.

Words of Aspiration.

Response.

Howard Kerr

Quartet, "Meditation"

..... *Eugene Milne Cosgrove*

Responsive Reading, "Truth," Page 40.

Announcements.

Organ Offertory, "Walther's Prize

Lied" *Wagner*

Ada Marsh Chick

Solo, "Friend o' Mine" *Sanderson*

Julian Ginsberg

Address, "What is Truth?"

E. Burdette Backus

Song, "Speak Out the Truth," Number 37.

Benediction.

Postlude.

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

Mr. Backus remains at the front of the church after the morning service and will be glad to greet visitors and members of the congregation at that time.

Continued from page 1)

religious thought and feeling was in Christianity. Confronted with the alternative of Christianity or nothing, Shakespeare chose nothing. The year that he was born was the year Calvin died. Christianity was already coming to mean Puri-

tanism,—the narrow, fanatical type of religion that made of Shakespeare's profession of playwright and actor something outside the pale of respectability. It is no wonder that he would have none of it.

He was a product of the Renaissance; the culture of the classical world had warmed his mind and permeated his spirit. The world of passion and beauty which it disclosed lured him far more than the false and fanatical dogmas of the current theology. He joined himself to those heretical souls,—Galileo, Bruno, Montaigne,—and expended his genius upon those themes which commended themselves to his humanitarian spirit.

Though Shakespeare is without religion in the conventional sense of the term his moral outlook is wholesome and sound to the center. We cannot conceive of his writing some of the plays that at the present time are commanding the attention of the public. Again and again the theme of his drama is that human evil bears fruit akin to itself and carries down the guilty and the innocent alike to tragedy. In Macbeth it is a criminal ambition that causes disaster; in Anthony and Cleopatra it is illicit love; in the Merchant of Venice religious bigotry that is the source of the trouble.

It is as though Shakespeare were saying to us: "Here in the midst of enwrapping mystery, man's fate is in his own hands. Do not look to heaven or to the forces of external nature for surcease from your evil, but look to it that you order the events of your own life aright. The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings." His religion may be summed up in George Eliot's lines:

No good is certain but the steadfast
mind,

The undivided will to seek the good—
'Tis that compells the elements, and
wrings

A human music from the indifferent air.

The Los Angeles Unitarian

Vol. 3

SATURDAY, MAY 5, 1928

No 34

TRUTH

"As scarce as truth is the supply has always been in excess of the demand," says Bernard Shaw. There is an undeniable element of justice in the charge which he brings against our common humanity. Ever and again we are led by considerations of personal comfort and self interest to choose a pleasant falsehood in place of a disturbing truth. For the most part we are not conscious of what we are doing and we exhibit a great deal of ingenuity in hiding even from ourselves our betrayal. We pay tribute to truth even when we deny it by seeking to give falsehood its semblance.

But the preference for the pleasant and the comfortable is only one side of our nature and it always has to do battle with a deep-lying impulse to know the truth and abide by its requirements no matter what the cost. We believe with Plato that "truth is the source of every good." We are convinced that in the long run the truth alone is profitable to men and that error inevitably proves costly. We know that were it not for the new truths which have been won at great cost, mankind would still be in the bondage of savagery. Truth backed by men of good-will is the source of our progress.

Since such great importance attaches to truth it behooves us to have a clear idea of what it is. There are certain common mistakes made in regard to its nature. We are apt to assume that truth is an absolute thing existing apart from the mind of man. Such is not the case.

Dr. David Starr Jordan defines it succinctly as "our working knowledge of the universe." Truth is a human creation, a product of the mind of man. As such it is not a fixed and definite thing but continually in process of change. We live in an evolving universe and what is true today will not be true tomorrow. Indeed there will always be an element of error in our truth. We must keep constantly in mind these characteristics of what we call truth.

To many people it is exceedingly distressing to be asked to conceive truth in these terms; they feel that it gives them no solid foundation on which to build. They want truth to be something which is fixed and unshakable, quite independent of human ignorance and fallibility. They object to the inconvenience of having to revise their opinions continually; they resent the feeling that they live in a world of flux. But such is the nature of our world and to deal effectively with it we shall have to take account of this fact.

(Continued on page 3, col. 2)

THE MIND IN THE MAKING

There is no subject more fascinating than that of the evolution of the mind, whether in the individual or in the race, or for the matter of that, on the planet. Sunday night at 8:00 o'clock Prof. Oscar L. Triggs will give the third and concluding address in his series. The subject is "The Mind in the Making." Let us give him a good hearing.

SUNDAY, MAY 6th, 1928

"The Higher Foolishness"	•	Address by MR. BACKUS	•	10:50 A.M.
KNX 6:30 P.M.				
"The Mind in the Making"	•	Address by PROF. TRIGGS	•	8:00 P.M.

THIS SUNDAY**CHURCH SCHOOL—9:45 A.M.**

The usual fifteen minutes of singing will precede the motion picture which will be shown at 10:00 o'clock. Following the picture the children will take part in a discussion.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "The Evolution of the Devil."

THE STUDY CLASS—9:50 A.M.

The Race Question.

Miss Eve Smith will lead the discussion group on the race question from an educator's point of view.

Miss Smith, who has done teaching among representatives of the different races will offer suggestions, practical and ideal, on the future solution of the problem.

THE CHILD STUDY CLASS, 10 A.M.

Bennett M Allen, Professor of Biology at U.C.L.A., will speak before the Child Study Class on "The Relative Importance of Heredity and Environment."

This group is fortunate in having Prof. Allen at this time and all those interested in this subject should take advantage of the opportunity to hear him. The class meets in the room above the office.

NEXT SUNDAY

Florence Nightingale.

Sunday, May 13th, is the anniversary of the birth of Florence Nightingale, the best known of Unitarian women. Mr. Backus is to speak on "Service" and will use the life of Miss Nightingale as illustration of his theme.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held on Monday evening, May 7, in the office of the church.

THE LAYMEN'S LEAGUE

The regular monthly meeting of the Laymen's League will be held Wednesday evening, May 9th. Supper will be served as usual at 6:30, at 75c per plate and reservations should be made at the church office not later than Monday, May 7th.

There is to be no outside speaker, but the evening will be devoted to the consideration of plans for the League for the coming year. All members are urged to be present at this meeting, especially the newly elected officers.

ALLIANCE MEETING

The women of the Alliance will meet for sewing on Thursday, May 10th. The usual box luncheon will be enjoyed at 12:30.

SOCIAL HOUR

Miss Ida Kizler will have charge of the arrangements for the Social Hour on Sunday evening from 6:00 to 8:00. These meetings are very popular and they afford an excellent opportunity for the young people beyond college age to become acquainted.

DANCE SCHEDULED

Those who attended the dance in March sponsored by the young people's group will welcome the announcement that they are to give another on Saturday evening, May 26th. Reserve this date and plan to spend an enjoyable evening at the church.

CHURCH LIBRARY

Attention is again directed to the Church Library of several thousand volumes which are now ready for circulation. They may be taken out at any time the Secretary is on duty in the office. You will find such books as Frazier's Golden Bough, Coe's Psychology of Religion; Andrew D. White's History of the Warfare of Science with Theology; many books of general literature, history, fiction. No card is required.

The Los Angeles Unitarian

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DUnkirk 4683

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Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

PERSONALS

Mr. Samuel B. McLennegan, formerly president of the Board of Trustees of this church, died April 29th at his home in Berkeley. He was active in the society during the pastorate of Rev. Burt Estes Howard and will doubtless be remembered by the older members.

Mr. Paul Neuschafer, vice-president of our Board of Trustees has just left on a two months' trip to Italy, where he will visit his mother and sisters who were formerly members of our church.

Mrs. D. C. Ross is very much improved in health and is now able to receive callers.

THE LIFE OF THE INTELLECT

It is perfectly possible for you and me to purchase intellectual peace at the price of intellectual death. The world is not without refuges of this description; nor is it wanting in persons who seek their shelter, and try to persuade others to do the same. The unstable and the weak have yielded and will yield to this persuasion, and they to whom repose is sweeter than the truth. But I would exhort you to refuse to offer shelter, and to scorn the base repose; to accept, if the choice be forced upon you, commotion

before stagnation, the leap of the torrent before the stillness of the swamp.

—From The Belfast Address,
John Tyndall.

THERE IS ONLY ONE KIND OF TOLERANCE

It is not possible to make the ordinary moral man understand what toleration and liberty really mean. He will accept them verbally with alacrity, even with enthusiasm, because the word toleration has been moralized by eminent Whigs; but what he means by toleration is toleration of doctrines that he considers enlightened, and, by liberty, liberty to do what he considers right; that is, he does not mean toleration or liberty at all; for there is no need to tolerate what appears enlightened or to claim liberty to do what most people consider right. Toleration and liberty have no sense or use except as toleration of opinions that are considered damnable, and liberty to do what seems wrong.

—George Bernard Shaw.

Continued from page 1)

Despite the elusive nature of truth there are certain principles which experience has demonstrated are indispensable to our growing apprehension of it. The first of these is that we shall approach our problem in complete humility of spirit. We must be ready to say: "Truth is all, I am nothing." As Coleridge has put it, "There is small chance of truth at the goal, where there is not childlike humility at the starting-post." We have to guard against the intrusion of every form of self interest, and the danger is always greatest in those subjects which concern us most intimately.

Next we must acquire that rare quality which is known as the open mind. There are few who really attain this attitude. Our thoughts tend to crystalize and to become incapable of change. It is only by the most scrupulous care that we can

(Continued on Page 4, Column 2)

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Marche Solennelle" *Gounod*b. "Reverie" *Saint-Saens*

Ada Marsh Chick

Song, "Comradeship," Number 57.

Reading.

Words of Aspiration.

Response.

Howard Kerr

Quartet, "Morning Hymn".....*Henschel*Responsive Reading, "Aspiration," Page
46.

Announcements.

Organ Offertory, "Fantasy".....*Rebling*
(On a theme by J. S. Bach)

Ada Marsh Chick

Solo, "Joy of the Morning" *Harriet Ware*
Nellie Coburn Walker

Address, "The Higher Foolishness".

E. Burdette Backus

Song, "When Thy Heart With Joy O'er-
flowing," Number 41.

Benediction.

Postlude.

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

Mr. Backus remains at the front of the church after the morning service and will be glad to greet visitors and members of the congregation at that time.

(Continued from page 3)

achieve a fluid attitude of mind. It is not that we must avoid convictions; they are indispensable to action. But we must learn to keep a trap door which we can open and let in the light of fresh criticism and knowledge on even the most cherished conviction.

"The best way to come to truth being to examine things as really they are, and not to conclude they are, as we fancy of ourselves, or have been taught by others to imagine." These words of Locke indicate the method by which we must proceed. It is the method of science. To the qualities of mind already described we must add a definite technique. We must learn to observe the facts, classify them, and then by the exercise of creative imagination formulate the theory by which we would account for them. When our theory is ready then we must submit it to the test of verification. It must be given to the world for criticism; it must stand the test of experimentation where that is possible; it must await the trial of time. If it holds up under all this then it becomes a part of that small body of established truths which man has slowly won for his guidance in the midst of the fog of ignorance, superstition, falsehood and prejudice in which he lives his life.

Obviously, then, it is no light thing to be a follower of the truth. It requires exceptional qualities of mind, constant discipline, the vigor and courage to stand up against opposition. But there is nothing that our world needs more than it does men and women who will equip themselves to be champions of the truth. It is only a pleasant falsehood that truth always triumphs. Again and again the world has suffered for the want of a truth that was present but impotent because it did not have the support of a sufficient number of men to make it effective. It is for those who know its importance to give it unswerving loyalty for the benefit of humanity.

The Los Angeles Unitarian

Vol. 3

SATURDAY, MAY 12, 1928

No 35

SCIOSOPHY

David Starr Jordan, in his recent volume,—*The Higher Foolishness*,—gives us the derivation of the word which he has invented to describe the "systematized ignorance" against which he is tilting. Sciosophy, as he calls it, is composed of two Greek words; skia, meaning shadow, and sophos, meaning wisdom. Sciosophy, therefore, signifies the shadow of wisdom, or, if you prefer, the wisdom of shades.

In delightful, whimsical fashion Dr. Jordan proceeds to set forth examples of the science of ignorance of which there is such a bountiful supply in our contemporary mental life. The resolution of a group of Sciosophists in Columbia, S.C. is typical. "Resolved, that man was created by an instantaneous process without previous animal parentage." This illustrates the widespread propensity to settle mooted questions by assertion. All the patient research of the scientists, all the accumulated evidence of years of study is unavailing against the audacious assertions by means of which sciosophy moves on to its conclusions. Truth is established by resolution!

A chapter is devoted to Astrology. It is astounding how many fall victim to this ancient delusion and are convinced that astrology is "God's law, and is the index of all things found upon the material plane." According to the dispensers of this form of "shadow wisdom" the stars control human destiny and a horoscope properly cast will tell you all about your past, present, and future. All

students of history are acquainted with this fanciful notion for it is of vast antiquity. We know that the peoples of ancient Babylon determined their policies of state and their military strategy by professing to read the stars just as the Romans thought that they could read the future by interpreting the flight of the birds across the sky. There is no more truth in one conception than in the other.

The fallacy which underlies astrology is this: You can start out with almost any conceivable hypothesis and if you exercise sufficient ingenuity upon it you can make it seem plausible. So long as you remain within the circle of your own reasoning and never question your initial assumption or put it to the test of outside facts your system is impregnable. It is this that enables the Russelites to interpret all history and predict the future by reference to the Great Pyramid of Egypt; it is this that enables the Fundamentalists to accomplish the same results to their own satisfaction through the Scriptures; it is this that is the basis of success of the numerologists. The validity which all of these systems possess is that of self consistency; but the instant you bring them into touch with external reality they tumble down like a house of cards. The only relation between the stars above and the fate of men on earth is that which exists in the mind of the astrologer. We are dealing here with a form of Sciosophy which ought long ago have been consigned to a museum showcase along with the dinosaurs and saber-toothed tigers.

(Continued on Page 3)

SUNDAY, MAY 13, 1928

SERVICE

"The Story of Florence Nightingale"

Address by E. BURDETTE BACKUS

10:50 A.M.

THIS SUNDAY

CHURCH SCHOOL—9:45 A.M.

For the next two Sundays the meetings of the Church School will be devoted to section discussion under the leadership of the School Teachers. An attempt will be made to review the work of the year.

THE ADULT CLASS—10 A.M.

The subject of Dr. Bullard's lecture will be "Divination."

THE STUDY CLASS—9:50 A.M.

"Lazarus Laughed"

Miss Albertine Larson will favor the Study Class with a review of Eugene O'Neil's latest drama.

Miss Larson, a teacher of the classics in the city schools, has witnessed the production at the Pasadena Community Theatre on two different occasions, and is prepared to give a full discussion.

It will be interesting to learn what made Lazarus so optimistic. What did he learn while entombed? Does he bring a definite message to us? What of O'Neil's true philosophy does the play reveal?

THE CHILD STUDY CLASS, 10 A.M.

Mrs. James Ogilvie, a prominent musician of the city, will speak to the Child Study Class on the subject "What About Your Child's Music?"

NEXT SUNDAY

"This Funny World" is the subject on which Mr. Backus is to speak Sunday, May 20th.

ALLIANCE MEETING

Mr. Backus will be the luncheon speaker on Thursday, May 17th. In the afternoon following the business meeting, Miss Lloy Galpin, a member of the High School faculty of the city schools, will speak on "Ideals in Modern Education."

NO EVENING MEETING

The Sunday evening lectures have been discontinued for the season. It is planned to resume them next Fall. The Social

Hour for Young People has also been discontinued though the group is planning a series of social events, announcements of which will appear in the columns of this paper.

PICNIC SCHEDULED

The young people who have been attending the Social Hour on Sunday evenings have arranged a picnic for Sunday, May 20th. Cars will leave for the beach immediately after church and all members of this group or others who are interested are cordially invited to attend. Each one is to take a lunch, but coffee will be provided. If you have room in your car for passengers please notify the church office.

NEW ALLIANCE OFFICERS

At the last business meeting of the Alliance the following officers were elected for the coming year: President, Mrs. Alfred L. Benshimol; First Vice-President, Mrs. Lucille Snow; Second Vice-President, Mrs. R. C. Gillis; Third Vice-President, Mrs. Chester L. Woodbury; Fourth Vice-President, Miss Annie Chapin; Fifth Vice-President, Mrs. C. L. Lewis; Recording Secretary, Mrs. M. H. McCall; Corresponding Secretary, Mrs. J. H. Faulk; Treasurer, Miss Viola McArthur.

PULPIT FLOWERS

The flowers on May 6th were contributed by Miss Chapin and Mrs. L. C. Shea. The flowers on May 13th are in memory of Miss Ursula Williams.

NEW MEMBERS

Mr. and Mrs. A. M. Newton and their daughter, Ida Ruth, of 4265 S. Hoover, have recently become members of the church.

INTERNATIONAL COMMITTEE

The Committee on International Work of the Alliance will hold its next meeting at 11:00 A.M. on Thursday, May 17th. The subject will be "Denmark."

IN MEMORIAM

Miss Lina E. Shirley, May 7th.

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Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

PERSONALS

Mr. and Mrs. Alfred Benshimol leave this week to attend a convention in the interest of Adult Education at Swarthmore, Pennsylvania. Mrs. Benshimol will attend the Alliance section of the Annual Meeting of the American Unitarian Association in Boston, and Mr. Benshimol will visit several eastern cities in connection with his work at the Polytechnic Evening High School. Both will have opportunity to visit their former homes.

Miss Mary Louise Briggs, daughter of Mr. and Mrs. A. E. Briggs, has been awarded honorable mention in the Witter Bynner poetry contest carried on by "The Scholastic," a national high school magazine.

Mrs. Mary Davenport who has been for several weeks in the Suburban Hospital in Southgate, is now at her home, 1863 E. 70th street.

Mr. W. H. Housh, for many years Principal of the Los Angeles High School, who died within the past week, was an interested member of our congregation and a generous contributor to our new building. Prof. Housh has been one of the most influential men of the city and was held in high esteem by a veritable army of friends. The Alumnae of the

High School gave him a trip around the world a few years ago.

Mr. James McGrath, a former member of this church, died very suddenly on Sunday night after an illness of several years.

COMING EVENTS

Alliance Card Party, Thursday afternoon, May 24th. Mrs. L. B. Auerbach, hostess.

Dance sponsored by the Study Class, Saturday evening, May 26th.

(Continued from Page 1)

"Fragments of Esoteric Sciosophy" is a caption under which our author has some fun at the expense of those who profess to have intimate knowledge of various planes of existence with intriguing Oriental names, to be able to give a precise description of the reason for the incarnation of souls, to trace their history through various appearances on earth, to tell where they spent the interims and what they were doing then. They know all about atavars, auric-eggs, astral bodies, and similar mysteries that are hidden from earth-bound minds! Dr. Jordan gently intimates that all of this "occult" knowledge is of such stuff as dreams are made of, and that it is a product of substituting wishing for thinking. Of such is the kingdom of Sciosophy.

"To Sciosophy we owe the epoch making discovery that neither disease or cure is real; further, that where disorder is imagined to exist, absent treatment is as good as calomel or rhubarb. As a matter of fact, all who have undergone the calomel ordeal naturally agree that anything or nothing is better than that." The various other healing cults come in for their share of ironic treatment as fragments of "systematized ignorance."

Why does a man of Dr Jordan's distinction deem it worth his while to deal

(Continued on Page 4, Column 2)

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Fantasia on Church Chimes"...

.....*Harriss*b. "The Old Refrain".....*Kreisler*

Ada Marsh Chick

Song, "O Life That Maketh All Things
New," Number 10.

Reading.

Words of Aspiration.

Response.

Howard Kerr

Quartet, "How Lovely Are the Messen-
gers" from "St. Paul"..*Mendelssohn*Responsive Reading, "Memorial," Page
54.

Announcements.

Organ Offertory, "March" from "Judas
Maccabaeus"*Handel*

Ada Marsh Chick

Solo, "Thou Wilt Keep Him in Perfect
Peace" from "Isaiah".....*Patten*

Cornelia Glover

Address, "Service."

E. Burdette Backus

Song, "Who Is Thy Neighbor?" Number
42.

Benediction.

Postlude.

Mr. Backus remains at the front of the church after the morning service and will be glad to greet visitors and members of the congregation at that time.

(Continued from Page 3)

with these and a host of other examples of Sciosophy too numerous to mention? The reason comes out in the second part of the book, where, dropping all banter, he turns to the serious and constructive purpose that is in the back of his mind all the while. He knows that multitudes are being exploited; that a great amount of time and ingenuity and money are being wasted in this manner. He would help humanity in the midst of its folly and serve the cause of truth. Over against Sciosophy he sets science. The one is composed of illusion and delusion; the other is based on reality. Only the truth is livable; error is always costly. His plea is for enlightened purpose, intelligence and precision as the controlling factors in human life.

INCREASE YOUR SUBSCRIPTIONS

Our budget of \$20,000 for 1928 for the current expenses of this fine new church plant is short by nearly \$7,000. Our people are loyal and will rally to the necessities of this emergency.

The Board of Trustees call upon all those who can to double their old subscriptions. They call upon all to increase their subscriptions. Sign your name to the blank subscription below and fill in the amount of the increase which you now pledge.

—The Board of Trustees.

Los Angeles, Calif., 1928

I hereby agree to give during 1928 the sum of \$_____ for the current expenses and benevolences of THE FIRST UNITARIAN CHURCH.

This pledge includes a year's subscription to the Los Angeles Unitarian at 50c per year.

Name _____

Address _____

Phone _____

Payments may be made weekly, monthly, quarterly, semi-annually or annually.

The Los Angeles Unitarian

Vol. 3

SATURDAY, MAY 19, 1928

No 36

FLORENCE NIGHTINGALE

When Florence Nightingale went out to Scutari to take charge of the wounded British soldiers in the Crimean war one of the objections which was raised to her going was that she was a Unitarian. In the strict sense this was not true as she was never a member of a Unitarian society. Yet by association and by the quality of her own thinking upon religion she belonged to the heretical group.

She came of a Unitarian family, her grandfather on her mother's side was a prominent Unitarian layman; her father was a life long Unitarian. In the early years of her life the family lived where there was no Unitarian church and her mother became a member of the Established Church and Florence attended with her. Yet her independent mind never accepted the orthodox theology.

Being of a practical bent she early came to judge all professions of faith by the fruit which they bore in the life of the individual. It made no difference to her what church a person belonged to; deed and not creed was her standard. This attitude stood her in good stead when she was confronted with the religious bigotry in carrying on her work. Fanatical minds quarreled over the sectarian affiliation of her nurses but it made no difference to her whether a nurse was a Catholic, a Protestant, or a Unitarian so long as she was a good nurse.

Her position was not a product of indifference. She had her own very positive and deep religious experience and definite convictions on theological sub-

jects. When she was seventeen she felt that she had a "call from God" to enter upon the career in which she won her immortal reputation, and a genuine sense of religious devotion was with her in all her work and was in no small part the source of her power.

She early discovered that the more intelligent and conscientious among the British laboring men were free-thinkers and atheists. She felt that this was deplorable and set out to write a book in which religion should be set forth in such form as to win their allegiance. At various periods in her life she continued to work upon this book, enlarging its scope, until it grew into three large volumes.

In it she set forth her philosophy and it was far from coinciding with the conventional teachings of religion. She believed intensely in a personal God, but her thought of His nature was not that of an individual swayed by likings and personalities, but of a Universal Being who is law. She said that the best thing about God was his inexorable nature, and that if he could be influenced by prayers then we should always be at the mercy of the most effective beggars. Her idea was that man must learn the laws and conform his actions to them to get the results he desired.

Something of the independence of her mind is revealed in her comments on both Catholicism and Protestantism. "The great merit of the Catholic Church," she said, "is its assertion of the truth that God still inspires mankind as much as

(Continued on Page 4)

SUNDAY, MAY 20, 1928

"This Funny World"

Address by

E. Burdette Backus

10:50 A.M.

K N X 6:30 P.M.

THIS SUNDAY

CHURCH SCHOOL—9:45 A.M.

The usual period of singing will begin at 9:45 and then the School will divide into groups for discussion. While Mr. Benshimol is away the teachers hope to be able to thoroughly review the work given so far this year.

THE ADULT CLASS—10 A.M.

Dr. Daniel S. Hager will speak for Dr. Bullard before the Adult Class, using as his subject "Psychic Phenomena and Religion."

THE STUDY CLASS—9:50 A.M.

Should We say God?

Is God an inadequate term to express the free thinkers' conception of the Ultimate, the Infinite, the Ideal?

Does not God imply the personal Father, the Super-Human Judge, the Redeemer? Does the term God not essentially imply one that answers prayer, rules Heaven, punishes sinners?

Are there better modern words to express the Humanists' concepts than "religion," "faith," "divine," "soul," "spiritual," "immortality"?

These suggestions will be discussed in open forum at the Study Class on Sunday, May 20.

THE CHILD STUDY CLASS, 10 A.M.

Mrs. Clarence Bell will review Dr. Thoms "Intelligence and Conduct: Toys and Companions."

NEXT SUNDAY

The Unitarian Laymen's League will conduct a Church School Institute at Star Island, off the coast of Maine, July 7th to 14th. Teachers and superintendents of our Church Schools from all over the country will be present. Mr. Backus has been invited to be the Institute Preacher. The subject of his sermon will be "Can Religion Be Taught?" He will give this sermon next Sunday, May 27th.

PICNIC

The young people who attended the Social Hour which was held for several Sunday evenings are invited to attend the picnic which will be held at the beach on Sunday, May 20. Cars will be waiting after church to take those who have no other means of transportation. Each one is to provide their own lunch, but coffee will be served by the committee. Plan to enjoy this first outdoor affair of the season.

ALLIANCE CARD PARTY

On Thursday afternoon, May 24, Mrs. L. B. Auerbach will be hostess at another of the delightful Alliance card parties. If you wish to reserve a table for this event you may do so by phoning Mrs. Auerbach or the church office.

The women who are interested in sewing will meet as usual on that day.

DANCING

On Saturday evening, May 26, the Study Class is to sponsor another dance, and all those who attended the last one know what an enjoyable evening is in store. The same good orchestra has been secured. All the members of the congregation are cordially invited to attend. Tickets are 50c.

PULPIT FLOWERS

The flowers for May 20 are in loving memory of the members of the Knight family, whose names are inscribed on the fountain in the patio.

FINE!

A number of our members responded splendidly to the appeal in last week's Los Angeles Unitarian for increased subscriptions to the work. The trustees are deeply grateful. If only a larger portion of our constituency would do as well all financial worry would be removed from the Board and its energies would be free for other work.

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THE QUESTIONNAIRE

An article on the results of the recent questionnaire dealing with the policy of Social Service in our church appeared in the Christian Register for May 3rd. It was written by Mr. Robert C. Dexter, Social Service Secretary of the American Unitarian Association. Mr. Dexter is enthusiastic about the plan and says, "The Los Angeles Church is undertaking a pioneer task and one which might well lead the way for decisive accomplishments. Other churches will do well to give their parishioners an opportunity of expressing their social interests and desires in connection with their religious life."

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun.—*Emerson*.

MEMBERSHIP

The church membership book is kept at the Secretary's desk in the vestibule except on those Sundays when there is a public reception of members. Those who do not care for the public reception into the church are invited to add their names to the membership roll at any time they desire to do so.

YOUNG PEOPLE'S SUMMER CAMP

The camp held annually for the Unitarian young people of Southern California will be at Big Pines again this year from August 15-26. Theodore C. Abel of Hollywood and Berkeley B. Blake, Unitarian Field Secretary for the Pacific Coast, will be present during the entire week and give talks daily. Arrangements are being made to take care of a larger attendance than ever this year as the many attractions of the camp are becoming better known to the young people. Folders giving information about the camp may be secured at the church office.

PERSONALS

Mrs. Thomas McClarey who has been ill for some time, is much improved and is at her own home, 5018 Granada street.

Mr. and Mrs. O. H. Robinson are at home again, 2045 South Hobart, having been called east by the death of their daughter.

Mr. and Mrs. E. W. Brewer will leave the last of May for an extended overland trip east. Among the places to be visited during the summer is the Star Island, where the Unitarian conferences are held each year.

Mr. and Mrs. J. C. Mordough, members of the church, are both receiving care at the Glendale Sanitarium.

A WORD TO VISITORS

Are you new to our church? If so we want you to feel at home. We have a continual procession of visitors from all parts of the country and we are always glad to bid them welcome. If you are living in the city and desire to receive the announcements of the church we will be pleased to put your name on the mailing list if you will sign one of the "Information Cards" which you will find in the book racks. The minister remains at the front of the church following the services and is always happy to greet visitors.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. Introduction to Third Act from
"Lohengrin" *Wagner*

b. "Souvenir" *Drdla*
Ada Marsh Chick

Song, "The Word," Number 8.

Reading.

Words of Aspiration.

Response.

Howard Kerr

Quartet, "On Life's Highway"...*Gaines*

Responsive Reading, "Cheerfulness,"

Page 47.

Announcements.

Organ Offertory, "Chanson".....*Friml*
Ada Marsh Chick

Solo, "The Blind Ploughman".....*Clark*
Howard Kerr

Address, "This Funny World."

E. Burdette Backus

Song, "Where Is Heaven?" Number 60.

Benediction.

Postlude.

Mr. Backus remains at the front of the church after the morning service and will be glad to greet visitors and members of the congregation at that time.

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

SALUTATION OF THE DAWN

Look to this day—

For it is Life, the very Life of Life.

In its brief course lie all

The Realities of your existence:

The Bliss of Growth;

The Glory of Action;

The Splendor of Beauty.

For Yesterday is only a Dream,

And Tomorrow is only a vision:

But Today well lived makes

Every Yesterday a Dream of Happiness,

Every Tomorrow a Vision of Hope.

Look well, therefore to this day!

—From the Sanskrit.

(Continued from Page 1)

ever. Its great fault,—its limiting this inspiration to itself. The great merit of Protestantism: its proclamation of freedom of conscience within the limits of the Scriptures. Its great fault: its erection of the Bible into a master of the soul."

Though Miss Nightingale was not a member of the Unitarian Church she continued her interest in it to the end. In 1900 when she was an invalid, confined to the house, she sent two women to make purchases for her at a bazaar held by the Unitarians of London for the purpose of raising funds to erect new chapels.

It is interesting to come upon one bright spot in the midst of the religious controversy which raged around her at the time when she was giving all of her splendid energies to the service of the wounded soldiers at Scutari. Some fanatical individuals were objecting to her religious views in the presence of a young Irish Catholic priest. He put an end to the discussion by remarking that "Miss Nightingale belongs to a sect that is unfortunately altogether too rare, the sect of the Good Samaritan."

The Los Angeles Unitarian

Vol. 3

SATURDAY, MAY 26, 1928

No 37

THIS FUNNY WORLD

The clown has a tremendously important role to play in the drama of life. Without the element of humor the world would be quite as intolerable as if it were devoid of color. A sense of humor is so necessary that we are ready to accept the standard of the mother who insisted that she was going to teach her children to see the point of a joke if she had to use the rod to accomplish her end!

The comic is delightful as an end in itself, as a delicious morsel to be rolled under the tongue and enjoyed to the full. We relish a good joke; we rejoice in a witty or jovial person; we chuckle over the comical in art, the ludicrous in nature. The laugh is its own excuse for being. But beyond this humor is an invaluable instrument for the accomplishment of a great variety of important ends.

When the strain of war time responsibility was heavy upon Abraham Lincoln one of the qualities which stood him in good stead was his keen sense of humor. His ability to meet even the gravest and most trying situation with a glint of humor was as the resilience of a piece of fine steel which permits it to bend and spring back into place where greater rigidity would cause it snap in twain. In humor we have a great source of relaxation and refreshment.

Of equal importance is the fact that the man who dons the cap and bells can speak in jest the disturbing truths which would otherwise be denied utterance. It

was a common practice in the days of the Inquisition for the men who dared to think heretical thoughts to give them to the world through the tongue of the "fool." If any question were raised concerning the heretical passage it could always be pointed out that the author was not responsible, that there he was simply speaking as a fool would speak. Even in our day the need for clothing truth in jest has not vanished and is still employed by distinguished humorists who are thus enabled to blazon on the front page of our newspapers ideas that would be deemed too dangerous for publication if they came from one who did not enjoy a reputation as a jester.

Another use to which humor is frequently and effectively put is that of a weapon of destruction. Mark Twain said that we do not make enough use of the devastating power of laughter in our efforts to slay superstition and reform the world. Few there are who can stand up against ridicule; the most doughty feel like slinking away with their tails between their legs if they sense that people are laughing at them. The feather is often more effective as a weapon than the sledge hammer; satire will brush away errors that will withstand any amount of logic and reason. President Faunce, of Brown University, recently expressed the belief that "public laughter will soon take care of the black-lists" which certain "patriotic" organizations have established, and following his hint a number of the distinguished persons on

(Continued on Page 4)

SUNDAY, MAY 27, 1928

"Can Religion Be Taught?"

10:50 A.M.

Address by E. Burdette Backus

THIS SUNDAY

CHURCH SCHOOL—9:45 A.M.

The children will meet at 9:45 for fifteen minutes of singing before going to their different classes where the teachers are conducting a general review of work done this year.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "The Coming Man."

THE STUDY CLASS—9:50 A.M.

Nutrition.

Dr. Daniel S. Hager will speak to the Study Class on "Nutrition" with special reference to Dental Hygiene.

Dr. Hager, at present of the University of California Clinic on North Broadway, has been a student and practitioner in his special field since 1896.

Dr. Hager was for years special examiner on sight, color, sense and hearing for the Santa Fe Railway. He has carried on his practice for somewhat over twenty years in Chicago, where he was associated with leading medical specialists.

THE CHILD STUDY CLASS, 10 A.M.

The Child Study Class will meet in the room above the library for discussion.

NEXT SUNDAY

HUMANISM

That phase of our Unitarian thought which has come to be known as "Humanism" is commanding more and more attention. It is constantly discussed in the columns of the Christian Register. Mr. Backus has been invited to make it the subject of a series of lectures which he is to give at Star Island. The officers of the General Conference before which the lectures are to be given have asked him to deal with such questions as the following: Does the humanist abandon the belief in God or is he

simply using a different terminology from the theist? What is his attitude towards prayer? Does the humanist deny the possibility of immortality? What is the basis of morality according to humanist thought?

Mr. Backus plans to give a forthright, unequivocal answer to these questions. You will be interested to know what those answers are and accordingly he will give as his three final sermons before leaving for the east the addresses which he intends to use at the Conference. June 3rd the title will be "Humanism and God." June 10th, "Humanism and Immortality." June 17th, "Humanism and Morality." He will be glad to receive from members of the congregation suggestions or criticisms which he can incorporate in the addresses as finally given.

13 to 30

All young people of this church between the ages of 13 and 30 are eligible to attend the summer camp to be held August 19-26 for young people of the Unitarian Churches of Southern California. Arrangements will be made to provide different types of activities and entertainment for the different age groups. The camp will be held at Big Pines, Los Angeles County Play Ground, in the mountains above San Bernardino, 98 miles from Los Angeles. Folders descriptive of the camp may be secured from the church secretary.

THE COIN

Into my heart's treasury
I slipped a coin
That time cannot take
Nor thief purloin—
O, better than the minting
Of a gold-crowned king
Is the safe-kept memory
Of a lovely thing.

—Sara Teasdale.

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Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

PERSONALS

Mr. and Mrs. C. A. Dunn leave this week for an extended trip in the east. They will go by train to New Orleans and then by boat to New York.

Miss Belle Smith, who has been traveling in Europe for the past year, is now in London and will soon announce her plans for her return to Los Angeles.

Professor Edward T. Williams and his wife, of Berkeley, have been visiting for some weeks in Los Angeles and have been regular attendants at our church. Prof. Williams is the President of the Pacific Coast Conference of Unitarians. He is Agassiz Professor of Oriental Languages at the University of California and chairman of the department. He is an authority on China.

DR. GEORGE R. DODSON

Dr. Dodson, who is to be our preacher during July, is one of the most successful of Unitarian ministers. For twenty-five years he has served the Church of the Unity in St. Louis building it into a powerful organization. He is also Professor of Philosophy at Washington University in St. Louis. He will deliver a

series of five sermon-lectures in our church under the general title of "Personality in the Light of Modern Psychology." A prospectus giving a description of the series will soon be available for distribution. We are fortunate in being able to secure Dr. Dodson and can feel that in presenting him we are rendering a distinct service to the community.

THE LOS ANGELES UNITARIAN

The church prints each week 1150 copies of the Los Angeles Unitarian, 800 copies being sent through the mail to members of the church and friends interested in the work of the Unitarian Church. We increase that number for distribution at church during the winter months when attendance at church services is larger.

The actual cost of printing and mailing these bulletins amounts to about \$32.00 per week, or in other terms it costs the church \$1.32 per year to print and mail one calendar.

We have tried at various times to get the Unitarian into second class mail which would cut the cost of mailing in half. We are going to make the effort again and in order to meet one of the requirements of the Postal authorities we need about three hundred additional subscribers.

If you have made a contribution to the current expenses of the church that includes a year's subscription to the Unitarian. If you have not made a contribution you will be given an early opportunity to subscribe to the Unitarian. The price is only 50c per year. Surely there is that much pleasure and profit in the Unitarian for you.

OUTWITTED

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!

—Edwin Markham.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Prelude" *Batiste*b. "Londonderry Air" *Coleman*

Ada Marsh Chick

Song, "Light of Ages," Number 19.

Reading.

Words of Aspiration.

Response.

Howard Kerr

Quartet—

"Great and Fair is She Our Land,"

arranged to St. Georges..... *Elvey*

Poem by William Watson

Responsive Reading, "Universal Commandments," Page 50.

Announcements.

Organ Offertory, "Largo"..... *Handel*

Ada Marsh Chick

Quartet—

"Oh For the Wings of a Dove," from

"Hear My Prayer"..... *Mendelssohn*

Address, "Can Religion Be Taught?"

E. Burdette Backus

Song, "Forward Through the Ages,"
Number 64.

Benediction.

Postlude.

FINANCES

We are still short of the required amount to meet the expenses of the church year. Others of our members and friends are asked to add to their subscriptions as some have already done. Mr. A. V. Andrews, President of the Board of Trustees will explain the financial situation at the service Sunday morning. You will find below a pledge card for your use in making a subscription or increasing your old one.

(Continued from Page 1)

the black-list are having a banquet in New York City to "make the world safe for humor."

We need an element of humor in our philosophy of life. The world is a rather grim place and it will be scarcely livable unless we can bring to bear on it a sense of humor. There is plenty of raw material for humor in it,—incongruities, paradoxes, constant surprises, absurdities. All that is required is the seeing eye. Nowhere is humor more essential than in our judgment of our neighbors and friends. We must learn to be able to laugh at the qualities in them which would otherwise drive us to despair; even their sins become less heinous when seen through the lens of humor. It can transform the eccentric bore into an interesting specimen who enlivens the journey (if not too constantly present). But above all humor is needed in our estimate of ourselves to give us a sense of proportion. No one is a safe member of society until he has learned to laugh at himself.

Humor has its limitations. There are places where its intrusion is a desecration. It cannot enter our hour of deepest sorrow and it is forbidden to accompany us in our moments of highest exaltation. But it has many useful functions to perform and is certainly worthy of cultivation. Blessed is he who can laugh at the world, his fellows, and himself,—not a wry, begrudging quirk of the lips, but a full-hearted, deep-throated, spontaneous laugh. In him there is much strength and much wisdom.

Los Angeles, Calif., 1928

I hereby agree to give during 1928 the sum of \$_____ for the current expenses and benevolences of The FIRST UNITARIAN CHURCH. This pledge includes a year's subscription to the Los Angeles Unitarian at 50c per year.

Name _____

Address _____

Phone _____

Payments may be made weekly, monthly, quarterly, semi-annually or annually.

The Los Angeles Unitarian

Vol. 3

SATURDAY, JUNE 2, 1928

No 38

RELIGIOUS EDUCATION

Our understanding of the essential nature of religion has been undergoing a profound change as a result of the scientific and historical studies of recent years. The specialists are telling us that beneath all the varieties and forms of the religious life is the primal urge of human life for a satisfying existence. Sacred books, ceremonies, gods, moral codes, are all the products of man's endeavor to secure for himself the values by which he sets special store. Religion has now been defined as "the cooperative quest for the satisfying life."

This alters our whole conception of the nature of religious education. It wipes out the distinction between the secular and the sacred in education. All education ought to be religious education—that is, permeated with the sense that it is a part of the "quest for satisfying life." The skill by which a man becomes a good craftsman is just as religious as his knowledge of the ideals of the prophets of the Old Testament; the training in good manners by means of which a child learns to become a gracious member of society is just as religious as the learning of the ten commandments.

The point of view from which we proceed with religious education is admirably illustrated in the words of Mr. L. P. Jacks, editor of the Hibbert Journal. He tells of a school master who was asked where, in his time table, he taught religion. The reply was: "We teach it all day long. We teach it in arithmetic by accuracy. We teach it in language by

learning to say what we mean. We teach it in history by humanity. We teach it in geography by breadth of mind. We teach it in handicraft by thoroughness. We teach it in astronomy by reverence. We teach it in the playground by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things. We teach it by showing the children that we, their elders, are their friends and not their enemies."

Obviously a church such as our own cannot cover the whole educational field. We are therefore driven to ask what distinctive contribution we can make. The answer comes that while religious education is not of a different order from secular education it has a different emphasis. We do not aim to be simply one more institution of education but to have the work that we do characterized by certain qualities.

First of all, it is done in full consciousness of the end which it would serve. We know that our purpose is to help the young and old in their quest for the satisfying life. This naturally directs us to the story of man's age-long and world-wide pursuit of values and ideals. In this story, especially as it is unfolded in the lives of heroic men and women, we find the major portion of our material. We bring the story down to the present, aware of our own union with those of the past who have striven as we are striving to bend the conditions of life to meet the highest demands of our nature.

(Continued on Page 4)

SUNDAY, JUNE 3, 1928

"HUMANISM AND GOD"

10:50 A.M.

Address by E. Burdette Backus
Radio KNX 6:30 P.M.

THIS SUNDAY**CHURCH SCHOOL—9:45 A.M.**

It is expected that Mr. Benshimol will be back in the Church School on June 3rd, ready to outline the work for the remainder of the year. It will be a great help if the children are in their places promptly at 9:45.

THE ADULT CLASS—10 A.M.

Dr. Bullard's subject will be "Human Happiness."

THE STUDY CLASS—9:50 A.M.

"The Bridge of San Luis Rey."

Miss Zenna Leshing will review Thornton Wilder's much discussed book "The Bridge of San Luis Rey." It deals with the old question, "Why Does God Permit Evil?"

This "philosophical" picture of Colonial Peru has suffered the claims of being psychological, theosophical, esoteric and "Christian Scientific." Miss Leshing will give her candid estimate of what Mr. Wilder meant or did not mean.

THE CHILD STUDY CLASS, 10 A.M.

Mrs. W. D. Moore will review Gale's "Elements of Child Study."

NEXT SUNDAY**Exchange of Pulpits**

On Sunday, June 3rd, Mr. Backus will exchange pulpits with Mr. Bard of San Diego. This will eliminate the sermon on Humanism and Immortality from the present series. On the following Sunday, June 17th, Mr. Backus will speak on Humanism and Morality, or Why be Good?

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held in the church office on Monday evening, June 4th, at 8:00 o'clock.

ALLIANCE MEETING

Since June 7th is the first Thursday in the month the birthdays of the women of the Alliance will be celebrated at a luncheon at 12:30.

Mr. Backus will be the luncheon speaker.

After the business meeting at 2:00 o'clock Mrs. William Myers will give an interesting and instructive talk on "The Birds of California."

FELLOWSHIP BUSINESS MEETING

On Sunday evening, June 3, the members of the Fellowship will meet at the church at 6:30 for supper, which will be followed by a business meeting to elect officers for the coming year. Every member is urged to be present and the members of the Junior Fellowship are also invited.

8 DAYS FOR \$8.00

Eight days of happy, wholesome recreation for only \$8.00! That is what the Y.P.R.U. camp at Big Pines offers to every Unitarian youth between the ages of 13 and 30.

It is the aim of those in charge to have the camp so inexpensive that no one need be deprived of it because he cannot afford it. We are able to conduct the camp at such a small cost because of the gifts of food and money made by many interested friends among the older people; because the ministers and chaperones who have charge of it give freely and generously of their time and labor without remuneration; and because the "campers" will do a share of the work each day and are content with simple and primitive accommodations. A few tents are shared for dressing rooms. Each brings his own bedding. His sleeping room is roofed by the stars. Pine needles serve for a bed unless he prefers to take an army cot.

Folders giving further information about the camp, which is to be held August 19-26, may be secured from the church secretary.

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LAYMEN'S LEAGUE DINNER

The next dinner of the Laymen's League will be held on Wednesday evening, June 13th.

The League is instituting a new plan in regard to the dinners. A charge of only fifty cents will be made, but no dinners will be served to those who have not made reservations.

For this last meeting of the year a most interesting program has been arranged, details of which will be given in next week's calendar.

THEY SOFTLY WALK

They are not gone who pass
Beyond the clasp of hand,
Out from the strong embrace.
They are but come so close
We need not grope with hands,
Nor look to see, nor try
To catch the sound of feet.
They have put off their shoes
Softly to walk by day
Within our thoughts, to tread
At night our dream-led paths
Of sleep.

—Hugh R. Orr.

PERSONALS

Mr. H. B. Brackett leaves on June 5th for a combined business and pleasure trip. He will visit Chicago, Philadelphia and New York in the interests of his business and will later go to Boston and Maine for a visit with friends and relatives. He expects to visit the Isles of Shoals in July and will meet there some of the other members of this church. He will return to Los Angeles about the middle of July.

On Monday last funeral services for Mr. David H. Evans were held at the church. Mr. Evans was from Minnesota, where he had been active in public life, at one time having been candidate for Governor of the State. Since coming to Los Angeles he had been a regular attendant at our services and had come to feel that the Unitarian church was part and parcel of his life. He was struck down by an automobile which caused his death.

Mr. Backus leaves Sunday afternoon June 17th for the east. He plans to go by way of New Orleans and from there by boat to New York. He has engagements for thirteen lectures in New England during July. The first of these will be given at Star Island where Unitarians from all over the continent gather every summer for conference. He is to speak at three of these conferences. He is also scheduled for an address at Proctor Academy, at Andover, N. H., and has a tentative engagement to speak at the Prison Colony at Norfolk, Mass. He will take his vacation during August, spending a portion of his time with his parents at Adrian, Mich.

KINDRED GROUPS

Wherever in any church or nation, or social class, we find a group of men seeking in their righteous way the common welfare, we would be one with them in sympathy and high endeavor.

—John Haynes Holmes.

ORDER OF SERVICE

(Continued from Page 1)

10:50 A.M.

Organ Prelude—

a. "Prelude" *Rachmaninoff*b. "Gavotte" *John S. Bach*

Ada Marsh Chick.

Song, "Comradeship," No. 57.

Reading.

Words of Aspiration.

Response.

Howard Kerr

Quartet, "Wind and Lyre," poem by
Edwin Markham, adapted to "Still
as the Night," Bohm; by A. M. Chick.

Responsive Reading, "Evolution," Page
42.

Announcements.

Organ Offertory, "Chant Sans
Paromes" *Tschaikowsky*

Solo, "Each in His Own Tongue..." *Tate*
Cornelia Glover

Address, "Humanism and God"
E. Burdette Backus.

Song, "These Things Shall Be," No. 54.

Benediction.

Postlude.

The next characteristic of religious education as we conceive it is that it is suffused with the quality of reverence. The poet Goethe said that the one thing which above all others education should give to a man is the spirit of reverence. This is essential for a true appreciation of the values we are seeking to attain. On the one hand it avoids the dangers of flippancy, on the other it escapes the menace of cynicism. It is only as we acquire a truly reverential attitude of mind that we are equipped to carry on our quest for the satisfying life.

Finally we need the open mind. Education does not deserve the name religious when it is conducted in a dogmatic spirit. Those who are learning must feel that their teachers are not so much instructors as they are companions in a common adventure. We must avoid the illusion of having attained the complete truth; the minds must be kept plastic, growing to the end. It is surprising how large a measure of this liberal attitude even small children acquire when they breathe the atmosphere of a society in which it is dominant.

The importance of religious education conceived in these terms can scarcely be overestimated. The whole venture of our human life on earth is at stake. If civilization is to survive it can only be under the leadership of men and women who with reverence and the open mind consciously turn their endeavors to the cooperative quest for the satisfying life.

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

Mr. Backus remains at the front of the church after the morning service and will be glad to greet visitors and members of the congregation at that time.

The Los Angeles Unitarian

Vol. 3

SATURDAY, JUNE 9, 1928

No. 39

WANTED, AN EXPLANATION!

Luther Burbank was keenly sensitive to beauty and much of the joy which he took in his work with plants came from this source. He said that there is a biological reason for the splendor of the flowers with which the plant announces its presence to the world. The blossoms attract the insects which carry the pollen from one plant to another. But Burbank noted that there was a greater achievement of beauty than was necessary for the accomplishment of this purpose. The lavish display of color and form and perfume is not alone for the sake of reproduction but is apparently an end in itself. He concluded that there is a definite urge towards beauty in nature. What is the meaning of this? How shall we interpret it in our philosophy?

A woman of mature years had a cherished friend. They had grown up together and had been inseparable companions. Circumstances separated them but they continued their friendship and enjoyed occasional visits. During one of these it developed that they had grown apart in their thought life. One of them was confronted with the question whether their precious friendship could survive an honest discussion of their differences of opinion. Then there came to her the overwhelming realization that she could not suppress what she was convinced was the truth; friendship would have to submit to the test. She felt what Emerson has put into his lines:

Though love repine, and reason chafe,
There came a voice without reply,—
" 'Tis man's perdition to be safe
When for the truth he ought to die."

What is the explanation of this impulse which comes out of the very depths of us to serve the truth at all costs?

In "The Bridge of San Luis Rey," Thornton Wilder portrays the character of Uncle Pio who has as his protegee an actress whom he has reared from childhood. She is very famous, the idol of the populace because of her art. But he is not satisfied. He demands perfection and labors with her incessantly as though she must meet the exacting requirements of an audience of a realm in which the standards are infinitely higher than those of this earth. Everyone who has in him the least fragment of an artist understands the impulse. How are we to account for this deep lying discontent of our nature which will not permit us to let well enough alone but drives us in pursuit of a perfection that ever eludes us?

The time honored answer to the questions we have been asking is found in the one word "God." The urge towards beauty in nature, the loyalty of the human mind to truth, the demand for perfection, are said to point us to a spiritual realm of perfection which now and again breaks through into the world of nature and gives us a fleeting glimpse of its splendor. We belong to that realm and are ever seeking to return to it. From God we come; to Him we return. Our hearts are restless till they find rest in him.

But for various reasons there are many minds that no longer find this explanation satisfactory. They feel that it seeks to

(Continued on Page 4)

SUNDAY, JUNE 10, 1928

"RELIGIOUS FAITH IN THE MODERN WORLD"

10:50 A. M.

Address by Rev. Howard B. Bard of San Diego

Mr. Backus over K N X

6:30 P. M.

THIS SUNDAY

CHURCH SCHOOL—9:45 A.M.

The usual period of singing will begin at 9:45. Mr. Benshimol has planned an interesting program to follow the singing.

THE ADULT CLASS—10 A.M.

Dr. Bullard's subject will be "The Vicious Virtues of Christianity."

THE STUDY CLASS—9:50 A.M.

Romanticism vs Realism.

Miss Ida Kizler will lead the discussion in the Study Class on the subject "The Trend of Modern Literature."

Miss Kizler will give a general review of the style and motif of such modern literary leaders as Lindsay, Sinclair Lewis, Sherwood Anderson, Sandberg, Robinson, Willa Cather. Miss Kizler will endeavor to suggest how much of modern literature is of the realistic school and whether romanticism still flourishes in American letters.

THE CHILD STUDY CLASS, 10 A.M.

Mrs. Henry M. Lee will review Watson's new book "Psychological Care of Infants and Children."

NEXT SUNDAY

Why Be Good?

The last sermon which Mr. Backus will give before going east for the summer is to deal with the humanistic basis of morals. Can we have a sound society without supernatural sanction for our ethical standards? This address will be given Sunday morning, June 17th. There will be a special musical number by the young people's chorus on this Sunday.

PROGRAM DE LUXE

Mr. Clifford Lott, one of the most distinguished soloists of Los Angeles, will appear with a double mixed quartet in a series of musical numbers at the next

meeting of the Laymen's League, Wednesday evening, June 13th, at 7:45 P.M.

The speaker of the evening is Captain Dudley S. Corlett of the British Royal Botanic Service. Capt. Corlett is a man of wide experience, having traveled all over the world. He is now associated with the California Botanic Garden, at Santa Monica. The subject of his address is "Botanic Gardens of the World." Captain Corlett is reported to be a captivating speaker.

Dinner will be served at 6:30 P.M. The price has been reduced to fifty cents. Attendance is not limited to members. Any man interested in the church is invited to attend and may bring guests. All reservations must be made prior to Tuesday noon. Dinner will be served only to those who have made reservations. The women cannot be accommodated at dinner but are cordially invited to attend program at 7:45 P.M.

ALLIANCE MEETING

June 14th is sewing day for the women of the Alliance. Box luncheon will be enjoyed at 12:30, after which the Poetry Hour will be conducted with Mrs. Abbie Brewer, Mrs. H. B. Padelford and Mrs. Eva Parselow in charge.

FELLOWSHIP OFFICERS

At the meeting of the Fellowship held last Sunday evening the following officers were elected for the coming year: President, Eleanor Merriam; Vice-President, Winifred Biegler; Secretary, Mary Louise Briggs; Treasurer, John Ferte.

CHILD STUDY CLASS

All those who are interested in the permanent organization of a Child Study Class to be affiliated with the National Child Study Association, are invited to tea at the home of Mrs. J. P. Hunt, 1609 West Eighth Street, Tuesday afternoon, June 12 at 3:45 P.M. This class, if organized, will be under the direction of Mrs. Alma R. King. M.A., Columbia University, Consulting Psychologist.

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Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

WHO'S WHO AT CAMP

The speakers at camp will be Rev. Berkeley Blake of San Francisco and Rev. Theodore Curtis Abel of Hollywood. They will each give one address daily and in addition will provide opportunity for informal conferences and discussions with the young people.

The camp chaperones will be Mrs. Berkeley Blake, Mrs. Theodore C. Abel and Mrs. Mary West.

The chief cook will be Mrs. C. R. Lyon, assisted by Mrs. A. M. Firkins.

Remember the date, August 19-26. Eight days for eight dollars! For young people from thirteen to thirty—at Big Pines in the San Bernardino Mountains. Make your reservations at once with Mrs. E. B. Backus.

RADIO MEMBERSHIP

By vote of the Board of Trustees at their regular meeting, June 4th, it was decided to establish a Radio Membership in the church. Anyone who will contribute five dollars may become a Radio Member. These memberships will be solicited over the Radio. The \$5.00 dues will pay for a year's subscription to the Los Angeles Unitarian and also make a contribution towards the support of the Radio broadcasting. A card indicating membership will be issued.

PERSONALS

Mrs. L. N. Anderson, a loyal member of our congregation, has just been made Chairman of the Program Committee of the Inglewood Woman's Club. Mrs. Anderson is rendering valuable service in the cause of liberalism in her community.

Mrs. A. R. Briggs has gone east for an extended visit in New England.

Members of the congregation will be interested to learn that three of the responsive readings in our service book have been used in a new volume entitled "Modern Worship," just issued by the Yale University Press. The author is Von Ogden Vogt.

OPPORTUNITY

This I beheld, or dreamed it in a dream:—

There spread a cloud of dust along a plain;

And underneath the cloud, or in it, raged

A furious battle, and men yelled, and swords

Shocked upon swords and shields. A prince's banner

Wavered, then staggered backward, hemmed by foes.

A craven hung along the battle's edge, And thought, "Had I a sword of keener steel—

That blue blade that the king's son bears,—but this

Blunt thing!" He snapt and flung it from his hand,

And lowering crept away and left the field.

Then came the king's son, wounded, sore bestead,

And weaponless, and saw the broken sword,

Hilt-buried in the dry and trodden sand, And ran and snatched it, and with battle-shout

Lifted afresh he hewed his enemy down, And saved a great cause that heroic day.

—Sill.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Sanctus" from St. Cecelia

Mass *Gounod*

b. "To the Rising Sun" ... *Torjussen*

Ada Marsh Chick.

Song, "The Spacious Firmament On High," Number 1.

Reading.

Words of Aspiration.

Response.

Howard Kerr

Quartet, "He Watching Over Israel,"

from "Elijah" *Mendelssohn*

Responsive Reading, "Human Dignity,"

Page 48.

Announcements.

Organ Offertory, "Adagio" ... *Beethoven*

Ada Marsh Chick

Solo, Recitative and Air from

"The Creation" *Haydn*

Recitative, "And God Said":

Air, "With Verdure Clad."

Nellie Coburn Walker

Address, "Religious Faith in the Modern World."

Howard B. Bard

Song, "Go Forth to Life," Number 39.

Benediction.

Postlude.

account for one mystery simply by plunging it into a deeper one. When we have said "God" we have only given a name to our ignorance and are no further along in our understanding of things than we were before. To be sure such facts as we have here been considering warn us against accepting too easily a materialistic or mechanistic interpretation of the universe. We are in the presence of qualities which do not readily lend themselves to this type of philosophy. If they do not confirm theism they refute materialism.

Perhaps the part of wisdom, in view of our profound ignorance of ultimates, would be to leave the question of the interpretation of these facts in abeyance for the time being. Certainly it is foolish to quarrel about them when there is so much need of all our powers for the practical task of increasing the measure of beauty, truth, and perfection in the world. If we employ ourselves in this manner, by and by the answer to our riddle may slip in upon us unawares. If not, we shall at least have been about the most profitable business of life. It may be that we are making an enigma where none exists and that these things which excite our wonder have no meaning beyond themselves and that what we have called the spiritual instead of being a world apart is simply one aspect of reality. There is wisdom in the attitude of him who is not so lost in contemplation of the flower as a message from above that he forgets to cultivate his garden.

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

Mr. Backus remains at the front of the church after the morning service and will be glad to greet visitors and members of the congregation at that time.

The Los Angeles Unitarian

Vol. 3

SATURDAY, JUNE 16, 1928

No 40

A LITTLE STORY

"Mr. Ovington is downstairs, and wants to see you."

I found the Treasurer waiting for me. His eyes were gleaming, his lips smiling, his whole presence aglow with excitement and enthusiasm.

"What do you think," he cried, almost before I had entered the room. "A miracle has happened—nothing like it since I became Treasurer of the Community Church."

"What is it," I asked, almost as excited as the Treasurer.

"This is the first of April," said Mr. Ovington, only three months since the annual financial appeal went out. And every member of the church has sent in a pledge for 1928."

"Every member," I shouted. "Every member?"

"Every member," reiterated Mr. Ovington. "Resident and non-resident, husband and wife, everybody! Some haven't given very much—a dollar, two dollars, five dollars—but they gave what they could, and everybody has given something, and given it now. Why, the thing is unprecedented. Here on the first of April, I have the budget covered, and nearly \$5,000 to the good."

I sat down amazed, almost frightened by the news.

"Do you realize what this means to me," said Mr. Ovington again. "My work for the year is done. Apart from collecting pledges and paying bills, I haven't a thing to worry about for the rest of the year.

"And do you know what this means to the church office," he continued. "No follow-up letters, no new appeals, no personal solicitations. The office clear of all this miserable work, and free, therefore, to do something for the church besides raise money. Why, this means money saved. When you consider the stationery we won't have to use for follow-ups, the stamps we won't have to buy, the labor we won't have to spend, I'll wager we'll save a good \$500 on this account alone. I wish the people had learned before this what it costs us just to raise the funds when they don't come across promptly as, God bless them, they have this year."

There was silence for a moment. Two men heaved sighs of satisfaction and relief.

"Speaking of what this means," I said at last, "I want to know, Mr. Ovington, if you know what this means to me as minister. For the first time since I have been here, I shall have my mind free of money worries. I shan't have to drop everything at a moment's notice, and spend hours with the Ways and Means Committee, drafting letters of appeal, and consulting with Miss Maxwell about returns. I may actually have a little time for sermon preparation, for parish calls, for public service. If all of a sudden I become a better preacher and a more faithful pastor, it will be because this year the people have lifted this whole financial strain by backing up the church as they know it has to be backed up. Why, this makes me a new man! And if I'm not a new minister as well, it's not the people's fault.

(Continued bottom of Col. 2, Page 4)

SUNDAY, JUNE 17, 1928

"HUMANISM AND MORALITY"

10:50 A.M.

The last address of the season by Mr. Backus

THIS SUNDAY

CHURCH SCHOOL—9:45 A.M.

A motion picture will be shown at ten o'clock after the period of singing. After the picture Mr. Benshimol will begin the story of early Unitarianism.

On next Sunday, June 24th, a program will be given during the Church School hour and the children who can recite or dance or sing are asked to take part. Those who wish to do this should give their name to Mr. Benshimol on Sunday morning, June 17th.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on the subject "Woman in the Bible."

THE STUDY CLASS—9:50 A.M.

Mental Hygiene

Mrs. L. N. Anderson will lead the discussion in the Study Class on the subject of "Mental Hygiene." The meeting will be in the nature of an informal discussion.

Mrs. Anderson will be remembered as the lady who spoke at an earlier meeting on "Cooperation in Denmark."

THE CHILD STUDY CLASS, 10 A.M.

Mrs. F. R. Cyr will lead the discussion on the subject of teaching children the use of money. All those interested in child study are invited to join this group which meets in the room above the church office.

NEXT SUNDAY

Berkeley B. Blake

"Marriage, Divorce and the Church," is the subject on which the Rev. Berkeley B. Blake will speak next Sunday, June 24th. Mr. Blake is Secretary of the Pacific Coast Conference of Unitarians and has under his jurisdiction all the churches from San Diego to Vancouver. He has offices in San Francisco. Mr. Blake is graciously supplying our pulpit to enable Mr. Backus to meet his first speaking engagement at Star Island on July 1st without being unduly rushed in making the trip across the continent. We bespeak for him the courtesy of a large congregation.

ALLIANCE MEETING

At eleven o'clock on Thursday morning, June 21st, the committee on International Relations of the Alliance will meet for their regular discussion. The subject will be "India."

The last regular luncheon of the year will be served at 12:30. The speaker has not been announced.

After the business meeting at two o'clock Mrs. R. W. Snell will entertain with a dramatic reading.

The treasurer wishes to remind Alliance members that yearly dues are payable in May, and that the work of the treasurer would be very much simplified if this matter is taken care of before the discontinuance of the meetings for the summer.

A WEEK FULL OF FUN

Where else would find the opportunity for such a variety of healthful and wholesome pleasure and sport as at Big Pines Camp during the week of August 19-26, when the Unitarian young people of all Southern California gather there for their annual conference. A large deep swimming pool and a small lake only three miles distant provide for all aquatic sports. Near the camp are tennis courts, a base ball field and a basket ball court. Hiking is the chief occupation at the camp. There are hikes every day of varying lengths and degrees,—degrees of severity to suit the individual tastes. Horseshoes, checkers, cards and "catch" fill in the moments when there is nothing else to do. The evenings afford opportunity for dancing in the lodge, marsh-mallow roasts, story telling, sings and stunt programs.

But all of each day is not devoted to fun alone. An hour each morning and evening is spent listening to the camp ministers and discussing, under their leadership, the big questions of morality and conduct which must be met by the young people of today. The camp ministers are Theodore Curtis Abel of Hollywood and Berkeley B. Blake of San Francisco. Folders descriptive of the camp may be obtained from the church secretary.

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Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

PERSONALS

Mrs. W. H. Fox is visiting in Evanston, Illinois. Her address while there will be 1303 Maple Avenue.

Mr. Chas. F. L'Hommedieu and Miss Alice L'Hommedieu leave on the 19th of June for an extended visit in Chicago, their former home.

Miss Matilda Sweet will be a delegate to the young people's meetings at Star Island. The national organization is helping generously to defray her expenses and the Woman's Alliance has made a contribution to this same end. She will be accompanied by her mother, Mrs. Minnie L. Sweet, who is a teacher in our Church School.

The Church has been receiving a generous amount of publicity in the "Los Angeles Ledger," official paper of the Greater Pico Street Association. The paper is edited by Mr. Tom M. McClellan, a man of independent mind and courage to speak his convictions. You will be interested in reading his paper. The Church officers appreciate his courtesy in carrying the notice of our services.

PULPIT FLOWERS

The flowers on June 3rd were provided by Mr. and Mrs. O. H. Robinson; on June 10th by the Misses Pease and on June 17th they are in memory of Ella B. Henck.

MR. BACKUS MAKES A REQUEST

I have a request to make of all good friends of the church. It is that you come to church next Sunday, June 17th. I know that many of you will be there without urging. But this time I want you all. So put aside your plan for a trip to the beach or the mountains, throw off your inertia or indifference, say "get thee behind me" to your usual array of excuses, and come spend an hour with me in the communion of thought and the fellowship of our mutual interest in liberal religion.

It is my last Sunday of the first year in our new home and I should like to see as many of our church family present as were there for our first service. We have always made something of an occasion of our last Sunday before the summer vacation. This year the church is to be open through July and I shall not be with you for the closing Sunday, so I am selfishly asking that you make this one the "occasion."

My best thought has gone into the sermon for the day. I have already given it once—to the people of San Diego last Sunday—and I shall be busy working it over all week. The subject is "Humanism and Morality." It is a presentation of the moral consequences of the new point of view that is establishing itself in religion. I can conceive of nothing more important for us to consider together.

The young people's chorus will sing a special number which they have been rehearsing for weeks. Of course you will want to hear them.

You will give much by your presence—a sense of companionship and strength to the other members of the congregation, help to me for the day and pleasant recollection during the time that I am away. I trust that you will receive in equally generous measure. I shall look for you Sunday.

—E. Burdette Backus.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Polonaise" *Chopin*

b. "Angelus" *Massenet*
Ada Marsh Chick.

Song, "O Life That Maketh All Things
New," Number 10.

Reading.

Words of Aspiration.

Response.

Howard Kerr

Choir, "Hymn to our Native Land,"
Chorus from "Aida" *Verdi*
Nellie Coburn Walker, Director

Responsive Reading, "The Higher Law,"
Page 52.

Announcements.

Organ Offertory, "Canzonetta" *Wood*
Ada Marsh Chick

Duet, "I Waited for the Lord" from
"Hymn of Praise" *Mendelssohn*
Nellie Coburn Walker and
Cornelia Glover

Address, "Why Be Good?"

E. Burdette Backus.

Song, "Be Lord of Self," Number 21.

Benediction.

Postlude.

FLORENCE NIGHTINGALE MEMORIAL ASSOCIATION.

The Florence Nightingale Memorial Association of the United States was founded on Miss Nightingale's birthday, May 12, 1928, by Miss Georgia Bryton of Los Angeles. As a testimony of gratitude for the tribute paid Miss Nightingale by our church on May 13, the name of the church was registered on the roll of honor and Mr. Backus was named a Founder Member of the Association.

LONG BEACH PICNIC

The annual Unitarian Picnic for Southern California will be held in Bixby Park, Long Beach, Saturday, June 30th. Picnic

lunch at noon. The program will be held at 1.30. Mrs. Leopold, of San Diego, is arranging the program. The principal address will be given by Dr. Bradford Leavitt of Pasadena. It is hoped that as many as possible from our church will arrange to attend.

PERSONALITY IN THE LIGHT OF MODERN PSYCHOLOGY

A prospectus of the series of five sermon lectures which Dr. Geo. R. Dodson of St. Louis is to give in our church during July will be ready for distribution on June 24th. The subject is "Personality in the Light of Modern Psychology." The members of the congregation are urged to use this prospectus as an invitation to friends to attend.

(Continued from Page 1)

"And speaking of the people," I continued, "think, Mr. Ovington, of what this means to the people. From now until January, 1929, they are through with appeals. No more begging letters from the minister and the treasurer! Funny that so many of our people never saw this before—that if they don't want to be badgered and beggared, all they've got to do is to send in their pledges. How simple it is! And think of what it means all 'round!"

"It means—everything," replied the treasurer.

Continued bottom of Col. 2, Page 4

There was the slam of a door—the shock of interruption and surprise. Miss Maxwell had come in.

"I'm glad you're here," she said. "Because I'm worried sick about the pledges. Here it is the first of April, and we have heard from less than four hundred people. We've got to send out a follow-up right off."

"O, Lord," I groaned, for I had awakened from my dream.

—John Haynes Holmes.

(From *The Community Church News*.)

"He that hath ears to hear let him hear."

The Los Angeles Unitarian

Vol. 3

SATURDAY, JUNE 23, 1928

No. 41

WHY BE GOOD?

Benjamin Franklin in his autobiography tells of the disastrous moral consequence of the scepticism into which he fell in early manhood. His intellect revolted at the theological doctrines then current and he discarded the moral requirements that were associated with them, reaching even the point where he could see no reason for common honesty. Because of the superior quality of his mind he gradually worked his way out of this moral slough and reached the firm ground of a philosophy that inspired him to seek the perfected moral life. Some of his companions in infidelity, however, never extricated themselves and paid a severe penalty for their failure.

The world at the present time is going through the early stages of Benjamin Franklin's experience. The old theology is discredited and there are multitudes who can see no reason for being good because the traditional sanctions for morality are lacking. The way out of the difficulty is not back to the old authority—that is impossible—but forward to the new basis of righteousness.

What is required is an understanding that morality is not theological in its nature, but social. Good is not good because some god commands it. Bad is not bad because he forbids it. But good is good because its results in the social order are desirable. Bad is bad because it places a destructive tax on human society. Morality springs out of human nature. It simply expresses the necessary regulations of a complex community.

There is a crying need for a program of moral education on this new basis. It

will be only partly intellectual. It is essential, of course, that we shall have a knowledge of the facts of life and of the results of different kinds of action. Without this our morality will not be intelligent, and stupidity is responsible for more harm in the world than evil intent. But our program must cut much deeper into human nature than this.

Reason, after all, provides only a superficial control. Our actions are dictated very largely by desire and we shall have to create a social atmosphere in which the individual is made spontaneously to realize that it is only by the refinements of the moral life that he can best serve his own interests. Our endeavor must be to achieve a situation in which the members of the community naturally desire those things which are socially sound.

One important means of accomplishing this is the appeal to our sense of oneness with the group to which we belong. We are keenly sensitive to the opinion which our fellows entertain of us, treasuring their applause, dreading their disapproval. Group solidarity plays a tremendously potent part in morality. This manifests itself clearly in class loyalty and patriotism. We should remember, however, that morality which springs from this source is not safe until the group has been expanded to include all mankind. An enthusiasm for humanity is destined to become one of the main sources of the righteousness of the people.

We may go even farther than this. Though we have discarded the traditional

(Continued on Page 3)

SUNDAY, JUNE 24, 1928

"MARRIAGE, DIVORCE and the CHURCH"

10:50 A. M.

Address by REV. BERKELEY B. BLAKE of San Francisco

CONCERT IN COMMUNITY HALL

4:00 P. M.

THIS SUNDAY

CHURCH SCHOOL—9:45 A.M.

The children will give a program during the regular Church School hour. If there are any who would like to have a part in this program and have not yet handed in their names, they can telephone their teacher or call the church office and their contribution to the entertainment will be welcomed. As this is the last session of the Church School until September it is hoped that every one will make a special effort to be present.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on the subject "Pagan Spirituality." This will be the last meeting of the class until September.

THE STUDY CLASS—9:50 A.M.

"The Place of Devotion."

Dr. Sanford Emmons Bell, a leader in esoteric thought in Southern California, will address the Study Class on the general topic of "The Place of Devotion in Life."

Dr. Bell is a leader among Theosophists in Los Angeles. He has been a member of the faculty of the University of Colorado and of the University of Minnesota.

THE CHILD STUDY CLASS, 10 A.M.

This class is fortunate in having as a speaker for this Sunday Mrs. Augustus Davies of Pasadena who will address the group on "Mental Hygiene and Every Day Life." Mrs. Davies comes recommended as one who can handle her subject most capably.

NEXT SUNDAY

On Sunday morning, July 1, Dr. George R. Dodson of St. Louis will give the first of his series of addresses on "Personality in the Light of Modern Psychology." The subject of the first lecture is "Behind the Scenes With the Human Mind." Pamphlets descriptive of this course of lectures are available at the church office and you are urged to distribute them generously among your friends.

ALLIANCE MEETING

The last regular meeting of the Alliance will be held Thursday, June 28. This is sewing day, when the members bring their own lunch and enjoy a little social time together at 12:30.

The dates for the summer picnics will be announced later.

RADIO MEMBERSHIP

Fifteen persons responded to the invitation to become Radio Members. The announcement concerning this membership will be made each Sunday we are on the air during the summer and it is hoped that the number will be greatly increased. The membership fee is \$5.00 and entitles the subscriber to the Los Angeles Unitarian for one year.

LITERATURE TABLE

At the Literature Table, which you will find in the patio at the close of the service each Sunday morning, there are on sale for a very nominal cost a number of new sermons by Slaten, Dietrich, Holmes and others. We have on hand at the present time three copies of "Our Unitarian Heritage," by Dr. Earl Morse Wilbur. These books sell for \$2.00 each and are well worth that price. You will be interested in visiting this table and seeing what a variety of reading is offered.

PERSONALS

Elizabeth Hager, a member of our Church School, won the silver cup offered by the Science class of the Hollywood High School this year. The award came through her work in Physiology.

Mr. George Geoffrin, an active member of the Study Class, has moved to Fresno where he will engage in business.

Mrs. R. C. Gillis left the city this week for an automobile tour in the north. During the trip which will occupy five weeks' time, she will visit the principal cities of the coast as far north as Vancouver and the return trip will include a visit in Yellowstone Park.

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(Continued from Page 1)

views of the universe, we may yet feel that morality has a cosmic meaning. Our impulses towards righteousness and human service, our ideals and our constant endeavor to make them intelligently effective are, after all, a product of the universe itself. We are not aliens, but are as much a part of the vast whole of things as is anything else. Though our ideals and our efforts may appear very insignificant and almost impotent in contrast with the vastness in which we are submerged, yet we do feel that our effort counts in the evolution of life in this little corner of the universe, and that in so far we are helping to carry the universe forward. Our morality has a cosmic setting and a cosmic meaning.

YOUNG PEOPLE'S CAMP

Plans are well under way for the camp for Unitarian young people of Southern California which is to be held at Big Pines the week of August 19-26. Recreation is offered for people between the ages of thirteen and thirty. The cost is nominal—eight dollars for eight days—and nowhere else can such a variety of entertainment be offered.

Theodore C. Abel and Berkeley B. Blake will be the camp ministers; Mrs. Abel and Mrs. Blake will be chaperones and Mrs. Backus will be camp director. Reservations may be made with Mrs. Backus, 1101 Magnolia Avenue. Folders descriptive of the camp are available at the church office.

WHERE IS HEAVEN?

Where is Heaven? Is it not
Just a friendly garden plot,
Walled with stone, and roofed with sun,
Where the days pass one by one
Not too fast and not too slow,
Looking backward as they go
At the beauties left behind
To transport the pensive mind?

Does not Heaven begin that day
When the eager heart can say,
Surely God is in this place,
I have seen Him face to face
In the loveliness of flowers,
In the service of the showers,
And his voice has talked to me
In the sunlit apple tree.

—Bliss Carman.

A PRAYER BY THEODORE PARKER

Our Father, we pray Thee that we may use the blessings Thou hast given us, and never once abuse them. We would keep our bodies enchanted still with handsome life, wisely would we cultivate the intellect which Thou has throned therein, and we would so live with conscience active and will so strong that we shall fix our eye on the right, and, amid all the distress and trouble, the good report and the evil, of our mortal life, steer straightway there, and bate no jot of human heart or hope. We pray Thee that we may cultivate still more these kindly hearts of ours, and faithfully perform our duty to friend and acquaintance, to lover and beloved, to wife and child, to neighbor and nation, and to all mankind. May we feel our brotherhood to the whole human race, remembering that naught human is strange to our flesh, but is kindred to our soul. Our Father, we pray that we may grow continually in true piety, bringing down everything that would unduly exalt itself, and lifting up what is lowly within us, till, though our outward man perish, yet our inward man shall be renewed day by day, and within us all shall be fair and beautiful to Thee, and without us our daily lives useful, our whole consciousness blameless in Thy sight. Amen.

—Unitarian Minister, 1810-1860.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Fackeltanz"*Meyerbeer*

b. Clarinet and Flute Duo from

"William Tell"*Rossini*

Ada Marsh Chick.

Song, "He Hides Within the Lily,"
Number 45.

Reading.

Words of Aspiration.

Response.

Howard Kerr

Trio, "Lift Thine Eyes," from

"Elijah" (by request)....*Mendelssohn*

Mrs. Walker, Mrs. West, Miss Glover

Responsive Reading, "Love," Page 53.

Quartet, "Jerusalem, O Turn Thee"

from "Gallia"*Gounod*

Announcements.

Organ Offertory, "Largo".....*Handel*

Ada Marsh Chick

Solo, "Thou Wilt Keep Him in Perfect

Peace" from "Isaiah".....*Patten*

Cornelia Glover

Address, "Marriage, Divorce and the
Church."

Berkeley B. Blake

Song, "The Indwelling God," Number 14,
Verses 1, 2, 4 and 5.

Benediction.

Postlude.

There are a good many ways of being happy. There is a fool's way, and a wise man's way; there is a noble way, and a base way. A religion will be all that a religion ought to be, only when it enables a man to be happy in the presence of unvarnished facts, and with the most soaring aspiration; or to be at the same time realistic, idealistic, and joyful.—Ralph Barton Perry.

SUNDAY AFTERNOON CONCERT

On Sunday afternoon, June 24th, at four o'clock, a recital of the compositions of the composer Bernard Hamblen, who has recently come to our city from New York, will be given under the auspices of the Study Class, by fifteen students of voice from the Los Angeles and Redlands studios of Josephine Marie Dowler, including the quartette of Trinity Episcopal Church of Redlands.

Miss Dowler will be assisted by Mr. Roy Frankson, violinist, who has recently come to us from Minneapolis where he was member of the Symphony. The program will range from sacred quartettes and solos, through art songs to ballads and light opera. Mr. Hamblen also writes all the words for his songs. Mr. Hamblen and G. Davis Brillhard will be accompanists.

There is no admission charge but an offering will be taken. A social hour will follow the program.

THE TELESCOPE

The prolonged foggy weather has made the use of our telescope impossible. It is hoped, however, that it can be used on Sunday night, June 24, from eight until nine o'clock. The moon will be near its most interesting phase. Saturn, the most unique of all the planets, with its rings and moons, is now visible in the evening sky. The public is most welcome to enjoy the telescope.

RADIO FOR SUMMER

During July Dr. Dodson, will speak over the Radio on the 1st, 15th and 29th. On August 12th Mr. John Steven will read one of John Hayes Holmes' recent sermons, "The Religion Superior to Judaism and Christianity." On August 26, Rev. James Macdonald of the Santa Monica Unitarian Church will speak. All of these addresses will be given over KNX at 6:30 P.M.

What is excellent,
As God lives, is permanent;
Hearts are dust, hearts' loves remain;
Heart's love will meet thee again.

—Emerson.

The Los Angeles Unitarian

Vol. 4

SATURDAY, SEPTEMBER 8, 1928

No. 1

EAST AND WEST

California and New England! The traveler who has lived in one of these extremities of our country and then sojourns for a while among the people of the other is reminded of Kipling's famous phrase, "Never the twain shall meet," and is forced to ask himself if it is equally applicable to Orient and Occident and to Atlantic and Pacific coasts of America. The east is relatively old, conscious of well established traditions, stable; the west is comparatively new, still in the making, constantly in flux.

At a meeting of the Kiwanis Club in historic Portsmouth, N. H., one of the members told of his visit to Seattle. He had been deeply impressed by the enterprise and daring of its citizens in their business affairs and their civic undertakings. His imagination was caught by the fact that they did not hesitate to plunge into unprecedented ventures on a heroic scale and he felt that the people of his own community would benefit by a larger measure of the same spirit.

By way of contrast he might have reported the remark of a New England woman who was discussing church affairs with a friend. She said: "Our church (which is Unitarian) is without a minister now." Then with a sigh she continued: "It will be so hard for us to find a preacher to suit us. You know we don't like new ideas and new ways of doing things, and it is very hard to find a safe man."

It is the constant tendency of life in all its forms to settle down into established

ways. Conservatism, orthodoxy is dominant everywhere, whether it be in the flowers of the field, the habits which an individual establishes, or the business practices and religious doctrines of a community. Even the progressive very quickly settles down into an orthodoxy of his own. All of this is not without its advantages; a great deal can be said for conservatism and its advantages reveal themselves in certain good things which these staid old New England towns possess which the newer communities of the west have not as yet achieved.

There is the stability which is the product of long years of growth. It shows itself in the character of the business establishments; it manifests itself in the quality of the citizenship displayed by the men and women of these old towns. They identify themselves with the community, are proud of its long history and its achievements; their affections are twined about its institutions, its churches, its libraries, its hospitals. No one of any substance would think of making his will without providing for some public benefactions. The roots of life have sunk deep down into the soil and given it a security and a quality that is admirable.

Here in the west many of our cities are more like big hotels in which transients are housed than like homes in which people settle down to live. The result is that civic consciousness and loyalty are at a minimum. We have our traditions yet to make; our institutions can only slowly win the allegiance which is taken

(Continued on page 3, col. 2)

SUNDAY, SEPTEMBER 9, 1928

"I Believe!" Address by E. Burdette Backus

10:50 A.M.

K N X 6:30 P.M.

THIS SUNDAY

The Church School, Dr. Bullard's Class, the Study Class and the Child Study Class will resume their meetings on Sunday, September 16.

The Fellowship will meet at ten o'clock when Claire Pierce will report on the Y.P.R.U camp held recently at Big Pines.

KNX

Mr. Backus will speak over Radio KNX Sunday, September 9, at 6:30 P.M. Invite your friends to listen in. Mr. Abel of the Hollywood Unitarian Society will be on the air the following Sunday at the same hour.

NEXT SUNDAY

The subject of the address Sunday, September 16, will be "Just Being Human." The prelude for that date will be "How Many Unitarians Are There in Los Angeles?"

MINISTER'S OFFICE HOURS

Mr. Backus plans to be in his office to receive callers on Tuesdays, Wednesdays and Fridays from 4 to 6 P.M. He will be glad to make appointments at other times for those who find it inconvenient to call during the regular office hours.

GENEROUS BEQUESTS

Mrs. Carrie O. Richards, long a loyal member of our church, who died during the summer, left the church and the allied organizations generous bequests. To the church itself \$2,000, which will be added to the permanent fund in accordance with the action of the Trustees that all such bequests be so used. \$3,000 to the Woman's Alliance; \$3,000 to Sunset Hall (our proposed home for the elderly), and \$1,000 to Maternity Cottage.

SECOND CLASS MAIL

The Los Angeles Unitarian has been accepted as second-class mail matter and this is the first issue to be so sent out. The postal regulations preclude our giving copies out at the Sunday Service or adding any more names to the free mail-

ing list. Any person who desires to receive it regularly may do so by sending in the subscription price, 50c a year, to the Church office.

IN MEMORIAM

Dr. Jean Williams, Mrs. Carrie O. Richards, Mrs. Elvira Barnard.

(Continued from Page 1)

for granted by the people of the older sections of the country. We do not have the stability, the solidity which they possess.

But our newness has its compensations. Life is in the making and we are ready to try experiments that would be inconceivable to our eastern brethren. The progressive spirits among them chafe at the restrictions to which they are subjected and envy us our greater freedom. With us the old habits have been broken up and the new ones not yet formed; consequently the factor of variation which makes for change, perchance for progress, has an opportunity which is denied it under more rigid conditions. Life with us has the zest, the thrill that goes with the endeavor to make all things new.

East and West have alike their virtues and their defects. How fine it would be if we could combine the good in both and eliminate the evil. One suspects, however, that this is asking too much and that there are certain combinations of virtues that are impossible, certain vices that are the inevitable accompaniment of the corresponding virtues. Yet surely our constant endeavor must be to achieve the stability and richness of life that is characteristic of the older communities and still to maintain a large enough measure of the pioneer spirit to prevent stagnation and to insure the constant adaptation to changing conditions which is indispensable to healthy growth. East and West are not mutually exclusive but supplementary. Perhaps we shall learn some day to combine them intelligently.

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DUmkirk 4683

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NEW MEMBERS

During the summer the following members have been added to the church: Mrs. Kate Edwards Fox, 1755 West Adams; Mrs. Herbert E. Pelton, 844 Fifth Avenue; John J. McMahon, 419 N. Larchmont; Mrs. Ida M. Benedict, 214 W. 42nd Place; Miss R. H. Tolliver, 1836 Alsace Avenue; Dr. and Mrs. Pinckney A. French, 1802 Fourth Avenue.

MUSIC DIRECTOR

Mr. W. M. A. Brandt has been secured as soloist and choir director for the coming year. Mr. Brandt sang on two different Sundays during July and is not an entire stranger to our congregation. He has had wide experience in church music and has a prominent place in the musical world of Los Angeles. The music committee bespeaks for him the hearty cooperation of the congregation in the work he is undertaking in our church.

PERSONALS

On Sunday afternoon, August 26, in the auditorium of the church occurred the wedding of Miss Snow Longley and Mr. Grant S. Housh. Mr. Macdonald of Santa Monica Unitarian church officiated. Mrs. Ada Marsh Chick played a beautiful program of Lohengrin music before and during the ceremony. Mr. Housh is a brother of W. H. Housh, who was principal of the High School for so many years and who was a member of this congregation. Mr. and Mrs. Housh are living at 1071 S. Gramercy Drive.

Miss Zenna Leshing and Mr. Herbert Alexander were married at the Leshing home in Hollywood on Tuesday evening, September 4. They will make their home at 4762 Franklin Ave., Hollywood

FINANCES

The expenses of the summer months have depleted the treasury. For weeks nothing has been coming in while most of the regular expense has been going on. You are asked to make a generous contribution at this time to meet the urgent need.

WORDS OF ASPIRATION

Children of the unfathomed universe are we. It has flung us up from its great deeps we know not how, and it has given to us a great heritage as heirs of the unnumbered generations that have gone before. In our veins there flows the courage of ancestors who conquered the wilderness, in our minds there flit the thoughts won by the sages of all ages, in our hearts there burns the hunger that is the legacy of the dreamers and seekers of the race. The great past presses on seeking fulfillment in us. Oh, may we receive it with open arms and do its bidding with abandon and joy. We, too, would struggle and conquer. The wilderness that still flourishes in man's life would we explore and subdue. We would dream new dreams, glimpse fresh truths, be great lovers and helpers of man. We will so live that that which in us has drawn up from the mysterious deeps of being, may be yet more ennobled. Amen.

ORDER OF SERVICE

Organ Prelude—

Selections from Lohengrin.....*Wagner*

a. "Prelude."

b. "Elsa's Dream."

Ada Marsh Chick.

Hymn, "O, Life That Maketh All Things
New," Number 10.

Reading.

Words of Aspiration.

Organ Interlude.

Responsive Reading, "Human Dignity,"
Page 48.

Announcements.

Organ Offertory, "Prayer," from
Lohengrin.

Ada Marsh Chick.

Solo,

Address, "I Believe."

E. Burdette Backus.

Hymn, "Evolution." Number 7.

Benediction.

Postlude.

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

Mr. Backus remains at the front of the church after the morning service and will be glad to greet visitors and members of the congregation at that time.

ALLIANCE PICNIC

The September picnic will be held in the patio of the church on Thursday, September 13, at 12:30. All the women of the congregation are cordially invited to attend.

Pacific Unitarian School
2400 Allston Way,
Berkeley, Calif.

LAYMEN'S LEAGUE

The next meeting of the Laymen's League will be held on Wednesday evening, September 19, with dinner at 6:30. Mr. Paul Neuschafer who visited in Europe during the summer, and Mr. Backus who spent two months in the east, will discuss their trips. Further details will be announced in next week's calendar.

HOW ABOUT THIS?

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

Declaration of Principles of the Peoples' Church of Chicago.

The Los Angeles Unitarian

Vol. 4

SATURDAY, SEPTEMBER 15, 1928

No 2

THE UNITY OF MAN

The most important article on my confession of faith is very ancient. The religious instinct of man arrived at it centuries ago. Confucius announced it in China and Buddha proclaimed it in India many generations before it became the central burden of the gospel of Jesus. But it has received new emphasis and further confirmation in modern times. It is the unity of mankind. "We are all of one woof of the weaving, and the one warp threads us through." Biology has been giving a new significance to the term "the brotherhood of man." The shuttles of commerce have been knitting all peoples round the globe together. A myriad of forces are conspiring, despite the antagonisms and hostilities that still exist, to make us all recognize that we are members one of another, and that humanity itself, past, present and to come must be considered as a single organism.

This means that the individual is a part of a life that is infinitely larger than himself. You and I are living cells in a body that had been pulsing with life long before we came into existence. Its being was a condition without which we could not have arrived on the scene at all. And long after we have ceased to be it will still continue to function. Our life is short, our days are brief. None the less they are important for the well being of this greater life of which we are a part. Before our candle flickers out we can make a contribution to the strength of the living body of humanity that will be taken up as a permanent part of its life or we can pour poison into its veins

which it will have to overcome and cast out before it can go on its triumphant way. This is a mighty, a moving totality; the identity of all human life. I am one, myself, yes! but also I am part of all mankind and have no real significance aside from that fact.

I believe in the unity of man. This means that in the course of evolution, as that unity becomes more effective, a premium will be placed on the type of individual who finds his supreme satisfaction in those pursuits which serve the common life and that those who are of a predatory nature, utterly selfish and prone to travel the road of self-gratification, cost what it may to the rest of the family, will be progressively eliminated. I read recently the story of how in an earlier day a band of buccaneers was rescued from a sinking ship at the imminent peril of the brave captain and crew of another vessel and then turned on their saviours, murdered the captain and a number of his men, took the ship as their own and forced the remainder of the crew to join them in their piratical exploits. It was a tale of most revolting ingratitude, betrayal of confidence and brutality. Fortunately for the world the cruder manifestations of such a spirit have been pretty well eliminated, but there still exists an appalling amount of self-gratification at the expense of others and it will be a long time before we learn the full significance of the truth that we are members one of another and that the best interest of humanity is identical with our own. But we are moving in that direction.

(Continued on page 3, col. 2)

SUNDAY, SEPTEMBER 16, 1928

"Just Being Human." Address by E. Burdette Backus - 10:50 A.M.

Prelude : "How Many Unitarians Are There in Los Angeles ?"

THIS SUNDAY**CHURCH SCHOOL 10 A.M.**

The Church School will resume its meetings under the direction of Mr. Benshimol.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "Early Greek Philosophy."

THE STUDY CLASS—9:50 A.M.

The Study Class will meet for organization and to discuss plans for the year. Beginning on Sunday, September 23, Mr. A. E. Briggs will present a series of three talks on modern philosophy.

THE FELLOWSHIP—10 A.M.

Mr. A. E. Briggs will speak on "Education and the Good Life." Mr. Briggs is a distinguished scholar and educator of note and a lecturer of exceptional ability. Every young person in the church of advanced high school and college age is invited to hear him speak on this important subject.

Miss Claire Pierce will report on the Camp at Big Pines the first ten minutes of the period.

A SPLENDID RESPONSE

It was most heartening to see the large congregation that assembled for the opening Sunday. Mr. Backus and the officers of the church appreciate deeply the spirit in which the members and friends of our organization responded to the plea for a vital service with which to start the year's work. The financial returns were also gratifying.

The attendance Sunday was just short of 600. One Sunday does not make the whole year, however, and we would like to maintain a higher average this year than we have ever done in the past. It is not merely for the sake of numbers but for the added strength and enthusiasm which it gives our cause. We are few in number compared with the great orthodox churches and everyone counts. Will you not do your part? The figures on attendance for the previous Sunday will be published in each week's issue of the Los Angeles Unitarian.

MEMBERSHIP CAMPAIGN

The Trustees have decided to institute a campaign for new members. This is in line with the denominational endeavor to double its membership in the next twenty years. Our local goal, however, is more ambitious than this. We propose to double our membership in five years. This calls for an increase of 100 each year. Full cooperation of the congregation will be required to make this possible. Details of the plan will be announced shortly.

WORDS OF ASPIRATION

Once again the silent march of the days has brought us to that season when we renew the precious fellowship of this home which we have builded as a temple for all that is good in human life. May that renewal be a source of joy and gladness, of strength and comfort to every member of our community. Some there be among us who during the days that we have been absent one from another have had to meet the sorrows that are the common and inevitable lot of all our kind. May they find among us that sympathy and understanding which shall help to allay the suffering of their spirits and fortify their courage to triumph over that which they cannot escape. Others among us have known happiness in unwonted degree and fain would share it with their fellows; may they find in us that quick appreciation, that ready response which heightens their own joy. In the year of comradeship that lies before us we would be as never before true friends and helpers of one another, and above all else would we give ourselves with abandon to the service of those high ideals of personal and social life which are the true glory and strength of mankind. We would be better men and women, truer friends, finer citizens, because of our associations in this temple of truth and good will.

Have you changed your address or telephone number? Please notify the secretary.

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Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

A UNITARIAN HOME

is a good place to be born.

"Thus the Unitarians—a little group which never numbered more than 100,000 has been extraordinarily prolific in the production of men of genius. In the Hall of Fame in New York University practically a third of the names belong to Unitarians.

In "Who's Who" the number of Unitarians in proportion to the adherents of that faith is now about ten times as great as that of the Congregationalists, while the Congregationalists in turn have proportionately six times as many leaders as the Baptists and Methodists.

Even more astonishing is the fact that in proportion to their numbers, the families of Unitarian clergymen have produced more of the men in "Who's Who" than any other of the many groups yet studied in America.

From "A Test of Eugenics," by Ellsworth Huntington in the September American Mercury.

A visitor's register is kept in the vestibule of the church. All visitors are invited to sign their names therein.

(Continued from Page 1)

Slowly there is emerging a conscious unity in the mind and heart of humanity; gradually we are developing a definite purpose for the life of this planet and girding ourselves to carry out that purpose. We are just at the beginning, but we have made a start and as time rolls on we shall come to the day when men shall have as definite a conception of their purpose for all humanity as the best business organizations now have for their guidance. We shall marshal all our resources for the overcoming of all the obstacles that stand in our way and for the full development of all the resources that mean fuller life for men. We will solve our problems of international and inter-social conflict, of economic exploitation, of happy personal relations. We will release the creative energies of our lives and labor each in our own way, but for the sake of the common life which pulses in us all. I believe in man, in man using all the resources of his being, his intelligence, his love of beauty and of truth, his feeling of oneness with his kind, to impose his growing purpose on the world.

THE CITY'S CROWN

What makes a city great? Huge piles of stone

Heaped heavenward? Vast multitudes who dwell

Within wide circling walls? Palace and throne

And riches past the count of man to tell,
And wide domain? Nay, these the empty husk!

True glory dwells where glorious deeds are done,

Where great men rise whose names athwart the dusk

Of misty centuries gleam like the sun!

In Athens, Sparta, Florence, 'twas the soul

That was the city's bright immortal part;
The splendor of the spirit was their goal;
Their jewel, the unconquerable heart!

So may the city that I love be great
Till every stone shall be articulate.

—William Dudley Foulke.

ORDER OF SERVICE

10:50 A.M.

Pacific Unitarian Society
 2400 Allston Way,
 Berkeley, Calif.

Organ Prelude—

Selections by Handel.

- a. March from "Judas Maccabaeus."
- b. "Harmonious Blacksmith," with chimes.

Ada Marsh Chick

Hymn, "Comradeship," Number 57.

Reading.

Words of Aspiration.

Organ Interlude.

Responsive Reading, "A Creed of Life."
 Page 41.

Announcements.

Organ Offertory, Air from "Rinaldo"
 "Lascia ch'io piango".....Handel

Solo, "A Poor Man's Garden".....Kennedy
 Mr. Brandt

Address, "Just Being Human."
 E. Burdette Backus.

Hymn, "When Thy Heart With Joy
 O'erflowing," Number 41.

Benediction.

Postlude.

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

Mr. Backus remains at the front of the church after the morning service and will be glad to greet visitors and members of the congregation at that time.

The membership book may be found at the secretary's desk each Sunday morning. You may become a member at any time by signing the by-laws.

"THE MYSTERIOUS STRANGER"

Sunday, September 23rd, Mr. Backus will speak on Mark Twain's famous book, "The Mysterious Stranger." The prelude for the day will be on the motion picture, "The Godless Girl." For the Radio talk on this date Mr. Backus will give his address "Is the God idea indispensable to Religion?"

THE TELESCOPE

The telescope will be available to visitors on Sunday evening, September 16th. Those who come before 7:00 o'clock may see the moon three days old. Saturn and other objects will be shown. Saturn will soon be invisible and will not return to us for about nine months.

LAYMEN'S LEAGUE

The regular monthly dinner-meeting of the Laymen's League will be held on Wednesday evening, September 19th, at 6:30. Dinner will be fifty cents. Mr. Backus and Mr. Neuschafer will be the speakers for the evening, relating interesting events during their trips this summer.

The women of the congregation, as well as the men, are invited to the dinner. It is imperative, however, that reservations be made not later than Tuesday noon, September 18th. Please call the church office, DUnkirk 4683, or give your reservation to the church secretary on Sunday morning.

The Los Angeles Unitarian

Vol. 4

SATURDAY, SEPTEMBER 22, 1928

No. 3

JUST BEING HUMAN

In the volume of Humanist Sermons there is a contribution by Dr. Frank C. Doan entitled "Just Being Human." Dr. Doan himself exemplified in his life that quality of humanness which he is advocating in his sermon. He had the understanding heart, that deep and ready sympathy which gave him quick insight into the lives of others, and made of him a friend with whom you felt almost as much at home as you do with yourself. He had the happy faculty of intimacy without intrusion. The neighbors called him "the saint," not in any pietistic sense, —his bubbling sense of humor forbade that,—but because his overflowing goodness and kindness of heart, the complete absence of malice or pettiness, the dominance of good will in him, set him apart from others and demanded recognition in some such title.

His sermon begins with an account of a newspaper editor who went to Sing Sing prison to investigate the work of Thomas Mott Osborne. He was entirely skeptical in advance, prepared to criticize. He had, however, to recognize at once that the whole atmosphere of the prison had been changed since his last visit. The men no longer had a furtive air, slinking about as though suspicious of everyone. The prison gloom had been replaced by a buoyant, confident attitude in the inmates. Convinced in spite of himself the newspaper man set to work to discover, if he could, the secret of Osborne's power. He was convinced that it didn't lie in any of the reforms that had been introduced because similar

ideas had been tried out by other wardens without the same result. He knew that the secret must lie in the man himself so he began inquiring among the prisoners what it was won them to Osborne so completely. All they could tell him was that Osborne had a way with men, until finally an old hardened criminal, of scarcely normal intelligence, gave the answer which he was seeking and which he felt let in a flood of light on the question that had been perplexing him, "Why, he's just human, that's all," said the prisoner. "He's just human." The phrase doesn't define with any accuracy, but it does suggest a great deal.

Doubtless the majority of you feel that just being human after the manner of Thomas Mott Osborne is a gift, and if it hasn't been bestowed upon you, it is vain to seek to emulate him. There is a measure of truth in this attitude, and yet we can do something to improve our relationship with others simply by taking thought in the matter. The essence of the whole thing is summed up in the phrase that Dr. Doan uses in his sermon. He says, "We are all just human beings living together."

Despite the appearances, there is not so much difference between us. We all share in the same human nature; its good and its bad qualities, its strength, and its weakness are mixed up in all of us alike. This is not to deny that some are much stronger and better than others, but it is to call attention to the fact that the degree of difference between good and

(Continued on Page 3)

SUNDAY, SEPTEMBER 23, 1928

"The Mysterious Stranger." Address by E. Burdette Backus, 10:50 a.m.
Prelude: "The Godless Girl."

THIS SUNDAY CHURCH SCHOOL 10 A.M.

A period of singing precedes the regular session of the Church School and all the children are urged to be in their places at 9:50 to take part in the music. The attendance for the opening of Church School last Sunday was very gratifying. Punctuality and regularity of attendance make for better results in our work.

THE ADULT CLASS—10 A.M.

Following up his lecture of last Sunday on early Greek philosophy, Dr. Bullard will discuss Socrates and his teachings on Sunday morning, September 23.

THE STUDY CLASS—9:50 A.M.

Mr. A. E. Briggs will give the first of a series of three talks on modern philosophers: Bergson, Santyana and Croce.

Mr. Briggs will be remembered for his talks on eugenics before the class. This series promises to be even more interesting.

THE FELLOWSHIP—10 A.M.

"Two Weeks at Star Island," will be the subject of a talk by Matilda Sweet at 10:00 o'clock Sunday morning. Miss Sweet was a delegate this summer from the Young People's Societies of Southern California at Star Island, ten miles off the coast of New Hampshire, where the Unitarians hold meetings every summer. Miss Sweet has many pictures with which to illustrate her account of those eventful days.

NOTICE TO ALLIANCE WOMEN

The fall meetings will begin soon and the treasurer would like to remind Alliance members that yearly dues are payable now, and receipt of same would be most acceptable. Miss Viola MacArthur, 332 17th Street, Santa Monica, is the treasurer, but if it is more convenient to leave your check at the church office, it will be taken care of there.

A CHALLENGE! SHALL WE ACCEPT?..

Sunday, after the morning service, Mr. Backus received a telegram from A. Wakefield Slaten, minister of the West Side Unitarian Church in New York City, suggesting a Sunday morning attendance contest between our two churches. He reported that their attendance that morning had been 401. Ours for the same date was 280. Their average attendance is about 350. It would hustle us to keep us with them.

The West Side Church is one of the nine Unitarian Churches in New York City. It is located near Columbia University. The Unitarian Year Book reports it as having a constituency of 850. This is a smaller constituency than ours, for at present we have 1070 names on our list. Surely in this large city where there is only one other Unitarian Church we ought to be able to assemble as large a congregation as our West Side friends. A little fraternal rivalry should prove interesting. We are far enough apart to avoid coming to blows when the contest waxes hot.

Dr. Slaten, minister of the church, was on the Pacific Coast before going to New York, was a professor in our Theological School at Berkeley. He is well known to our people, for he has preached in our church and was the speaker at one of our Young People's camps. He is an outstanding spokesman of the humanist position. More power to you, Arthur!

The quality of mercy is not strained.
It droppeth as the gentle rain from
heaven upon the place beneath: it is twice
blest; it blesseth him that gives, and him
that takes; 'tis the mightiest in the might-
iest:—and earthly power doth then show
likeliest God's when mercy seasons justice.
—Shakespeare.

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(Continued from Page 1)

bad is not nearly as great as we are wont to assume. Do you recall how Thackeray in the introduction to Henry Esmond says, "I look into my heart and think I am as good as my Lord Mayor, and know that I am as bad as Tyburn Jack. Give me a chain and a red gown and a pudding before me, and I could play the part of the alderman very well, and sentence Jack after dinner. Starve me, keep me from books and honest people, educate me to love dice, gin and pleasure,—and put me on Hounslow Heath, with a purse before me, and I will take it."

You and I may not be guilty of some of the grosser crimes; we may not have murdered; wallowed in the filth of sensuality, and yet who among us is entirely free from those sins of the spirit which, though they work in subtler fashion, are scarcely, if any, less blighting than those whose evil results are more obvious. Have any of us escaped entirely from the taint of self righteousness, intolerance, irritable temper, hypocrisy, self pity? There is a passage in Oscar Wilde's *Ballad of Redding Jail*, which has stuck in my mind like a burr. He says in effect that all of us murder the person we love, some of us do it with a knife, and others with a smile. There are crimes so insidious, so

subtle, that no law can name them, and yet they are as devastating as the worst offense in the calendar.

To recognize that we are all just human beings living together, to have the insight, the sympathy, the understanding born of this knowledge, and to act accordingly, is just being human.

We could find no better example of what Dr. Doan means by just being human than is afforded by the figure of the good bishop in Victor Hugo's *Les Misérables*. No one who has read the story of how the broad humanity and deep sympathy of this man became the means of redemption of the hardened criminal Jean Val Jean, can ever forget it.

A sentimental romance, you say, a piece of fiction and impossible in real life. Yes, perhaps, and yet does not that figure of the good bishop lure your heart and challenge you even when your skepticism, your concern for what may be the consequences to yourself, prohibits your following his example? It is with regret and genuine shame that I recognize my own inability to emulate him, for I know that his over-belief in human nature, his sublime disregard for self, is one of the creative powers of the world. It has been horribly exploited by the unscrupulous, but ever and again where it has come into play as a result of the love of some great soul for his fellows, it has reached down into the depths of degradation and lifted beasts to manhood; and what is perhaps more important, it has helped to create a social conscience which has touched us everyone with its ennobling influence. Certainly a religion that does not inspire to larger endeavor in this direction, no matter how abreast the times it purports to be in its intellectual content, is of little avail. Thanks be to that boundless life of which we are all the children, for the men and women who have dared supremely to live on the side of that which is fairer, truer, diviner in our common human nature. It is they who reveal to us the fullest implications of just being human.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

- a. "Prelude"*Moszkowski*
 b. "Berceuse" from Jocelyn.....*Godard*
 Ada Marsh Chick

Hymn, "The Spacious Firmament on High." Number 1.

Reading.

Words of Aspiration.

Organ Interlude.

Responsive Reading, "Truth." Page 40.

Announcements.

Organ Offertory, "Andantino" from
 "Semiramide"*Rossini*

Solo, "Dawn in the Desert"
*Gertrude Ross*
 Mr. Brandt

Address, "The Mysterious Stranger."
 E. Burdette Backus.

Hymn, "Forward Through the Ages."
 Number 64.

Benediction.

Postlude.

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

Mr. Backus remains at the front of the church after the morning service and will be glad to greet visitors and members of the congregation at that time.

Visitors are invited to make themselves known to members of the congregation and to sign the visitor's register which is in the vestibule of the church.

Pacific Unitarian School
 2400 Allston Way,
 Berkeley, Calif.

THE TELESCOPE

Again on Sunday evening, September 23, from 6:30 until 8:30, the telescope will be available to visitors. The moon, which will be at its most interesting phase, and Saturn, will be the main objects of interest. Saturn will soon be invisible and will not return for almost nine months. The telescope has proved to be a very popular attraction and Mr. Wade is glad to give visitors the benefit of his knowledge of the heavenly bodies.

DARE WE ELECT A CATHOLIC PRESIDENT

One of the chief issues in the coming election, though it is kept well in the background, is the religious one. In his address of Sunday, September 30th, Mr. Backus will tell how the matter presents itself to his mind.

CHILD STUDY CLASS

The group which formerly met on Sunday mornings at the church for child study will meet this year on Thursday mornings at 10:00 o'clock at the home of Mrs. Alma R. King, 821 S. Lorraine Blvd. The first meeting will be on October 4th. This class, which is now affiliated with the Child Study Association of America and known as Chapter 232, will be under the leadership of Mrs. King. All parents interested in the study of child life from the age of six months to fourteen years are cordially invited to attend these classes.

RADIO KNX

Mr. Backus speaks Sunday evening, September 23rd, at 6:30 over Radio KNX. The subject will be, "Is the God Idea Necessary to Religion?"

The Los Angeles Unitarian

Vol. 4

SATURDAY, SEPTEMBER 29, 1928

No 4

"THE GODLESS GIRL"

Ordinarily, I am a rather calm and collected individual, well able to take a dispassionate view of things, but recently when I went to see "The Godless Girl" my blood boiled and I wanted to rise up in my wrath and tear it from the screen, and every time that I have thought of it, my indignation has begun to rise. It is, as Dr. Douglas of the First Congregational Church, has well said, "A play in which passionate ignorance, backwoods prejudice and slobbering sentimentalism strive to excel in a wilful trifling with the most seriously important problem now addressed to the American people." Strong language, but entirely justified by the character of the picture.

Its theme is the activity of the American Association for the Advancement of Atheism in the public schools. I hold no brief for this organization or its propaganda. The methods which it employs are so crude, not to say vulgar, its temper is so completely iconoclastic, that despite the fact that I share some of the ideas that it is seeking to promulgate, I find it quite as offensive as I do the pious supersession, the "come to Jesus" emotionalism that it is seeking to combat. But though I would not align myself with either party to the conflict I feel intensely that the treatment accorded the problem in Mr. De Mille's play, far from making any constructive contribution, is simply heaping coals on the fire.

He says that the young people of today need more religion. Granted, if the religion be of the proper kind. But the only sort of religion that rears its head

in the picture is that narrow, bigoted supernaturalism which is largely responsible for the existence of Atheism. Why do we have "4 A" societies in our high schools and colleges? It is because that which calls itself religion is hopelessly out of touch with the mental world in which these boys and girls are living. No, Mr. De Mille, it is not by a miracle working, Bible worshipping religion that the situation is to be saved. That is the very thing that has produced the revolt in the modern mind. The way out is not back into the jungle from which we have emerged but forward to new heights of idealism that are in accord with the knowledge of our day.

There is one scene of the picture which was especially obnoxious to me. The "Godless Kids," as the members of the atheist society in the high school are called, are having a meeting. The "true believers" among the students have determined to put a stop to this infidelity that is spreading in their midst and they march on the atheists armed with rotten eggs and other missiles. As they furtively climb the stairs the orchestra plays the militant strains of "Onward Christian Soldiers!" Think of that! Of course, if you stop to analyze the situation you realize that these "Christian Soldiers" are, if anything, more culpable than those whom they propose to attack, but the evident intent is to convey the idea that they are bent on a holy mission; the godly are going to punish the ungodly. The appeal is directly to prejudice, bigotry and fanaticism.

(Continued on page 3, col. 2)

SUNDAY, SEPTEMBER 30, 1928

Dare We Elect a Catholic President?

Address by E. Burdette Backus

10:50 A.M.

THIS SUNDAY**CHURCH SCHOOL 10 A.M.**

The Church School will open its session at 9:50 with a short period of singing, after which the classes will meet in their respective rooms.

THE ADULT CLASS—10 A.M.

Dr. Bullard is giving a series of lectures on ancient philosophers and on September 30 will consider Plato and his teachings.

THE STUDY CLASS—9:50 A.M.

Mr. Briggs will give the second of a series of talks on modern philosophers. He will discuss Santyana, the Harvard professor who is one of the greatest contemporary exponents of the materialistic view point.

Last Sunday Mr. Briggs gave a thorough critical presentation of Bergson's philosophy with its anti-scientific tendency. The talk on Santyana will illustrate the opposing view.

THE FELLOWSHIP—10 A.M.

At the meeting of the Fellowship Sunday morning at 10 o'clock, Mr. Alfred Benshimol will speak on "My Religion." Mr. Benshimol is principal of the Polytechnic Evening High School and is Director of Religious Education in our church.

CHILD STUDY CLASS

Mrs. Alma R. King, director of the Child Study Class, announces that in the course of lectures selected for this group the first few will deal with the development and value of parent education, then the general background of child psychology will be discussed, followed with the handling of specific problems. The class meets on Thursday mornings at the home of Mrs. King, 821 South Lorraine Blvd. A dollar registration fee is charged and fifteen dollars for the course of lectures.

448 to 419

The West Side Church of New York continues to hold the lead over us in the morning attendance contest. This lead was cut to 29 last Sunday when their attendance was 448 and ours 419. It should be noted, for our encouragement, that our figure for Sunday was better than their previous best. But it was not good enough to beat them. Evidently our friends of the West Side Church intend to set a fast pace. Owing to the difference in time between New York and Los Angeles we get the telegram giving their attendance for the morning before our service begins. There are prophecies that we will overtake them on Sunday when Mr. Backus speaks on "Dare We Elect a Catholic President?"

WORDS OF ASPIRATION

We bow our heads in reverence as we contemplate the dignity and worth of our common humanity. Somehow in the mysterious processes of nature there has come into being this creature, even ourselves, which has learned to seek knowledge, to distinguish between right and wrong, to love, to aspire. We feel dimly but surely that these qualities of our own being are identical with the core of reality itself, that the fathomless universe struggleth and travailth to bring forth beauty and truth and love. It rejoices our hearts to know that the great tides of universal life are pulsing within us; we are strong with the deeps of being. We are glad also to have a share in the creating work that remains. Ours is the responsibility of bringing the divine life that lives and moves and has its being in us to finer, freer expression; we must slough off all that is mean, petty, base that we may the better fulfill our purpose of enriching the individual lives of men and perfecting the social order. Oh life of flaming autumn tree, oh life of the ordered lights of heaven, oh life of the onward sweeping march of man,—we would be thine in deed as well as word, in will as well as thought, that in us thou mayest win fresh victory for thine everlasting cause. Amen.

HUMANIST SERMONS

The demand for the volume, of sermons to which Mr. Backus and Mr. Hodgins have contributed continues brisk. The supply was exhausted on Sunday, but the Secretary will be glad to take orders for additional copies at \$1.50. (The publishers price is \$2.50). This book won the distinction of being among the fifty selected as the best printed volumes of the past year. If you desire a copy send in your order to the church at once.

CHURCH DINNER

October 11th is the date set for the first church dinner of the season. Further details will be given in next week's calendar, but you may make your reservation at any time.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held on Monday evening, October 1, at 8:00 o'clock in the office of the church.

We sing the quest of the soul of man,
The same that he sang when his travels began,

To purge out the paltry and vain and base,

To make of our world a joyous place,
To find the true and to know its worth,
And to claim it for all as the right of their birth.

—C. H. H. Parry.

It is perfectly possible for you and me to purchase intellectual peace at the price of intellectual death. The world is not without refuges of this description; nor is it wanting in persons who seek their shelter, and try to persuade others to do the same. The unstable and the weak have yielded and will yield to this persuasion, and they to whom repose is sweeter than the truth. But I would exhort you to refuse the offered shelter, and to scorn the base repose; to accept, if the choice be forced upon you, commotion before stagnation, the leap of the torrent before the stillness of the swamp.

—John Tyndall,

From "The Belfast Address."

(Continued from Page 1)

A riot results from this invasion, in the course of which one of the girls, an active member of the atheist society, is killed. The poor youngster in her death agony is terribly frightened and appeals to the leader of the society to tell her that they have been mistaken in believing that this life is all. A burly policeman who has come to stop the riot meets her question as the "Godless Girl" cannot. He tells her that she doesn't need to be afraid, that where she is going she will be happy, safe in the arms of her Saviour. The orchestra plays another of the familiar emotional hymns,—this time it is "I Need Thee, Oh I Need Thee," and the girl dies, confessing that now she knows the policeman is right and the atheists wrong. Effective? Yes, after a manner. The woman seated next to me wiped the tears from her eyes. But it is simply an appeal to sentimentalism and gets us nowhere in the solution of the problem. These incidents are typical of the temper of the play. It is puerile, shallow, vicious.

I do not believe in censorship and so would not have the picture banned even though it is offensive to me, and I am convinced that it is calculated to do much harm. But I do consider it the duty of all who are concerned to find an intelligent solution of the difficult problem of uniting the age-old idealism of the human heart with the new knowledge that science has brought us, to speak out in no uncertain condemnation of a play that befores the issue and engenders a heat of passion that simply adds to our difficulty. We have had from Mr. De Mille three professedly religious plays,—The Ten Commandments, The King of Kings, and now The Godless Girl—each worse than the last in its crass portrayal of a decaying faith. When can we expect from him one that presents the religion of even the moderately well informed man of today? Probably when he is persuaded that the population of these United States is not 90% moron.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Preludium Circulaire"*Gaul*b. Transcription, "I Hear You
Calling Me"*Marshall*

Ada Marsh Chick

Hymn, "Life of Ages." Number 4.

Reading.

Words of Aspiration.

Organ Interlude.

Responsive Reading, "American Ideal-
ism." Page 55.

Announcements.

Organ Offertory, "Sunset's Ebbing
Glow"*Dunn*Solo, "Pilgrims Song" (poem by Tolstoy)
.....*Tschaikowsky*

Mr. Brandt

Address, "Dare We Elect a Catholic
President?"

E. Burdette Backus.

Hymn, "America." Number 12.

Benediction.

Postlude.

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

Mr. Backus remains at the front of the church after the morning service and will be glad to greet visitors and members of the congregation at that time.

Visitors are invited to make themselves known to members of the congregation and to sign the visitor's register which is in the vestibule of the church.

Pacific Unitarian School
1400 Allston Way,
Berkeley, Calif.

ONE YEAR TO LIVE

Suppose you knew definitely that you had but one year to live. How would you spend your time? Would it make any difference in your attitude towards other people? What would you consider of greatest importance? These are the questions which Mr. Backus will answer for himself in the sermon of October 7th. The prelude will deal with the statement of Dr. Frederick Lynch that the reason the intellectuals are deserting the churches is due to their dislike of the Ten Commandments rather than their opposition to theology. See the Literary Digest, September 22, Page 32.

THE TELESCOPE

If the atmosphere is clear on Sunday evening, September 30, Mr. Wade will have the telescope in operation and invites you to make use of it. In the early evening, beginning at 6:30, Saturn and other bodies will be viewed and later the full moon will be the object of interest.

OPENING MEETING OF THE
ALLIANCE

The first meeting of the Woman's Alliance will be a luncheon held in the Alliance rooms at 12:30 P.M. on October 4th. The speakers will be Mrs. Burleson and Mr. Backus. Mr. Backus' subject will be "For-Bearers." All women are cordially invited.

In order that the most satisfactory arrangements for the luncheon may be made, members are asked to make reservations in advance.

There will be a meeting of the Board at 11:00 o'clock and a regular business meeting following the luncheon.

The Los Angeles Unitarian

Vol. 4

SATURDAY, OCTOBER 6, 1928

No. 5

DARE WE ELECT A CATHOLIC PRESIDENT?

The Constitution of the United States in specifying the qualifications for the President's office requires that he shall be natural born, have attained the age of thirty-five years, and have been fourteen years a resident of the country. It implies that he shall be competent in body and mind to discharge the duties of his position. It has nothing to say in regard to his religion. Indeed in Article VI the Constitution states that "no religious test shall ever be required as a qualification to any office or public trust under the United States." The right, then, of any man to aspire to the President's office, be he Catholic, Protestant, Jew, or of no religion at all, is clear. The question remains, however, whether or not it is wise to elect as the supreme executive of the land a man who is a loyal son of a church which officially espouses a philosophy of government which is hostile to the principles on which this nation is founded.

There are those who answer this question out of a fanatical hatred, a narrow bigotry. They are convinced that a conspiracy exists on the part of the Roman Catholics to betray our country into the hands of the Pope. No competent investigator can find any substantial grounds for this fear and the answer which we give must be born not of anti-Catholic bitterness, but of calm, judicial judgment.

It is true that the Catholic philosophy of government is antagonistic to the theory which prevails among us. This emerges

clearly in the Encyclical by Pope Leo XIII, in which he pictures the ideal state. It is a Theocracy in which certain individuals exercise authority that is from God and to disobey them is a sin against God. It is the duty of this state to recognize and foster the form of religion professed by the Catholic Church. Pope Leo contends that as a result of the rage for innovations which came to a climax in the 18th century, a new jurisprudence which is neither Christian or natural, came into vogue. He describes it as holding that "all government is nothing more or less than the will of the people," denounces it because it is definitely secular and refuses to accord special privileges to the "one true religion" and because it permits the individual to follow the dictates of his conscience in matters of religion, thinking and publishing abroad "whatever he chooses." It is impossible to make out of this anything but a definite repudiation of the American principles that "governments derive their just powers from the consent of the governed," that "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof," and that where reason is free to combat it, error may be safely left undisturbed.

But Roman Catholics in this country stoutly maintain that there is no conflict between their Americanism and their Catholicism. They are not hypocritical in this. It happens many times that men entertain logically inconsistent ideas without being aware of their hostility,

(Continued on Page 3)

SUNDAY OCTOBER 7, 1928

"One Year to Live"

Address by E. Burdette Backus

10:50 A.M.

Prelude: Why Intellectuals Desert the Church

THIS SUNDAY CHURCH SCHOOL 10 A.M.

The usual period of singing will begin at 9:50, followed by a talk, after which the school will divide into class groups.

The children are asked to buy "Memorable Passages from the Bible." The price is 25 cents. Please have the children bring the money this Sunday.

THE ADULT CLASS—10 A.M.

Dr. Bullard has chosen the life and works of Aristotle as the basis of his discussion for October 7th.

THE STUDY CLASS—9:50 A.M.

Mr. Briggs will take up the philosophy of the great Italian, Bendetti Croce. This is the third and last lecture of the series on twentieth century philosophers.

The interest which has been roused by Mr. Briggs is shown by the excellent attendance and by the discussion which follows the meetings. Mr. Briggs is stimulating many of his hearers to a re-valuation of their philosophic views.

THE FELLOWSHIP—10 A.M.

Mr. A. V. Andrews, president of our Board of Trustees and a prominent lawyer of the city, will speak on Herbert Hoover. This is the first of a series of talks on the presidential candidates to be given for the Fellowship this month.

At 6:30 the Fellowship will have a supper, followed by initiation and business meeting. All young people of advanced high school and college age are invited to attend these meetings.

LIBERAL CLUB DINNER

The Liberal Club, an organization of Unitarian and other liberal students at the University of California at Los Angeles, will have dinner in the church dining hall on Wednesday evening, October 10th, at 6:30. Following the dinner Mr. Abel of the Hollywood Unitarian Society will give an address. The members of the club and Professor and

Mrs. Benj. W. Johnson, its official sponsors, extend an invitation to all young people in the church to attend this meeting. The price of the dinner is 25c. Please phone reservations to the church office, DUNKIRK 4683.

RECORD!

We had on Sunday morning the largest congregation that has gathered at any regular morning service during the present ministry. The official count was 692. It was fine to see the church so well filled; such an audience is a great inspiration to a speaker and challenges him to his best effort. There were still 140 vacant seats in the balcony and we should like to see them filled.

The West Side Church in New York with which we are having the attendance contest fell behind for the first time, reporting a congregation of 346 for the day. Let that give us no false sense of security; it will keep us steadily at it to equal their average. Next Sunday is Mr. Backus's anniversary Sunday. His first sermon in Los Angeles was preached on the first Sunday in October eight years ago. It would be a great pleasure to him to have his friends out in full force to celebrate the occasion.

HALLOWE'EN COSTUME DANCE

Reserve the date, October 26th, for the Hallowe'en Costume party to be given under the auspices of the Fellowship. Lots of fun is being planned. Admission 35c. Fancy costumes are suggested but not required. All members of the congregation are invited.

NEW MEMBERS

The following names have been added to the church membership during September: Edmund W. Pugh, 2015 North New Hampshire; Dr. and Mrs. J. W. Kean, 751 South Vermont; C. Hugh and Gail Hall Wright, 507 N. Sierra Bonita; Dr. Rose Burcham, 114 So. Almansion St., Alhambra; Ada W. P. Chase, 2118½ Carson St., Torrance; Mrs. Marie Clement Dwight, 1038 W. 8th St.

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Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

(Continued from Page 1)

because they never come into contact. It must be remembered also that Roman Catholicism, despite its claim never to change, has undergone an evolution in this country. Its adherents are living in a society saturated with democratic ideas and it has been inevitable that the tinge of these ideas should color their Catholicism. There is no reason for doubting the sincerity of Catholics in high position when they assert their loyalty to American principles. The conduct of distinguished officials of the Catholic faith, including two Chief Justices of the Supreme Court has given no ground for suspicion of their patriotism.

It would seem, therefore, that the danger in electing a Catholic President is theoretical rather than practical. The claims of the Pope are a pretension which are no longer possible of fulfillment. Even in Catholic countries the trend of government is away from the ideal outlined by Pope Leo, and towards the secular conception which we espouse. The flow of the world's life is away from the Catholic ideal. Beyond this if the Constitution of the United States is something more than a scrap of paper, the time for us to stand by its principles is when they are put to the test; it definitely

repudiates the religious test and we are being disloyal to its spirit if we raise that issue. There may be other reasons for not electing the Democratic nominee,—that is not here in question,—but the fact that he is a Roman Catholic is not one.

It will be said that the Catholic Church is in politics using all of its power to deliver the entire Catholic vote to Gov. Smith simply because he is of that faith. This is doubtless true and it is to be deplored, but the reason for it lies partly in the fact that the Catholics are convinced that the Protestants are opposed to him because of his religion. The truth is that both alike are tarred with the same brush. The Protestants are active in politics; witness the anti-evolution laws, the activities of Methodist Board of Public Morals, the constant effort of the Protestants to have religious instruction introduced into our public schools, not to mention the part being played by Protestant bodies in the present election.

The truth is there is much in the religion and the practices of most of our churches that is incompatible with the fundamental principles of America. Catholic and Protestant alike they need to be converted to that religion which is the spirit of America, namely the religion of freedom, of tolerance, of democracy, of the brotherhood of man. Then they can unite in their common task of building on this continent a nation that shall conform to the requirements of the prophets of American idealism.

THIS IS PEACE:

To conquer love of self and lust of life,

To tear deep-rooted passion from the breast,

To still the inward strife;

To lay up everlasting treasure

Of perfect service rendered, duties done

In charity, soft speech and stainless days;

These riches shall not fade away in life,

Nor any death dispraise.

—Sir Edw. Arnold.

ORDER OF SERVICE

10:50 A.M.

Pacific Unitarian 10.10.11
110 Alhambra Way,
Berkeley, Calif.

Organ Prelude—

- a. "Hymne A Saint Cecile". *Gounod*
- b. "Nocturne" Number 3. *Liszt-Gaul*

Ada Marsh Chick

Hymn, "Comradeship." Number 57.

Reading.

Words of Aspiration.

Organ Interlude.

Responsive Reading, "Life." Page 43.

Announcements.

Organ Offertory, "Fantasy" on a
theme by Bach.....*Bach-Rebling*Solo, "It is Enough" from "Elijah"
.....*Mendelssohn*
Mr. Brandt

Address, "One Year to Live."

Hymn, "Saviours," Number 22.

Benediction.

Postlude.

CHURCH DINNER

The first church dinner of the season is scheduled for Thursday evening, October 11, at 6:30. An interesting program is being arranged and the guests of honor are to be Mr. and Mrs. Thomas McClarey, who celebrated their 66th wedding anniversary on October 2nd.

Tickets for this dinner are 50c and may be purchased at the church office at any time and they will be on sale both before and after the Sunday morning service. If you wish to telephone in your reservations, tickets will be held for you until the time of the dinner on Thursday night. All reservations must be made before Tuesday noon, October 10th.

APPLAUSE

There are many members of the congregation who find that applause at the morning service destroys the value of the hour for them. Will you kindly refrain from this form of expressing your approval? It will be an act of courtesy to others.

RADIO

Mr. Backus will speak over Radio KNX Sunday night, October 7th, at 6:30 P.M. repeating the address entitled "Just Being Human."

NEXT SUNDAY

Mr. Backus will have a special announcement to make on Sunday concerning the addresses for the next month.

FELLOWSHIP SUPPER

All young people of advanced high school or college age are invited to attend the supper served by the Fellowship at 6:30 on Sunday evening, October 7th. The supper will be followed by a service of initiation for new members and a business meeting.

THE TELESCOPE

The telescope, which is in use from 6:30 until 9:00 o'clock on Sunday evening, is free to all visitors and the public is cordially invited to enjoy it. Saturn is still visible in the early part of the evening and Jupiter comes up between 8:30 and 9:00. If the atmosphere is clear many interesting constellations may be seen as well as these two planets.

THE ALLIANCE

Thursday, October 11th, is Social Service day, and it is hoped that a large number of women of the Alliance will meet with Mrs. Brewer in the sewing room at 10:00 o'clock. Each one brings a box lunch, and coffee is served from the kitchen.

The Los Angeles Unitarian

Vol. 4

SATURDAY, OCTOBER 13, 1928

No. 6

WHY INTELLECTUALS DESERT THE CHURCH

In a recent issue of the Literary Digest Dr. Frederick Lynch, prominent Congregational minister, is quoted as saying that the real reason why the intellectuals are deserting the churches is to be found not in their objection to archaic theology but in their dislike for the insistence of the church on a high morality. The intellectuals, he contends, are driven out not by their reluctance to repeat the Apostle's Creed, but by the requirement of obedience to the Ten Commandments. This is, indeed, a serious charge to bring against them and should be well substantiated before it is preferred.

Is it true that the reason ordinarily given by educated persons for leaving the church is hypocritical pretense? Is their professed dissatisfaction with its doctrinal teaching simply the cloak under which they hide the desire to lead immoral lives? Out of a wide experience with just this class of persons I can answer both these questions with an emphatic "No!" The intellectual dissent from the ancient doctrines is genuine and is in itself sufficient to make the man or woman who no longer believes in the creed too uncomfortable to remain where it is still professed. The charge that the intellectuals are seeking to be rid of the restraints of the moral life is a base libel. Certainly they are not as a class guilty of more frequent or more flagrant violation of moral requirements than are those who remain orthodox, and there are too many instances among them of a high devotion to principle for us

to concede that they fall one whit below the moral stature attained by the loyal church member.

Dr. Lynch raises another question in the same article which should have our attention. He says that most of the novels of the day that deal with the alienation of the intellectuals from the church propose the following remedy:

"Let the Church drop its antiquated theologies, rewrite its creeds, or abolish them altogether, let it preach simply the Fatherhood of God and the brotherhood

(Continued on page 3)

DR. JAMES MURPHY

Dr. James Murphy, talented Irish and cosmopolitan scholar who has been captivating audiences all over the United States will be the speaker Sunday morning. Dr. Murphy is a leading English speaking authority on the fundamental transformation taking place in Europe. He has spent 18 years studying the conditions at first hand. He speaks four languages fluently enough to lecture in them to native audiences. He has been special correspondent for the Northcliffe Press and has written extensively for the Atlantic Monthly and The Nation. He had the distinction of being invited by Queen Mary of England to lecture from the steps of the throne in Buckingham Palace. His subject will be "The Call of the Matriarchate." In the lecture he discusses the advance of womanhood to a place of leadership in public life and considers the significance of it for the future of civilization.

SUNDAY, OCTOBER 14, 1928

"The Call of the Matriarchate"

Address by Dr. James Murphy

10:50 A.M.

THIS SUNDAY CHURCH SCHOOL 10 A.M.

Following the group singing and the talk the school will divide into classes for further study and discussion.

THE ADULT CLASS—10 A.M.

"Epicureanism" will be the subject of Dr. Bullard's lecture on October 14th. Dr. Bullard is giving a series of lectures on ancient philosophy.

THE STUDY CLASS—9:50 A.M.

The study of witchcraft and magic is one of the most interesting phases of social science. Mr. E. A. Cogan has made a special study of witchcraft in history, with especial emphasis on the struggle between Catholicism and magic in the Middle Ages. He will speak before the Study Class on Sunday morning on this most interesting subject.

THE FELLOWSHIP—10 A.M.

Mr. Lou Head, a former newspaper editor, at present in charge of the Open Forum of the City Club, and a leader in the progressive circles of the city, will speak on "Why I am for Al Smith." This is the second in a series of talks this month on the presidential candidates.

DANCING PARTY

The first dance of the season will be given on Friday evening, October 26th. Since this is near Hallowe'en it is hoped that many will come in costume, but that is not required for admission. A good orchestra will be provided and many clever stunts are being planned by the committee in charge. All members of the congregation are invited. The charge will be only 35 cents.

THE ATTENDANCE CONTEST

Five Sundays have now gone by since we started the attendance contest with the West Side Unitarian Church of New York City. It will be of interest to see the figures for that period of time.

	Los Angeles	West Side, N.Y.
September 9.....	435	410
September 16.....	280	401
September 23.....	419	448
September 30.....	692	346
October 7.....	382	444
Total attendance for Los Angeles is 2208 and for the West Side Church, 2049, giving us an average of 441 to their 409. Our one big Sunday, September 30, put us in the lead, but unless we keep steadily at it they will easily make that up, as their general average is usually greater than ours.		

IT IS WORTHWHILE!

Sunday a member of the congregation said that ten years ago he began to work his way out of an orthodox church. During the intervening years he had been floundering around trying to find something that would satisfy him, but it was not until he discovered the Unitarian church that he found the satisfaction he was seeking.

A woman who had just signed the membership roll told much the same story. She said that she was an idealist, but that her ideals could not find adequate expression in any of the other churches. She felt that she belonged with us and rejoiced to have a church home.

Another member said that getting back to the Unitarian Church after a few months absence was like getting to heaven!—that we accept without question the good things that we enjoy until we are deprived of them and then suddenly discover their value. The fellowship of liberal minds is very precious to her.

Do you feel the same way about it? Then write to the Los Angeles Unitarian telling your experience. We shall be happy to publish it.

Every life is a profession of faith, and exercises an inevitable and silent influence.

—H. F. Amiel.

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(Continued from Page 1)

of man; above all, let it make service the only test of membership, and the thoughtful people and students will flock to it again." He replies to this that "the country is full of churches which have done just this thing, and those who neglect the Church because of its antiquated doctrines do not go near them." Others are making the same charge; we are told that as people become liberals they lose all interest in religion, that the modernist churches are simply a means of swelling the great army of the un-churched and that they must continually recruit their own ranks from the orthodox. The procession is from orthodoxy to liberalism to indifferentism.

There can be no challenging the truth of this description. But the explanation of what is taking place is not to be found in the charge of immorality against the intellectuals. That can account for only a small percentage of the defection. There are many other factors which have contributed to this end. One of the most important of them is that the liberal churches have not done a thorough enough job in reconstruction. They have halted halfway and still retain too many of the sterile forms and beliefs which

have ceased to interest the men and women whose minds are wholly saturated with modern thought. It is almost impossible to persuade such persons that any church exists in which they could feel at home. To command the allegiance of the intellectuals the whole thought and practice of the church must be recast to conform to contemporary moulds.

It may prove that even so the church will not succeed in winning back the intellectuals; it may be that it is a perishing institution. Yet it would not necessarily follow that a society from which churches had vanished would be less religious, less moral than the one in which the church has played such an important part. Religion might well be diffused through the whole body of society with a resulting gain rather than a loss. The church has no monopoly on religion now and it is quite conceivable that in increasing degree men and women will find satisfaction for the ideal cravings of their hearts, their intellectual demands for an explanation of the world, the passion of their beings to render service to their fellows, in a great variety of ways outside the church.

Indeed the ideal would be a society which was itself a living church animated throughout by the best in human life; an industrial order that had caught the vision of making men rather than profits; a political order that sought only the good of humanity instead of the power of individuals and groups. And so on through all the reaches of society until we had a world in which, though no spires rose to the sky and no special institutions were set apart for religion, the whole community of mankind should be a church in which every act and every thought had its part in a constant Pean of praise to the Most High in man. But this ideal is remote and in the meantime that church will best promote its coming which is daring enough to meet to the full the challenge for reconstruction which the best thought of our time is throwing down to it.

ORDER OF SERVICE

10:50 A.M.

Organ Selections by *Guilmant*.

Prelude, a. "March in D."

b. "Berceuse."

Mrs. Chick

Hymn, "When Thy Heart With Joy
O'erflowing." Number 41.

Reading.

Words of Aspiration.

Organ Interlude.

Announcements.

Organ Offertory, "Melody in G."

Solo, "Prelude" (from Cycle of Life)

.....*Landon Ronald*

Mr. Brandt

Address, "The Call of the Matriarchate."

Dr. James Murphy

Hymn, "Lord of My Heart's Elation."

Number 27.

Benediction.

Postlude.

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

Visitors are invited to make themselves known to members of the congregation and to sign the visitor's register which is in the vestibule of the church.

We follow the truth as we know it, whithersoever it may lead us; for in our hearts we are well assured that the truth which has made us free, will in the end make us good and glad also.

—Felix Adler.

THE TELESCOPE

If the atmosphere is clear on Sunday evening between 6:30 and 9:00 o'clock, the telescope will be in use and all who are interested in seeing some of the planets and constellations are invited by Mr. Wade to take advantage of this opportunity.

acific Unitarian School
2400 Allston Way,
Berkeley, Calif.

MR. BACKUS IN HOSPITAL

Owing to illness of several months duration, Mr. Backus finds it necessary to be absent from the pulpit for a few Sundays that he may be under the doctor's care in a hospital. He is assured that this period of rest will restore him to normal vigor, so that he can resume his work. He has provided as pulpit supplies during his absence the strongest speakers available.

Oct. 14th—Dr. James Murphy.

Oct. 21st—Mr. Jaul Jordan Smith.

Oct. 28th—Mr. Lyman Bryson.

Nov. 4th—Dr. A. E. Longueil.

Mr. Alfred Benshimol will conduct all the services. Mr. Backus expects to return to the pulpit on November 11th, the 10th anniversary of Armistice Day.

ALLIANCE NOTES

Members of the Alliance whose birthdays come in October will celebrate at the luncheon given on October 18th. The speaker will be Mrs. O. B. Manchester, director of the Alliance Study Group. She will speak on World Events and will also read a play, "The King's Henchman." All women of the congregation are cordially invited to attend. Will you please give your reservation for the lunch to the church secretary?

The growth of the Alliance is indicated by an increased membership of twenty-five since June. Women allying themselves with the organization will be very welcome.

The Alliance year book is on sale in the church office at 25 cents a copy.

The International Committee of the Alliance will meet at 11:00 o'clock on Oct. 18th. The subject will be Holland.

The Los Angeles Unitarian

Vol. 4

SATURDAY, OCTOBER 20, 1928

No 7

THE CALL OF THE MATRI- ARCHATE

The advancement of women in modern civilization to a place of leadership has been one of the epic trends of our generation. It has made the achievement of a new outlook absolutely essential. It is not to be confused with an urge for domination in the political and economic world; it goes far deeper than that and has a vast biological significance. In fact the outstanding feature of this urge for genuine advancement among women is an anxious reaching out for more knowledge of life's philosophy, for a better understanding and control of the fundamental forces of life. The womanhood of our time is interested, not in establishing a caste of political matriarchs, but in developing and extending their conserving mother-influence throughout the world.

Before the beginning of the industrial revolution when manufacturing was carried on in the home work-shop, men and women were in constant daily association, sharing one another's thoughts and ideals as well as their work. Here there was an interdependence of human forces, a balancing of interests which kept the world's work within the sphere of human values. With the establishment of the factory which took men away from their homes, came a dehumanizing of life's values. Men inevitably lost contact with the deeper realities of nature, while women were thrown out of touch with the larger productive and commercial forces of modern times.

The great war and its appalling destruction of human life was one of the results of this dehumanizing influence, and the reaction to the shock of this destruction finally brought into the foreground the definite historical fact of a rising matriarchate. This reaction was more evident in Europe because of the actual close-at-hand contact with the terrific mass-murder, the revolting inhumanity that was the war, but it was none the less real in America. Everywhere there has been a fundamental revulsion of the mother-soul of the race. Woman, the creator and nourisher of life, saw her handiwork devaluated and destroyed.

(Continued on page 3)

PAUL JORDAN SMITH

Paul Jordan Smith, author of "On Strange Altars" and "Cables of Cobwebs," will be the speaker Sunday morning. Mr. Smith is a distinguished literary critic and is especially known for his interpretations of Joyce and Cabell. He has been a lecturer throughout the country and was at one time associated with Mr. Mangasarian as a lecturer for the Independent Religious Society of Chicago. It was he who perpetrated the delicious art hoax, when, under an assumed name, he got his daubs accepted as "high art" by the ultra modern schools of Europe and America. The subject on which he is to speak is "Pessimism as a Spiritual Tonic." Mr. Smith has recently collaborated with Floyd Dell in bringing out an edition of Burton's "Anatomy of Melancholy" which was sold before it was off the press.

SUNDAY, OCTOBER 21, 1928

"Pessimism as a Spiritual Tonic"

Address by Paul Jordan Smith

10:50 A.M.

THIS SUNDAY CHURCH SCHOOL 10 A.M.

A motion picture will be shown in connection with the regular program of the church school. The period of singing begins at 9:50 and the children are urged to be in their places at that time.

THE ADULT CLASS—10 A.M.

Continuing his lectures on ancient philosophies Dr. Bullard will discuss the Stoics.

THE STUDY CLASS—9:50 A.M.

Mr. Cogan will continue his most interesting discussion on witchcraft and its significance in history. This is a subject which has only been under investigation recently, and we are particularly fortunate in having Mr. Cogan who has made a special study of the subject.

THE FELLOWSHIP—10 A.M.

On October 21st Mr. Frank White, a member of our church, a Socialist and an active worker in many reform movements of the city, will speak on "Why I Am For Norman Thomas." This is the last of a series of Sunday programs denoted to the presidential candidates.

Mrs. Backus will at this time present briefly the platforms of Varney for the Prohibitionists, Foster for the Workers and Frank Eldridge Webb for the Farm-Labor party.

HUMANIST SERMONS

We have another supply of the volume of Humanist Sermons which we are able to offer for \$1.50 each. You may telephone in and have a copy reserved or you may purchase them from the secretary on Sunday morning.

ATTENDANCE

Our record for attendance last Sunday morning was 457 while that of the West Side Church in New York was 489. Gradually we are gaining on them. Surely next Sunday will put us ahead permanently.

REMEMBER THE DATE!

You are going to miss a good time if you do not attend the dance which the Fellowship is sponsoring on the 26th of this month. Great preparations are being made and since this is the first dance of the season it will provide a good opportunity for members of the congregation and their friends to renew old acquaintances and make new ones. Tickets are fifty cents.

This date is very near Hallowe'en and fancy costumes are suggested to add to the gaiety of the affair. Lack of fancy costume, however, will not bar anyone from admission.

ANOTHER PARTY

A Hallowe'en party and supper will be given by the girls of the Campfire group in the social hall on the evening of October 27th at six o'clock. A special invitation is extended to the Boy Scouts of Mr. Webb's troop and to the members of the Junior Fellowship.

LIFE

I like to think of life—all life—as an evolving thing;

As birds which, we are told, before they sing

First sound a note of pain;

Or then again—

Like flowers whose beauty lies half hidden within,

But must unfold with every passing day,
Careful no blight nor scorching winds
destroy them,

Until the essence and the perfume rare,
Shall be perceived by all who come
within their range.

How strange—how very strange—

That man whose task is to perfect his
soul,

Should ever feel himself outside,

Or as a thing apart

From Nature's one great whole.

—Eva Ashley Parslow.

The Los Angeles Unitarian

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Entered as second-class matter July
18, 1928 at the post office at Los Angeles,
California, under the Act of March 3,
1879.

E. Burdette Backus, Minister.

Mrs. Mary West, Office Secretary. At
the church every day but Friday, from
8:30 to 5:30.

Life of my life, I shall ever try to keep
my body pure, knowing that thy living
touch is upon all my limbs.

I shall ever try to keep all untruths
out of my thoughts, knowing that thou
art that truth which has kindled the light
of reason in my mind.

I shall ever try to drive all evils away
from my heart and keep my love in
flower, knowing that thou hast thy seat
in the inmost shrine of my heart.

And it shall be my endeavor to re-
veal thee in my actions, knowing it is
thy power gives me strength to act.

—Tagore.

Every man takes care that his neigh-
bor shall not cheat him. But a day comes
when he begins to care that he do not
cheat his neighbor. Then all goes well.
He has changed his market-cart into a
chariot of the sun.—Emerson.

He who has dedicated his mind to
virtue and to the good of human society,
whereof he is a member, has begun all
that it is either profitable or necessary for
him to know or to do towards the es-
tablishment of his peace.

—Marcus Aurelius.

(Continued from Page 1)

The devaluation of life in the flower of
its activity had its base, unquestionably,
in the devaluation of life at its source.
Sex took on a tragic aspect. A questing
urge for domination appeared among
womankind, an urge to reconstruct the
world on a firmer, sounder basis.

This situation is not new in history.
It is closely paralleled by the period
during and after the Crusades. There
were the same accusations of atrocities,
the same wanton murder, the same tragic
gloom in the hearts of those who re-
mained at home, and the same urge on
the part of the womanhood of the time.
It was characterized first by an over-
whelming sense of horror, next by a great
mother-pity, and then by an urge for up-
lift. The poems and songs, the painting
and sculpture of the period reflect these
things. Civilization today has two main
sources. First, the Roman civilization
which was based on easy living condi-
tions. Life was a gift to be enjoyed.
Therefore the fundamental values were
left to take care of themselves while the
idea of justice was stressed. On the other
hand, the civilization which developed
in the north was based on the necessity
for a constant battle with the external
world. Life was not a gift, but an
achievement to be fought for and won.
Fundamental aspects were of greater
importance and chastity was the thing
stressed. And we have the indisputable
fact that the northern civilization has
endured. In one other instance we have
this enduring quality in a people—in the
Jewish race which also bases its civiliza-
tion on chastity.

Thus it appears that a true valuation
of life at its source, which is sex, and
the continued elevation of womanhood,
are essential to an enduring civilization.
The womanhood of our time has realized
this and is determined to permeate all
of life with its influence. It is the his-
torical trend of today to which we must
attribute most of the public activities of
women. Only with this in mind can one
forecast the kind of civilization that will
prevail tomorrow.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

- a. "Cujus Animam" from "Stabat Mater" *Rossini*
 b. "A Song of the Night" *Wilkes*
 Mrs. Chick

Hymn, "A Word and a Deed." Number 63.

Reading.

Words of Aspiration.

Organ Interlude.

Announcements.

Organ Offertory, "Offertoire"....Guilmant

Solo, "My Creed," arranged to
 Londonderry Air*Coleman-Chick*
 Mr. Brandt

Address, "Pessimism as a Spiritual Tonic."

Paul Jordan Smith.

Hymn, "O Life That Maketh All Things New," Number 10.

Benediction.

Postlude.

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

Visitors are invited to make themselves known to members of the congregation and to sign the visitor's register which is in the vestibule of the church.

Not endless life, but endless love, I crave,
 The gladness and the calm of holier springs,

The hope that makes men resolute and brave,

The joyful life in the great Life of Things.

W. M. W. Call

Pacific Unitarian School
 2400 Allston Way,
 Berkeley, Calif.

NEXT SUNDAY

Mr. Lyman Bryson will be the speaker at the service on October 28th. He is Associate Director of the Museum at San Diego and a teacher of English in the college there. Mr. Bard of the San Diego church says that he is in great demand for their Forum and that he is the sanest speaker on international questions they have ever had. Mr. Bryson's subject will be "American Contribution to World Civilization."

RADIO

Mr. Macdonald, minister of the Santa Monica church, will speak over Radio KNX Sunday evening, October 21 at 6:30.

TO ALLIANCE WOMEN

Save October 25th for the Alliance. Mrs. Abbie Brewer will meet the women in the sewing room at ten o'clock where, until lunch time, sewing will be done for the Children's Hospital. Each one is asked to bring a box lunch and coffee will be served from the kitchen. Dr. Etta Gray, representing the philanthropic work of the Federation of Women's Clubs will speak to the group at 1:30 P.M.

Mrs. Lucille Snow will be the hostess for the bridge tea to be held in the afternoon of October 25th.

Tickets are fifty cents and all women of the congregation and their friends are invited.

THE TELESCOPE

The new moon will be the main object of interest on Sunday evening. Jupiter with his family of moons will also be shown from six thirty until nine o'clock.

The Los Angeles Unitarian

Vol. 4

SATURDAY, OCTOBER 27, 1928

No 8

PESSIMISM AS A SPIRITUAL TONIC

"Let me enjoy the earth no less
Because the all-enacting might
That fashioned forth its loveliness
Had other aims than my delight."

—Thomas Hardy.

This, from the pen of the English writer, serves very well to connect what might be called the philosophy of pessimism with the philosophy of religion, and because it represents a view that was held not only by Thomas Hardy but by Anatole France and others, men who could have written a better bible than the old Jewish prophets, it must contain a certain spiritual tonic or imaginative relief.

A man's philosophy is a matter of temperament, not a matter of mood, yet the term "pessimist" is popularly used to denote the attitude of mind produced by a piece of bad luck, a disagreeable occurrence, or the lack of a cup of coffee at breakfast time. But this is no more correct than it would be to say that the murderer Hickman was a Stoic simply because he behaved at times in a stoical manner.

To give an accurate definition: a pessimist is one who believes that the sum of all tendency in the universe shows enough of evil to neutralize, if not destroy, the effect of whatever good there may be. Likewise, an optimist is one who believes that the sum of all tendency is toward the fulfillment of man's highest hopes and dreams. Abstractly, both may be wrong, for who knows what is best or whether there is any tendency at all? But for practical purposes a pessimist is

one who insists upon facing the facts.

It is, of course, possible to see only the good and to blind oneself to all evil, and equally possible to see only evil and blind oneself to the good, but this has no spiritual value because neither one nor the other is true.

And after all, each individual shapes his philosophy according to his personal life and contacts. For the real values are flesh and blood values, and even the greatest optimist must recognize that

(Continued on page 3)

MR. LYMAN BRYSON

The speaker for Sunday morning will be Mr. Lyman Bryson, Associate Director of the San Diego Museum. Mr. Bryson lived for five years in Europe. He was a member of the Secretariat of the League of Red Cross Societies, and Secretary of the Oriental Health Conference in Siam in 1922. He has had five years journalistic experience on Omaha and Detroit papers and has been a frequent contributor to the Atlantic Monthly and other magazines.

For some years he has been a lecturer in the Extension Division of the University of California under whose auspices he is presented. He has earned for himself the reputation of being one of the strongest speakers that the University has to offer. Mr. Bard, minister of the Unitarian Church in San Diego, reports that there is a constant demand for him as a speaker at their Open Forum. Mr. Bryson's subject will be "American Contribution to World Civilization."

SUNDAY, OCTOBER 28, 1928

"American Contribution to World Civilization"

Address by Mr. Lyman Bryson

10:50 A.M.

THIS SUNDAY CHURCH SCHOOL 10 A.M.

Church School opens with a period of singing, after which a talk is given to the whole school, and later the children go to their respective classes.

Classes are provided for children of all ages and a kindergarten is maintained during the hour of the morning church service so that parents may leave their children there if they wish to attend church.

THE ADULT CLASS—10 A.M.

The subject of Dr. Bullard's lecture will be "Later Hellenistic Philosophy."

THE STUDY CLASS—9:50 A.M.

Smith, Thomas or Hoover?

Everyone's thought is now on the approaching presidential election. Mr. John Steven will discuss candidates and issues. He has much experience in practical politics, and will therefore have some interesting views to present.

Members of the class will be asked to join in the discussion.

THE FELLOWSHIP—10 A.M.

The Fellowship continues discussion of political affairs, and Mr. Benshimol will speak on "Religion and Politics," showing how the Unitarian attitude of mind may be applied to politics.

ITEMS OF INTEREST

Our attendance for last Sunday was 406 while that of the West Side Church of New York was 489.

Your attention is called to an article in the Christian Register of October 18th written by E. Stanton Hodgkin, former minister of this church. The article is entitled "Arguments for Humanism."

The Calendar, published by the West Side Unitarian Church of New York, recently carried the complete article on "The Godless Girl," as written for the Los Angeles Unitarian by Mr. Backus. The Christian Register of September 20th carried a review of "East and West" which appeared in the Unitarian of September 9th.

PERSONALS

Mr. Backus sends greetings to the congregation and reports that he is slowly improving. He wishes to thank the many friends who have sent messages of sympathy and good will.

Miss Belle Smith who has been on an extended trip in Europe, is expected to return to Los Angeles this week.

Mr. and Mrs. F. A. Butts have gone to Cleveland on a short trip. Mr. Butts will transact business for his company while there.

The Music Committee of the church is making plans to present a musical event each month during the winter. Full announcement will be made in an early issue of the Unitarian.

TO MUSICIANS OF THE CONGREGATION

Anyone who can read music and has a fair singing voice, who will devote one evening a week to rehearsal is invited by the music committee to meet with Mr. Brandt at the church on Thursday evening, November 1st, at 7:30. Mr. Brandt would like to secure sixteen people for the choir.

O world, thou choosest not the better part!

It is not wisdom to be only wise,
And on the inward vision close the eyes;
But it is wisdom to believe the heart.

Columbus found a world, and had no chart

Save one that faith deciphered in the skies;

To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead

Across a void of mystery and dread.
Bid, then, the tender light of faith to shine

By which alone the mortal heart is led
Unto the thinking of the thought divine.

—Santayana.

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E. Burdette Backus, Minister.

Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

(Continued from Page 1)

these are transitory. We live in a kingdom of moth and rust, separation and death—and defeat that is often more bitter than death. We are creatures of feeling and cannot escape the sorrows and weaknesses of our friends—or our own. We are confronted by a constant mixture of inextricably interwoven pain and joy, happiness and unhappiness, success and failure. Some take a spiritual anodyne and refuse to recognize evil, but one who would accomplish much must face the facts. It is all very well to dream of a beautiful world, but we never can make one till we admit that all men are selfish, that all contain the possibilities of hate and failure and cowardliness—and ourselves as well as others. So it becomes necessary to fortify ourselves with skepticism and pessimism, with friendship and ambition and work.

We are in the habit of saying that Society is making progress, but we are forced to admit that for every development there is a corresponding loss. We have increased our leisure but we have also increased our busyness. An increase of mechanical conveniences has brought more inconveniences. Every new improvement has brought new discontents. Every change for the better is accompanied by a change for the worse. This is shown throughout history. Every rise has been followed by a fall. Egypt

is remembered by her pyramids—but they are crumbling. The glory of patriotism is said to be the cause of that ultimate human folly—war.

Apart from the splendid gesture of Jesus of Nazareth, the poet philosopher, and its influence for good and for comfort in the lives of individuals, his teaching has accomplished nothing. Because the moment it was organized the soul and heart of it were destroyed. For this we may blame Paul—that busy little organizer!

People as individuals may be good, but in a complex society the inevitable multiplicity of interests produces vacillation and conflict. Two philosophers go walking with their dogs—with no thought less innocent than to enjoy the sunshine and fresh air. But the dogs meet over a bone, and, at the point of contact, there is conflict. Blows are exchanged—by philosophers and dogs.

Mr. Balfour has said: We survey the past, and see that its history is of blood and tears . . . we survey the future, and learn that after a period, the energies of our system will decay, the glory of the sun will be dimmed, and the earth will no longer tolerate the race which has for a moment disturbed its solitude. Man will go down into the pit and all his thoughts will perish. The uneasy consciousness, which in this obscure corner has for a long space broken the contented silence of the universe, will be at rest. Matter will know itself no longer. "Imperishable monuments" and immortal deeds, death itself, and love that is stronger than death, will be as though they had never been. Nor will anything that is better or worse for all that the labor, genius, devotion, and suffering of men have striven through countless generations to effect."

And, because we find life inescapable—as men—we face the facts and say with Thomas Hardy: "Let me enjoy the earth no less because the all-enacting might that fashioned forth its loveliness had other ends than my delight!"

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

- a. "Largo" from "New World
Symphony"*Dvorak*
b. "Finale" Act II from
"Madame Butterfly"*Puccini*
Mrs. Chick

Hymn, "Light of Ages and of Nations."
Number 19.

Reading.

Words of Aspiration.

Organ Interlude.

Announcements.

Organ Offertory, "The Old
Refrain"*Kreisler*
Solo, "Life"*Curran*
Mr. Brandt

Address, "American Contribution to
World Civilization."
Mr. Lyman Bryson

Benediction.

Postlude.

ALLIANCE LUNCHEON

There will be a luncheon on Thursday, November the first at 12:30 P.M. The speaker, Judge Georgia Bullock, has for her subject, "Human Problems from the Standpoint of a Woman Judge." Such a woman and such a subject should be an incentive to members to be present.

Following the luncheon there will be a business meeting. Reports from the chairmen of departments will be made. The Executive Board will meet at 11:30 A.M.

Members who have not yet received their year books may secure them from the church secretary. 25c per copy.

LAYMEN'S LEAGUE DINNER

The regular monthly meeting of the Laymen's League will be held on Monday evening, October 29th, with dinner at 6:30. Please note the change in the day. The speaker will be Mr. C. A. Dykstra, who is Professor of Political

Pacific Unitarian Sch
2400 Allston Way,
Berkeley, Calif.

Science at the University of California in Los Angeles. Mr. Dykstra's subject will be "State Issues of 1928."

Dinner tickets are 50c and it is necessary that you make your reservation with the church secretary prior to Monday noon. The women of the congregation are also invited to the dinner and program.

NEXT SUNDAY

The speaker for the service on Sunday morning, November 4th, is to be Dr. A. E. Longueil, Associate Professor of English at the University of California in Los Angeles. Professor Longueil was a Special Deputy from the United States to the International Institute of Intellectual Cooperation in 1926-27. He holds the degree of Doctor of Philosophy from Harvard and was sent by that University on a travelling fellowship to Great Britain, France, Switzerland and Italy. The subject on which he is to speak is "The Real New World."

AFTERNOON TEA FOR ADULT GROUP

The young people who met on Sunday evenings last year are planning another series of social affairs and will have their first meeting at the home of Mrs. Backus, 1101 Magnolia Avenue, on Sunday afternoon, October 28th at five o'clock. College people, teachers, young business men and women and young married people are cordially invited to join this group.

THE TELESCOPE

The telescope will be available to visitors on Sunday evening from six thirty until nine o'clock. The full moon and Jupiter will be the objects of interest.

The Los Angeles Unitarian

Vol. 4

SATURDAY, NOVEMBER 3, 1928

No. 9

AMERICA'S CONTRIBUTION TO WORLD CIVILIZATION

The word "civilization" has meant many things to many people, but a reasonable definition must always include certain principles and standards of righteous conduct. These, among primitive peoples, applied only to the immediate family group, but as civilization developed, the extent or radius of their application grew ever wider. It may be said, therefore, that the civilization of a people may be measured by the length of its ethical radius.

This gradual extension of the ethical radius has come about through emigration. Two kinds of emigration have influenced the world since time began—one was the type best illustrated by the story of Columbus—an idea in the mind of a determined individual that eventually resulted in tremendous emigrations. The other type is illustrated by a little-known occurrence that took place early in the fifteenth century—an idea in the mind of a determined herring on the west side of the Atlantic Ocean, that the feeding grounds on the east side might be worth investigating. A tremendous emigration of herring resulted in the British Empire. Till then a race of sheep-herders, they, the British, became a race of fishermen, explorers, conquerors; a great navy was evolved from a fleet of fishing vessels.

Of these two types of emigration, the one voluntary, the other accidental, the former is of vastly greater importance in its effects on civilization.

America, as a nation, began a very little over one hundred years ago, when the idea of voluntary emigration first permeated the minds of the colonists and they started west. They became Americans when they ceased to think of themselves as citizens of Massachusetts or Connecticut, or the Carolinas. Going west, men and women were enabled to throw off the influence of the individual states, and, more fully and definitely, the influence of Europe.

But this was not all. The vast westward emigration formed the key-note of our American civilization. It made

(Continued on page 3)

DR. A. E. LONGUEIL

The University of California, through its Extension Division, presents Dr. A. E. Longueil, Associate Professor of English Literature, as the speaker on Sunday morning. Professor Longueil was a special deputy from the United States to the International Institute of Intellectual Cooperation in 1926-1927. He holds the degree of Doctor of Philosophy from Harvard and was sent by this famous University on a travelling fellowship to Great Britain, France, Switzerland, and Italy. He has been in the department of English Literature at the University of California in Los Angeles since 1922. Dr. Longueil is in great demand as a public lecturer but has not been heard much recently because he is absorbed in writing a book. The subject which he is to speak is "The Real New World."

SUNDAY, NOVEMBER 4, 1928

"The Real New World"

Address by Dr. A. E. Longueil

10:50 A.M.

THIS SUNDAY CHURCH SCHOOL 10 A.M.

The Church School will assemble at 9:50 for lessons and discussion. A motion picture will be shown. Please remember that prompt and regular attendance means added interest for the children.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "Mithraism," Christianity's early rival.

THE STUDY CLASS—9:50 A.M.

Tolstoy, the Man and Writer.

1928 is the centenary year of the birth of the great Russian author and teacher, Leo Tolstoy. Mrs. Alexander will give an appreciation of the work and personality of this many-sided genius. Whether he is considered as a leader of a new religious awakening, or as a prophet, he stands as one of the towering figures of modern times.

THE FELLOWSHIP—10 A.M.

Since this is the last Sunday before election a general discussion of presidential candidates will take place in the Fellowship meeting. Phyllis Hunter will speak for Herbert Hoover, John Ferte for Norman Thomas and Allen Campbell for Al Smith. Volunteer speakers are wanted for other candidates. Every one is invited to take part in the discussion.

FINANCES

It is a great pleasure to report that the finances for the current expenses of the church are in splendid shape. There is enough money in unpaid pledges to meet our obligations for the remaining two months of the year, and the treasurer feels sure that it will not be necessary to go to the expense of sending out reminders for the collection of these pledges. Let's make it a record year, and be able to report at the annual meeting in January that all subscriptions for 1928 were met in full.

AN EXPLANATION

In the Literary Digest of October 20th, under the department of Religion and Social Service, a table of statistics is given showing church membership in all denominations for 1916 and 1926. The Unitarian Church is listed as having lost during that period of time over 22,000 members.

These figures were obtained from a Federal Census Bureau bulletin and the report is discussed in the Christian Register of December 1, 1927. Elmer S. Forbes, editor of the Unitarian Year Book, says that while figures are not in hand to show what the Unitarian strength was in 1916, "any statement to the effect that we have lost 22,000 members in ten years is utterly wrong and misleading." Mr. Forbes explains that this alleged decline was due to the fact that in 1916 "membership" was an indefinite term and often meant what today we call "constituency." Now it means persons who have actually joined the church by whatever method is in use in the local church. "Since the Year Book began to gather denominational statistics," asserts its editor, "there has been no loss, but rather a steady growth in both constituency and membership."

A PRAYER

Give me work to do;
Give me health;
Give me joy in simple things. ,
Give me an eye for beauty,
A tongue for truth,
A heart that loves,
A mind that reasons,
A sympathy that understands.
Give me neither malice nor envy,
But a true kindness,
And a noble common sense.
At the close of each day
Give me a book,
And a friend with whom
I can be silent.

By "Unknown," in Boston Transcript.

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(Continued from Page 1)

itself felt in our policies of government and of economics. The frontier was a dominating influence that made America different from all other nations. America became an idea rather than a place. The spirit of the pioneer was uppermost. And if we, as a nation, make a permanent contribution to world civilization, it will be because we voluntarily choose to perpetuate the best of the pioneer spirit.

This pioneer spirit included a number of outstanding virtues—and their corresponding faults. Courage should, perhaps, be placed at the head of the list, with a dare-devil recklessness as its accompanying fault. Ingenuity, or a practical talent, brought with it the danger of considering materialism the only necessity. Self reliance—an inevitable pioneer virtue—foreshadowed distrust of the expert or specialist, and there are those who feel that democracy will have

to be abandoned unless the common man can learn to trust the expert. The idea of equality of persons too often led to the repudiation of standards of excellence. A spirit of mutual helpfulness at times degenerated into unwise and maudlin humanitarianism. The habit of volunteer association for common ends—a practice much more wide-spread in this country than elsewhere—led to distrust of the government or state. Fairness. Peculiarly Anglo-Saxon, is this idea of fair-play, and some one has said that the future will consider it a greater contribution to world civilization than the parliamentary form of government. What, if any, is its accompanying fault? Possibly an occasional sentimental over-emphasis. And finally, compassion, the quality that urges individuals and groups of individuals to relieve an unhappy situation when and where they can. This is perhaps the greatest virtue, and nothing but a sentimental over-emphasis can mar it.

These, then, are the characteristics of a pioneer people. Our rise to world eminence has grown out of them—and their application to the natural opportunities of the country. We have become the most homogeneous and the most powerful of nations. Although this has come about gradually, it was, beyond question, greatly accelerated by the situations surrounding the World War.

We are now, whether we realize it or not, on the threshold of a choice as to whether we shall become an empire. If we refuse, we shall be the first nation in history that has done so. We are also facing a choice as to whether we shall be known by our virtues or their corresponding faults. And the future will judge our civilization accordingly.

We are forced to come back to the final virtue, compassion. Our contribution to world civilization depends largely on whether we can use this characteristic compassion to extend the radius of all our other virtues to the entire world.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Wedding Song" from
 "Sir Olaf" *Harriet Ware*

b. "Murmuring Zephyrs" *Jensen*
 Mrs. Chick

Hymn, "The Indwelling God." Number
 14.

Reading.

Words of Aspiration.

Organ Interlude.

Announcements.

Organ Offertory, "The Angelus".....
 *Jules Massenet*

Solo, "Like as the Hart Desireth".....
 *Allisen*

Mr. Brandt

Address, "The Real New World."
 Dr. A. E. Longueil.

Hymn, "Be Lord of Self," Number 21.

Benediction.

Postlude.

NEXT SUNDAY

Dr. Constanine Panunzio, Professor of Economics and Sociology at Whittier College, will be the speaker on November 11th. He has travelled widely in Europe and in America and has devoted years to a first-hand study of social and economic problems as they effect the relations between races, nations and classes.

Next Sunday is Armistice Day, and Dr. Panunzio has chosen for his subject "The New International Movement." Special music appropriate to the occasion will be given.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held on Monday evening, November 5th, at 8:00 clock, in the church office.

SUNDAY EVENING GROUP MEETS

The first regular meeting of the Sunday evening group will be held on Sunday evening at six o'clock in the Alliance room at the church. A general social time is planned, including a community "sing" and supper.

Those who attended the meeting at the home of Mrs. Backus last Sunday evening were very enthusiastic about continuing the Sunday evening meetings this year, and many interesting suggestions were offered for making the affairs attractive and profitable.

THE TELESCOPE

If the atmosphere is clear on Sunday evening the telescope will be in use between six-thirty and nine o'clock. An interesting phenomena of Jupiter will be shown.

ALLIANCE NOTICES

Thursday, November 8th, is Social Service Day. The women will meet with Mrs. Abbie Brewer at 10 o'clock for sewing. Each member attending will bring a box lunch. Coffee will be served from the kitchen.

The Benevolence Committee will be glad to receive blankets or bedding and children's clothing in good condition. There are several families which are in need of such help. Please send the garments to the church in care of Mr. Benson.

NEEDLEWORK GUILD

Mrs. O. H. Tipton, who represents the Needlework Guild in the liberal churches of Los Angeles, wishes to remind contributors that next Monday, November 5th, is "ingathering day," and all garments or gifts of money should be in her hands by Monday morning. Offerings left at the church office will be taken care of for Mrs. Tipton.

The Los Angeles Unitarian

Vol. 4

SATURDAY, NOVEMBER 10, 1928

No. 10

THE REAL NEW WORLD

What is your total view of the Universe? This may seem a vague and unimportant question to the man who thinks of this as something to be taken out and examined in rare moments of stress, having nothing to do with everyday living. But to the man who realizes that his total view of the universe is the thing out of which grows his every thought and act, it assumes a place of large significance.

One has only to look about him to see how lives of men are influenced by their underlying philosophy. A man of materialistic views lives a life in which material values predominate. A pessimist who sees only evil in the universe either retires into a shell of his own making, or throws himself into one movement after another toward reform or improvement. And both the humorist and the man of balanced sanity inevitably become products of their philosophical slant on life.

Thus a man's total view of the universe—and a group's—is tremendously important. When we examine it as it affects groups of people, we are still further impressed with its importance. In medieval times the group idea was a man-centered universe—small, static, slow-moving—with no thought of questioning, while the modern group idea is that of a vast, dynamic universe with everything open to question. Two total views—two totally different civilizations.

The cave-man lived in a one-man civilization, complete, individualistic. Then he discovered organization and the possi-

bilities of a stationary, as distinguished from a wandering existence. In this way the city civilization developed. By successive stages man has faced and accepted as the basis of his civilization, the city, the state, the country, the continent. He is now faced with the necessity of accepting as the basis of his newer civilization not only a continent but a world.

Culminating in the World War, this problem has assumed vast proportions and has challenged the present social order to the point of making it necessary to master our world before it masters us. So inextricably interwoven is our present world that it is impossible to separate one group from another. We are fed, clothed, educated and amused internationally. Ever since 1914 our world has changed. Four great empires have been swept away—the empires that were—Turkey, Austria-Hungary, Ger-

(Continued on page 3)

CONSTANTINE PANUNZIO, Ph. D.

The University of California through its Extension Division presents Professor Constantine Panunzio on Sunday morning, November 11th. Mr. Panunzio is the author of "The Soul of an Immigrant," and other well-known books, and has a wide reputation as a speaker and authority on international questions. At present he is Professor of Economics and Sociology at Whittier College. Since Sunday is the tenth anniversary of the signing of the armistice Dr. Panunzio has chosen for his subject "The New International Movement."

SUNDAY, NOVEMBER 11, 1928

"The New International Movement"

Address by Constantine Panunzio, Ph. D.

10:50 A.M.

THIS SUNDAY CHURCH SCHOOL 10 A.M.

The Church School will meet as usual at 9:50 for a period of music before discussion and classes.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "Augustine."

THE STUDY CLASS—9:50 A.M.

Fundamentalism in Europe.

Can Fundamentalism be compared to any religious movement in Europe? This is the question which Mrs. Anderson will answer Sunday morning in the Study Class. We are apt to consider fundamentalism a phenomenon peculiar to the middle west. Perhaps it is more widespread. Come and learn. The class starts at 9:50. Please try to come on time.

THE FELLOWSHIP—10 A.M.

The hour Sunday morning, November 11th, will be devoted to a discussion of the following questions:

1. Which requires more bravery, a conscientious objector or a soldier in battle? By Winifred Biegler.

2. Is war a necessary part of the scheme of things? By Joyce Evans.

3. How may such virtues as loyalty and self sacrifice be used for peace instead of war?

4. Should colleges have compulsory military training? Robert Newhouse.

SUNDAY EVENING SOCIAL HOUR

The group which meets on Sunday evening will not have a meeting on the 11th, but will come together again on the 18th, at which time Miss R. H. Toliver will be hostess.

THE TELESCOPE

The telescope will be in use as usual between six-thirty and nine o'clock if the atmosphere is clear. Jupiter and his moons are the main object of interest at present.

THE UNKNOWN DEAD

I am the numberless Unknown
Who have cast the shrouds of things that seem.

My grave is a planet's cornerstone,
Holding the ashes of a dream,
Whose sacrificial fire blazes from zone to zone.

I am the wastrel child whom War
Hath rendered baptism, not in birth
But Death, where the unseen hosts that pour
Libation on the blood-dark earth,
Intone through my mute lips the eternal:
Nevermore.

Yea, Nevermore! By that mystic name
Youth's hallowed blood hath christened me—

Nevermore! Ye living, let it flame
The challenge of your destiny—
Nevermore!—to pride and pestilence and hate and shame!

War—Nevermore! O lives that pray
For liberation, make that will
Your watchword, till the thing ye say
Because the law your deeds fulfill;
Then I with Christ will rise in Sanction
from my clay.

For I am dust of a deathless spark;
Unmastered engine self-ensnared;
The bullet-moulder and his mark,
Shattered by dazzling creeds I shared
With you— and your own blindness
muffles me in dark.

Masters of Life! On your decree,
Unknown and numberless, I wait;
From war's earth-blind captivity
Untomb me! Let your love be fate
And crown my risen youth with timeless victory!

—Percy Mackaye.

Stanzas in commemoration of the Unknown American Soldier, interred at Arlington, November 11, 1921, at the Convening of the Conference on the Limitation of Armaments.

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(Continued from Page 1)

many and Russia. And the British Empire has made several changes and is threatened with others.

All of this has created many problems. Certain groups are becoming intensely nationalistic at a time when nationalism is a distinct menace. The white races have lost their prestige. It would take only a great leader in the Orient to bring about many grave social and economic situations. Political changes have occurred. The idea of dictatorship shows an ascendancy over the idea of democracy. The word "democracy" is no longer the shibboleth it once was. It is not enough to believe in democracy; it must be made to work. In order to do this, we must insist upon a definite training for our statesmen. A demand must be made for the expert in office.

And no longer is there a blind faith in progress. The world is singularly full of fear; largely the fear of growing complexity, but also the universal fear of war.

An unpleasant picture, but a true one, if we are to believe the men of highest attainments who have given their time and attention to studying the situation.

There are in the world today men of such complete individualism that they consider all but their own personal business as utterly beside the point. These are speaking with the voice of the cave-man—the cave-man who has become extinct. Also there is the man who looks with suspicion upon all outside his own group, and he is looking at the world with pre-historic eyes that are now extinct. There is the provincial enthusiast who speaks with the voice of the state-minded. And the man who demands a splendid isolation for his country; his is the voice of the middle ages—that are gone beyond recall. But the truly modern man must take an intellectual view, a sane and balanced view, free from all prejudices. He must live in the present, discarding neither the wisdom of the past nor the hope of the future, and he must be internationally minded.

Expressions of international good-will are not only ineffective but positively dangerous because they make the problem seem easy when it is not. A benevolent attitude is not helpful because it implies a fictitious or self-asserted superiority. But there is a solution, and we have the machinery for it now. The most successful states have been multi-national, and the reason for their success lies in the fact that they are able to view their problems from all angles and more thoroughly discuss them.

For solving international problems, then, rather than continuing to have wars or burying our heads in the sand, ostrich-fashion, can we not get together a group of intelligent people—trained and experienced and trustworthy people—and give them the task of working out a system of international organization?

We have the machinery, and we have the will. It is not possible to bring the two together? Perhaps not until the majority of the people are able to see the situation clearly—with modern eyes. Perhaps at present the individual can best serve by helping to create a sane and balanced total view of the universe in the minds of his fellow men.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

1. "Liberty Fantasia"*Maxson*
2. "Prelude on Materna" ..*Demarest*
Mrs. Chick

Hymn, "These Things Shall Be." Num-
ber 54.

Reading.

Words of Aspiration.

Solo, "The Americans Come".....
.....*Fay Foster*
Mr. Brandt.

Announcements.

Organ Offertory, "Andante".*Mendelssohn*

Solo, "The Unknown Soldier,"
adapted to Schubert's "*Adieu*"
.....*Goeffrey O'Hara*
Mr. Brandt

Address, "The New International Move-
ment."

Prof. Constantine Panunzio.

Hymn, "The House of Brotherhood."

Benediction.

Postlude.

LAYMEN'S LEAGUE MEETING

The committee arranging for the Laymen's League dinner on Wednesday evening, November 14th, feel very fortunate in being able to present as the speaker Judge Robert H. Scott of the Superior Court of Los Angeles County, sitting in the Juvenile Department. The subject will be "Fair Play for the Young Man of Tomorrow," dealing with the causes of juvenile delinquency. Judge Scott has a message that everyone should hear, and it is hoped that many will avail themselves of this opportunity to hear him.

Both the men and women of the congregation are invited to this dinner, which will be served at 6:30. The price is 50c and you are earnestly requested to make your reservations with the church secretary either on Sunday morning or by telephone before Tuesday noon, November 13th.

Unitarian Headquarters
2416 Allston Way,
Berkeley, Calif.

NEXT SUNDAY

On November 18th we are to have the privilege of hearing Rabbi Edgar F. Magnin of Temple B'nai B'rith. Rabbi Magnin needs no introduction to our people. Everyone will want to hear him. His subject will be "Judaism and Unitarianism."

ALLIANCE NOTES

November 15th is the date of the Birthday Luncheon. Members having birthdays in November are invited to sit at the table especially prepared for them.

The speaker will be Mrs. O. B. Manchester, Director of the Alliance Study Group. Mrs. Manchester is well known to club circles. She has already demonstrated to the Alliance her ability to give an interesting and instructive talk. She will divide her time between world events, the best in new literature, and will read from a drama of worth. Make the most of the opportunity to hear her. This talk is open to all interested women.

Contributions are solicited for a food, "white elephant" and flower sale to be held on Thursday, November 15th, in connection with the regular Alliance meeting. Mrs. Ella Woodbury will be in charge of the food table, Mrs. Snow of the "white elephant" sale, and Mrs. Naudain of the flowers.

PULPIT FLOWERS

The flowers for today are in memory of Daniel Bruce Crane, who gave his life in service for his country.

The Los Angeles Unitarian

Vol. 4

SATURDAY, NOVEMBER 17, 1928

No. 11

THE NEW INTERNATIONAL MOVEMENT

Up to the beginning of the 19th century, about the only relations between racial and national groups of people were those resulting from the business of commercial travelers and missionaries—and war. Of these, war was by far the most important. People, as people, did not meet. Not only did they consider their interests as entirely separate, but they looked upon each other as natural enemies.

Toward the middle of the last century there began to make itself felt an inter-people movement which differed from an international movement in several important aspects. International relations had been and were being carried on by temporarily ruling individuals or parties and did not represent the ideas or the will of the people. The inter-people movement, and the relations it invoked, did not and does not emanate from the government or from government institutions, but from the people themselves. Its negotiations differ from international negotiations in that they are open for immediate inspection and criticism, while international relations are and always have been, secret. The people, including the students and scholars have had to wait ten or twenty years before being able to learn what actually happened, or until the issues were dead, and it was too late to do anything about them.

The inter-people movement differs in its relations also, in that it is inspired by a contributive rather than an acquisi-

tive concept. The diplomat is sent forth to get, not to give. The striking fact is noticed in this new movement, no matter what group of people is under consideration, that they are sent out to give what they have. And they depend for their sanction, not on the authority of the state or nation, but on the validity of the idea. They say that peace demands first: a respect for genius in any nation or group; second: a definite attempt to arrive at harmony between groups, and third: that the benefits of any relations must be mutual—in a remote and ultimate, rather than an immediate sense.

Travel, it has been estimated, now affects about 2,500,000 people a year.

(Continued on page 3)

RABBI EDGAR F. MAGNIN

Despite the fact that Rabbi Magnin is building a splendid new temple and that he is serving as chairman of the speakers' committee of the Community Chest, he has graciously consented to occupy the pulpit Sunday in Mr. Backus' stead. This continues the long history of fellowship between Temple B'Nai B'Rith, of which he is the rabbi, and our own congregation. Mr. Backus sends a message from the hospital urging all our people to give Rabbi Magnin the cordial welcome which shall be an expression of friendly relations between our two organizations. His subject is to be "Dogma versus Religion," and we may be sure in advance that he will have a great deal to say on this interesting subject that is well worth our hearing.

SUNDAY, NOVEMBER 18, 1928

"Dogma versus Religion"

Address by Rabbi Edgar F. Magnin

10:50 A.M.

THIS SUNDAY**CHURCH SCHOOL 10 A.M.**

The children will meet in the Sunday School room for singing and discussion before going to their respective classes.

THE ADULT CLASS—10 A.M.

Dr. Bullard is starting a new series of lectures on "Medicine and Allied Sciences." He will discuss the subject in a general way this Sunday and later take up specific topics.

THE STUDY CLASS—9:50 A.M.

Have you ever taken cough medicine or used corn plasters? If you have, you will be interested in the expose Dr. W. D. Moore will give of patent cure-alls. Come and be entertained and enlightened.

THE FELLOWSHIP—10 A.M.

Miss Ethelwyn Mills, President of the Women's International League, will speak to the Fellowship on the subject "The Newer Patriotism." She has promised that at the close of her address she will give ten minutes for questions and discussions.

ITEMS OF INTEREST

We are to have the privilege of presenting G. D. Cunningham, England's foremost concert organist, in recital on the evening of February 22nd. This is Mr. Cunningham's only Los Angeles appearance and it promises to be one of the outstanding musical events of the season.

The Laymen's League is planning a series of evening lectures which will begin at an early date. The Unitarian will probably carry full details next week.

On October 28th the attendance at the West Side Church in New York was 373 and ours 315. We had no report of their attendance for November 4th, but ours was 338. Last Sunday they numbered 317 and we had only 248.

MESSAGE FROM MR. BACKUS

The doctor promises Mr. Backus that he will be out of the hospital in a few days, but it will be necessary for him to have two weeks in the country to regain his strength. He hopes to be able to return to the pulpit within a few weeks. He deeply appreciates the concern the members of the congregation have shown regarding his condition.

Have you learned lessons only of those who admire you, and were tender with you, and stood aside for you?

Have you not learned great lessons from those who reject you, and brace themselves against you, or who treat you with contempt, or dispute the passage with you?

—Walt Whitman.

EARTH IS ENOUGH

By Edwin Markham

We men of Earth have here the stuff
Of Paradise—we have enough!
We need no other stones to build
The stairs into the Unfulfilled—
No other ivory for the doors—
No other marble for the floors—
And dome of man's immortal dream.
Here on the paths of every-day—
Here on the common human way
Is all the stuff the gods would take
To build a Heaven, to mold and make
New Edens. Ours the stuff sublime
To build Eternity in time!

—From "The Shoes of Happiness
and Other Poems."

I do not think we have any right to think of a heaven for others, much less of a heaven for ourselves, in the world to come, until we are wholly determined to make this world a heaven for our fellowmen, and are hoping, believing, loving, and working for that, and for its realization, not in a thousand or a million years, but in a nearer and nearer future.

—Stopford A. Brooke.

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(Continued from Page 1)

Opinions differ in regard to the value of travel to the inter-people movement. While in many cases travel serves to break down race and national prejudice, it also often confirms the prejudice. For the reason that many people see only what they wish to see, or expect to see, as the traveler who wrote home that all he saw in Italy was macaroni and Mussolini.

Of greater importance and effect is the custom of exchanging students and teachers. These often go to some other country merely for the purpose of study or teaching, but whether they are conscious of it or not, they gain a certain understanding of the people in the group in which they are living.

But the most important channel through which this intermingling of peoples is going on lies in unofficial regional conference organizations. A recent League of Nations publication has listed hundreds of these organizations that are studying and discussing interpeople problems. Members of these organizations are drawn from every field of human endeavor. Regional conferences are meeting in all parts of the world each year. The World Agricultural Conference, the

Institute of Civic Relations, the World Educational Conference—this last has been engaged in reporting the findings of experimental education and trying to determine what might be called the common denominator of the good life. Aside from these there are conferences of social workers, accountants, dentists, advertisers, electricians, and many others. With few exceptions they are trying to arrive at mutually helpful conclusions. It is said that nearly a million people a year are actively engaged in this work.

Because for the first time in history the people themselves are taking a real interest in universal peace, these inter-relations of groups must have their effect. People who are awakened, today, are reaching across the boundaries and saying: "Let us form an inter-people union." This does not need to erase national groups any more than a union of states obliterates individual states. In a recent speech by Stressman he said. "Only when nations will unfold themselves for purposes of contributing the best they have, whatever it is, to the life of other nations, will we have peace." More and more, are people coming to realize the truth of this.

WHAT THEY SAY OF US

The United States Census Bureau in its statistical report on Religious Bodies explains that "Unitarianism is marked for its insistence upon absolute freedom of belief, its reliance upon the supreme guidance of reason, its tolerance of difference in religious opinion, its devotion to education and philanthropy, and its emphasis upon character, as the principles of fundamental importance in religion; a general consensus upon the unipersonality of God, the strict humanity of Jesus, the essential dignity and perfectibility of human nature, the natural character of the Bible, and the hope for the ultimate salvation of all souls." A pretty fair definition, we think.

—Davenport Unitarian.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "A Song of Gratitude"
.....*Rossetter-Cole*b. "Andantino in C"*Lemare*
Mrs. ChickHymn, "Light of Ages and of Nations."
Number 19.

Reading.

Words of Aspiration.

Organ Prelude—

Announcements.

Organ Offertory, "The Harmonious
Blacksmith".....*Handel-Lemare*Solo, "Draw Near, All Ye People"
from "Elijah"*Mendelssohn*
Mr. BrandtAddress, "Dogma versus Religion."
Rabbi Edgar F. Magnin

Hymn, "Brotherhood." Number 56. -

Benediction.

Postlude.

NEXT SUNDAY

On November 25th we are to have the privilege of hearing again Paul Jordan Smith, who, on October 28th, gave us such a delightful address on "Pessimism as a Spiritual Tonic." Mr. Smith's subject next Sunday will be "Twentieth Century Debts." You will really miss something very much worth while if you miss hearing Mr. Smith on this occasion.

THE TELESCOPE

Between six thirty and nine o'clock on Sunday evening the telescope will be open for observation of the new moon, Jupiter and other interesting objects. The moon is visible only in the early part of the evening, but is at this most interesting phase then.

SUNDAY EVENING SOCIAL HOUR

The Sunday evening social group will meet at six o'clock in the Alliance parlor. College people, teachers, young business men and women and young married couples are invited to attend these Sunday evening meetings. Miss R. H. Tolliver will be the hostess on the evening of the 18th.

ALLIANCE NOTES

Thursday, November 22, is Social Service day, and the women of the Alliance are invited to meet with Mrs. Brewer at ten o'clock in the sewing room.

Mrs. C. W. Woodbury, chairman of Ways and Means Committee for November, is planning a "get-acquainted" bridge luncheon for Thursday, the 22nd. The price for both the luncheon and bridge will be \$1.00, or if you do not care for one or the other you may enjoy either for 50c. Lunch will be served at 12:30. Please telephone your reservations to the church office.

Members please consult your year book and make the following changes: Mrs. Abbie Brewer, Monterey Blvd.; Mrs. Kate Hanby, 214 C. Avenue, Redondo Beach; Miss Mary Holmes, 1012 Beacon St. Drexel 5038; Mrs. Frieda Nashdir should be Mrs. Frieda Mashbir; Frances Allen, Drexel 8804; Mrs. F. A. Rowe, instead of Mrs. Philip Rowe; Miss Emma Shaw; Mrs. Lusannah Shea.

The Los Angeles Unitarian

Vol. 4

SATURDAY, NOVEMBER 24, 1928

No 12

DOGMA VERSUS RELIGION

Dogma and religion are not the same. Often we hear from press and pulpit that religion has failed, that it is dormant, perhaps dead. The fact of the matter is that religion, so far as most people are concerned, is about to be brought to the light of day. What we have had in most cases is dogma, ritualism. Real religion has been the blessing of the advanced, the gift of a few rare souls, a Moses, an Isaiah, a Jeremiah, a Jesus, a Confucious, a Spinoza. Certain rare individuals in every land, among every people, have stood out above the people. They have felt the presence of God. They have caught the spirit of communion and the spirit of duty toward their fellowmen. Many of them have been martyrs. A thing cannot be dead before it is born.

People are becoming more tolerant, more just, more kind, more human. They are beginning to feel that despite the limitations of the human mind and the revelations of science, it is natural to reach out toward that source of life which we call God.

Religion is intangible. To attempt to define something which cannot be defined is silly. The great leaders of religion have never advocated that things which they feel in their heart should be reduced to principles. Dogma is a fixed principle of theology. The difference between dogma and religion is the difference between a treatise on philosophy and the actual essence of beauty.

Jewish religion, even orthodox Jewish religion, never dogmatized. There is no passage in the Jewish bible that says you must believe so and so or you are not a Jew. Moses wrote upon slabs some things that have become the foundation of Jewish culture and righteousness. There was no definition of what is God. Seven-tenths of the commandments do not deal with theology at all, but with our relationship with our fellowmen, with our families, with our own souls. The people of every nation are the children of God.

Jesus was one of the great Hebrew prophets who was not satisfied with the conditions of his day. Many people have thought that he was original; we know, however, that this is not true, that he learned from the old Jewish rabbis. We know also, of course, that it was Paul, also Jew—who changed his name

(Continued on page 3)

PAUL JORDAN SMITH

Among the speakers who have occupied the pulpit in the absence of Mr. Backus, none have evoked more enthusiasm than Paul Jordan Smith whose address on "Pessimism as a Spiritual Tonic" was a masterpiece. Mr. Smith combines clear and trenchant thinking with the most polished oratory and the result is a delight and inspiration to an intelligent audience. Because the congregation was captivated by his previous address he has been invited to return for this Sunday and will speak on "Twentieth Century Debts."

SUNDAY, NOVEMBER 25, 1928

"Twentieth Century Debts"

Address by Paul Jordan Smith

10:50 A.M.

THIS SUNDAY CHURCH SCHOOL 10 A.M.

The Church School will assemble at 9:50 for music, lessons and discussion.

THE ADULT CLASS—10 A.M.

The subject of the first lecture in the new series Dr. Bullard is starting will be "Glands."

THE STUDY CLASS—9:50 A.M.

"THE SILVER CORD"

Miss Albertine Larsen, instructor in dramatics, will discuss and read the play "The Silver Cord." This presentation is particularly timely since the play is now running at the Repertory Theater.

THE FELLOWSHIP—10 A.M.

The last of the discussions on Peace will come on Sunday when Mr. Benshi-mol will address the Fellowship on the subject, "Fighting for Peace."

INTERNATIONAL DAY

The International Institute of the Y.W.C.A., 435 S. Boyle Avenue, will hold its Fifth Annual International Exhibit of Foreign Arts and Crafts, and Entertainment, on Saturday, November 24th. The exhibit and sale of beautiful handcraft and delicious food from Armenia, Greece, Japan, Holland, Italy, Russia, Germany, Mexico, Norway, France and Ukrania will be held from 10 A.M. to 6 P.M. An International luncheon will be served from 12 to 1 P. M. and a buffet supper from 6 to 7:30 P.M. At 8 o'clock an International program will be given by professional artists of different nationalities.

UNION THANKSGIVING SERVICES

The Liberal churches of Los Angeles will join in Thanksgiving service at 10:30 A.M. on Thanksgiving Day, November 29th, in Temple Emanu El, Manhattan, near Wilshire. The program has not yet been completed but will be announced at our service on Sunday morning.

SUNDAY EVENING SOCIAL GROUP

The next meeting of the Sunday evening social group will be held at six o'clock on December 2nd. Mrs. Samuel D. Aldrich will be hostess.

EVENING MEETINGS

On Sunday evening, December 2, at eight o'clock, will be held the first of a series of Sunday evening lectures sponsored by the Laymen's League. The speaker for that occasion will be Frederick W. Roman, a man who is well known among our people. His subject will be "Perils of American Democracy."

BEACON PLAYERS

The Beacon Players will present a program of music and drama at eight o'clock Friday evening, November 23rd, at the home of the Misses Thompson, 15th and Manhattan Place. The one act plays to be presented are "The Old Testament and the New"; "Etiquette"; and "The Two Sons." Paul Fort, who has been connected with the Community Theater of Pasadena, is directing the plays, and Miss Josephine Marie Dowler is arranging the musical program. There is no admittance charge.

DINNER-DANCE

The Study Class is sponsoring a dinner-dance to be given on Saturday evening, December 8th. A fifty cent dinner will be served, a program of music and plays will be given and a dance will end the evening. Save that date, and plan to meet your friends here.

DONATIONS ASKED

The members of the Fellowship are asked to donate clean cast off clothing and canned foods for a poor family for Thanksgiving. Contributions should be brought to church Sunday morning.

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E. Burdette Backus, Minister.

Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

(Continued from Page 1)

from Saul to Paul—who founded the Christian religion, a religion which, in spite of all its faults, has been a blessing to mankind. It was, however, the beginning of religion by faith rather than by works. Then came the great church councils with the inevitable dogma, and religion has been dogmatized ever since. It is interesting, however, to note that the doctrine of the infallibility of the Pope came only in the nineteenth century.

It was only after the Christian religion had been founded that the Jews started to find out what their religion was all about, in order that they might know the difference between Judaism and Christianity.

Everybody is a little bit religious; it is only a question of the degree and the mode of expression. Religion is man's contact with something bigger than himself—man's attempt to reach out toward that something, and in the reaching out toward it, he becomes more refined, more sweet, more noble. If he knows dogma by the page and volume and he is intolerant he is not religious. But if he stops by the wayside to help some one,

he is religious, and he will thereby feel a sense of unity with the universe that no amount of theology could give him. You cannot learn religion out of books. It is something innate within the human soul.

God cannot be described by positive attributes. As an old Jewish prophet has said, "You cannot say what he is, but what he is not."

Religion may be felt in many ways. One man feels it by doing something kindly. Some feel it through ceremonials; another through insisting upon the importance of reason. Often we feel it in the presence of nature; sometimes in the presence of music. Some find it by coming in contact with great natural phenomena—not by a consideration of the great genius that could create such—but because of the beauty of color, the majesty of line and form.

No, the great geniuses of religion never preached dogma. Revelation comes not to one people at one time, but to all people at all times, and all we need is the spirit to feel it.

There are two different phases—the spiritual or emotional, and the intellectual. If we become too emotional we become silly. If too intellectual we try to rationalize what cannot be rationalized. What we must have is a union of the two. The religion of the future will be a balance between common sense and emotion. Religion is not dead—it is about to be born.

The purpose of this church is the enrichment of the individual life and the perfection of the social order. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by goodwill.

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Jubilate Deo" *Silver*

b. "Meditation" from "Thais" . .

..... *Massenet*

Mrs. Chick

Hymn, "A Noble Life, a Simple Faith."

Number 2.

Reading.

Words of Aspiration.

Organ Interlude.

Announcements.

Organ Offertory, "Fughetta" *Lemare*

Solo, "Love Ye the Lord". Adapted

to "Largo" *Handel*

Mr. Brandt

Address, "Twentieth Century Debts."

Paul Jordan Smith

Hymn, "When Thy Heart with Joy

O'erflowing." Number 41.

Benediction.

Postlude.

THE TELESCOPE

The telescope will be available on Sunday evening between six thirty and nine for all those who wish to use it. Jupiter and other objects will be shown.

On Monday night, November 26th, there will be a total eclipse of the moon. Any who are interested in seeing this eclipse are invited to the home of Mr. Wade, 465 N. Lake Street, where there will be two telescopes and a pair of binoculars available. The eclipse begins at 11:24 P.M. and totality obtains at 12:33 A.M.

Visitors are invited to make themselves known to members of the congregation and to sign the visitor's register which is in the vestibule of the church.

NEXT SUNDAY

Howard B. Bard, minister of the First Unitarian Church and Director of the Community Center in San Diego, will be the speaker on Sunday morning, December 2nd. His subject will be announced later.

ALLIANCE NOTES

There will be no meeting of the Alliance November 29th as that is Thanksgiving Day.

At the November business meeting of the Alliance it was voted that the bazaar be given up because of the fact that the burden of preparation and disposal of articles would entail endless labor on the part of a very few.

In order that the treasury would not feel the loss of money which would naturally come from such a source it was voted that the members subscribe to what is known as the "Calendar Plan," or a penny a day for the Alliance.

Since the General Alliance calls for the annual report in April, our Alliance must audit its books in April. Consequently the full amount of \$3.65 should be in not later than April 1st. (The fiscal year of the Alliance is from May 1st, 1928, to April 20th, 1929.)

The members who have been following the plan by the monthly payments will continue to pay in the same way. Those who desire to pay monthly and as yet have not paid are now in arrears since April, 1928. Members who prefer to pay the full amount of \$3.65 in one payment may do so. Any method of payment which meets the individual desire is acceptable. Kindly send Mrs. F. F. Temple, 2677 San Marino Street, the money, as she will have charge of this fund.

The Los Angeles Unitarian

Vol. 4

SATURDAY, DECEMBER 1, 1928

No. 13

TWENTIETH CENTURY DEBTS

One cannot escape the use of platitudes when speaking of the debts of the twentieth century; but what are platitudes if not the constantly reiterated truths of the ages that have not yet been made a part of life. All men realize that we are fragments of a great tissue, interdependent parts of a vast whole, and that neither the sun nor the earth nor any period of time is sufficient unto itself. The inventions and discoveries of any age are but the fruition of things that have happened previously. Our century and its achievements are dependent on all time that has gone before. We realize this, but have we made it a part of our life?

Pride of country, pride of achievement, has led us to boast of our self-reliance, and yet we have only to examine the facts to see clearly that all modern discoveries and inventions are based on something in the past. It is hard to estimate how much we owe to our remote forefathers, to the great students and discoverers all down the ages, and to the immediately preceding generation, in spite of its Victorianisms, its sentimentalism. Men like Darwin and Spencer have indelibly impressed themselves on our generation, and there are many more, and not only in the realm of science, but in art and literature and philosophy.

And not only do we owe much to the past, but we owe much to other countries. Especially is this debt large in America, the youngest of the great nations. The outstanding minds of all countries are

contributing to our development, to our increase of comforts.

It is safe to say that while these students and inventors did their dreaming and discovering, they dreamed also that their contribution to the world's well-being was a contribution toward a human Eutopia, a human brotherhood. Surely they did not have in mind the creating of more privileges and more markets for a few merchants and manufacturers. Bertrand Russell says: "A science may affect human life in two ways; it may increase the power of gratifying desire, and it may have an effect upon the imaginative conception of the world." In so far as the first is true, we are not living up to our obligations. We can pay our debt only by using the discoveries of science for the liberation of the mental and spiritual powers of mankind.

It is necessary to consider another function to which science has been dedicated; to the sharpening of tooth and claw, to the creation of war materials, not for defense alone, but for the capture

(Continued on page 3)

HOWARD B. BARD

The speaker on Sunday morning is to be Howard B. Bard, minister of the Unitarian Church in San Diego. Mr. Bard is always a welcome guest in our church and his many friends will want to take advantage of this opportunity of hearing him and meeting him again. His subject will be "The Search of Science for the Powers of Life."

"The Search of Science for the Powers of Life"

Address by Howard B. Bard

10:50 A.M.

"The Perils of American Democracy"

Address by Frederick W, Roman

8:00 P.M.

THIS SUNDAY CHURCH SCHOOL 9:50 A.M.

After a period of singing the classes will go to their respective rooms for lessons and discussion.

The members of the Church School will enjoy a Christmas party and program on the afternoon of December 27th. The teachers would appreciate any effort on the part of the parents to prepare the children in individual numbers for the program.

THE ADULT CLASS—10 A.M.

Dr. Bullard will speak on the value of animal experimentation to medicine.

THE STUDY CLASS—9:50 A.M.

Margaret Sanger

Mrs. Clara Taylor Warne will speak on the life and work of Margaret Sanger, the leader of the birth control movement in the United States. Mrs. Warne will point out the difficulties which have been overcome and those which are still to be met in this field of social endeavor.

THE FELLOWSHIP—10 A.M.

The general topic for the month of December is "Service." Mr. A. E. Briggs who is well known to the Fellowship, will give the first lecture on the subject "Is Charity a Crime?"

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held in the church office on Monday evening, December 3rd, at eight o'clock.

DINNER-DANCE

On Saturday evening, December 8th, the group of young adults which has been meeting Sunday evenings, will hold a dinner and informal dance. The Beacon Players will present two one-act plays. Dancing in the Community Hall will follow.

Dinner will be served at six o'clock and the charge will be 50c. Please make your reservation with the church secretary before Saturday morning.

A MESSAGE FROM MR. BACKUS

Dear Friends:

This process of getting well is trying to the patience. Each Sunday I feel sure that in another week I shall be able to announce that I am ready to return to the pulpit, but my progress is too slow to permit it. My conscience troubles me to be away from work so long, but I am made easier by the generous assurance of the trustees and other friends that they do not want me to come back until I can remain. I know that is the part of wisdom and that a premature return would be disastrous, yet it is not easy to stay away. My thoughts are constantly with you and I continually resolve to repay your kindness and consideration during this period by better work than I have ever done before. I trust it will not be long until I can begin to put this resolve into effect.

Gratefully,

E. Burdette Backus.

RELIGION TO ENDURE

If religion is to endure, not as a survival of ancient custom, but as a living force in the development of society, it must be freed from the superstitions which are today strangling its very life; it must be interpreted anew in terms of work and not of worship, in terms of life and not of belief, in terms of service among men and not of service before an altar, in terms of inward spiritual freedom and not of outward ecclesiastical authority. We are needed today as never before—and no fear of denominationalism, no sentimental love of church unity, no "mush of concession" as Emerson phrased it, must be allowed to turn us from the task which is this day laid upon our shoulders. We must proclaim to men everywhere that here in our Liberal fold is a place where they may follow truth to its uttermost bounds and still enjoy the privileges of religious fellowship; all we ask is that they come with open minds, with loving hearts, with helping hands and with the spirit of good will.

—John H. Dietrich.

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(Continued from Page 1)

of world markets that a few merchants and manufacutrers may profit.

It is known that 8,500,000 young men were killed in the Great War, and that scientific invention played a large part in the killing, but it is not generally known that since 1918, stout and pompous gentlemen have contributed largely to chemistry departments in our colleges, that young men may discover other and more deadly weapons and poisons with which to kill other young men, and that stout and pompous gentlemen may establish markets and thus pile up needless millions for themselves. No doubt these gentlemen give thanks to science for this function.

For this situation we ourselves are largely to blame. We allow such organizations as the Ku Klux Klan and the Better America Federation, and such men as Mayor Thompson and Senator Hefflin to represent us, to be our spokesmen. We allow their influence to go unchallenged. It has become the style for the intellectuals to laugh at or to ignore the loud voices of the ignorant.

With all of our achievements in science and invention, in literature and the arts, are we any nearer a universal brotherhood?

Sir Philip Gibbs has said: "There will be no hope of peace until the peoples of the world recognize their brotherhood and refuse to be led to the shambles for mutual massacre. If there is no hope for that, if, as some students of life hold, war will always happen because life itself is a continual warfare, and one man lives only at the expense of another, then there is no hope, and all the ideals of mankind, all the dreams of poets and the sacrifices of scientists, are utterly vain and foolish, and pious men should pray God to touch this planet with a star and end the folly of it all."

In spite of much despair, there are dreamers, and occasionally we hear their challenge. They ask: must men always be slaves of kings or of bloated merchants and profiteers? And they continue to hope that the gifts of science and philosophy may be used for international welfare and for progress in knowledge, love and brotherhood.

We owe vast debts to the past, and, because of them, we owe the future a more secure and lovely world.

ALLIANCE YEAR BOOKS

There are still many Alliance Year Books in the office, showing that only a small number of members have secured their books. Will you please buy your book as soon as possible so that we may meet the expense of printing?

Who that once has seen
How truth leads on to truth, shall ever
dare

To set a bound to knowledge?

The records grow
Unceasingly, and each new grain of
truth
Is packed, like radium, with whole
worlds of light.

—Alfred Noyes.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Vesper Hymn" *Whitney*

b. "Song of India".....

..... *Rimski-Korsakow*

Mrs. Chick

Hymn, "Lord of My Heart's Elation."

Number 27.

Reading.

Words of Aspiration.

Organ Interlude.

Responsive Reading, "The Higher Law."

Page 52.

Announcements.

Organ Offertory, "Andante".... *Schubert*

Solo, "The Restless Sea".....

..... *Bernard Hamblen*

Mr. Brandt

Address, "The Search of Science for the
Powers of Life."

Howard B. Bard

Hymn, "The Indwelling God." Number
14.

Benediction.

Postlude.

RADIO

The usual broadcasting over KNX is being done during Mr. Backus' absence and this Sunday evening at 6:30 Mr. A. E. Briggs will speak on "Religion and the Good Life."

We are indebted to Mr. Macdonald of the Santa Monica Unitarian Church and to Mr. McCall of this church for radio service on different occasions.

THE TELESCOPE

During the period of the evening lectures the telescope will be available between six thirty and eight o'clock. Jupiter is the most interesting of the heavenly bodies at present.

SUNDAY EVENING SOCIAL
MEETING

Mrs. Samuel D. Alrich will be hostess at the Sunday evening social meeting on December 2nd. This is an informal gathering at which supper is served and all young adults are invited.

NEXT SUNDAY

We take great pleasure in announcing that the speaker for Sunday morning, December 9th, is to be Frank Tannenbaum, a member of the staff of the Institute of Economics and Politics at Washington. Mr. Tannenbaum is at present making a study of the work of the late Thomas Mott Osborne, famous warden of Sing Sing Prison. His subject will be "An Experiment in Making Bad Men Good."

EVENING LECTURES

The first of a series of lectures sponsored by the Laymen's League will be given on Sunday evening, December 2nd, at eight o'clock. Dr. Frederick W. Roman, Director of the Social Science Forum, and a well known speaker will open the course. His subject will be "Perils of American Democracy."

ALLIANCE NOTES

Mrs. Nell Brooker Mayhew will be the luncheon speaker on Thursday, December 6th. She will give an art and travel talk "Across America." It is hoped that members will make reservations for this luncheon so that Mrs. Lyon may know how to plan.

The Board meeting will be held at 11:30, and the regular monthly business meeting will follow the luncheon at which time chairmen of committees will give reports.

The chairman of Ways and Means Committee for December is Mrs. Stella Wright. There will be a sales table which will provide an opportunity for members to select desirable gifts for Christmas.

PULPIT FLOWERS

The flowers for December 2nd are in memory of Miss Cordelia Kirkland.

The Los Angeles Unitarian

Vol. 4

SATURDAY, DECEMBER 8, 1928

No 14

THE SEARCH OF SCIENCE FOR THE POWERS OF LIFE

"The Day After Tomorrow," a recent book by Phillip Gibbs, gives us a startling and prophetically suggestive picture of our world, when some of the latest discoveries of science become a part of every-day life. Today in vast experimental laboratories, men of science are delving deep into the mysteries of the world and human experience, seeking to solve many problems, and they are anxiously asking themselves whether humanity can be trusted with the powers that are being discovered. Although it appears to the lay mind that the scientist deals only with material values he is really concerned with discoveries that are to change the whole basis of human life and relations. This becomes clear when we examine the history of past scientific discoveries. The man who discovered fire changed his whole world. Likewise the men who discovered steam, electricity, the gas engine—each in turn speeded up manufacture, travel, life itself, forcing new adjustments upon all humanity. Not the statesman or the philosopher, but the inventor, the discoverer, is responsible for the changes of life's customs.

But, we are told, the discoveries of steam and electricity and the gas engine, with their many dependent inventions, which have changed so many of the relations and customs of life, are as nothing compared with the changes that are to come in the next few years. The youth of today will have to make a thousand adjustments that we in our youth never

dreamed of. The coming of the air age alone will make many inevitable changes. Among them the disappearance of nationalism.

Many and startling are the outcomes of certain experiments which bring within the realm of possibility almost unbelievable discoveries and inventions. Because of the rapidly decreasing food supply, in proportion to the increase of population, scientists are working upon a method whereby we can contact the power of life at its source rather than by means of animal and vegetable life. A dream—yes, but also a prophecy. Scientists are saying that every object

(Continued on page 3)

FRANK TANNENBAUM

To the readers of the Atlantic Monthly, the name of our speaker on Sunday is already familiar because of his articles on prison conditions. He was associated with Thomas Mott Osborne and is at present engaged in writing an account of the achievement of the famous warden of Sing Sing Prison. He has the correspondence of Mr. Osborne and the men in prison, or released prisoners, as a basis for his work. His address Sunday, as the title suggests, will be drawn from this material. Mr. Tannenbaum is now a member of the staff of the Institute of Economics at Washington, for which he has made an intensive study of conditions in Mexico. He has published a book on this subject under the title of "The Mexican Agrarian Revolution."

SUNDAY, DECEMBER 9, 1928

"An Experiment in Making Bad Men Good"

Mr. Frank Tannenbaum

10:50 A.M.

"The New Philosophies"

Prof. A. E. Briggs

8:00 P.M.

THIS SUNDAY

Church School—9:50 A.M.

The music for the Church School during the month of December will consist of the familiar Christmas songs. These will be used at the Christmas party and program on the afternoon of December 27th. Parents are urged to prepare the children for some part in this program.

THE ADULT CLASS—10 A.M.

The subject of Dr. Bullard's lecture will be "Misapplied Psychology."

THE STUDY CLASS—9:50 A.M.

"A Socialist's Criticism of the Present Social Order" will be the topic for discussion in the Study Class. Mr. Levin will lead the forum.

THE FELLOWSHIP—10 A.M.

Two interesting discussions will take place in the Fellowship on Sunday morning. The first question will be, "Can a successful business be based on the idea of service?" Ed Bode will speak for the affirmative and Bertha Jackson for the negative.

The second question is, "Among life's aims what place should be given to service?" This will be discussed by Faith Evans and Waldo Ruess.

THE SATURDAY EVENING DINNER-DANCE

There is yet time for you to make your reservation for the dinner on Saturday night, Dec. 8th. Service will begin at six o'clock and the charge will be 50c. After dinner the Beacon Players will present two one-act plays which will be very interesting, and dancing will follow the program. This is to be a most informal affair and the young adult group which is sponsoring it hope that many will take this opportunity of showing their interest in the social activities of the church. Phone your reservation now. DUnkirk 4683.

THE TIDE OF FAITH

So Faith is strong
Only when we are strong, shrinks when
we shrink;
It comes when music stirs us, and the
chords,
Moving on some grand climax, shake
our souls
With influx new that makes new ener-
gies.
It comes in swellings of the heart and
tears
That rise at noble and at gentle deeds.
It comes in moments of heroic love,
Unjealous joy in joy not made for us;
In conscious triumph of the good within,
Making us worship goodness that re-
bukes.
Even our failures are a prophecy,
Even our yearnings and our bitter tears
After that fair and true we cannot grasp.
Presentiment of better things on earth
Sweeps in with every force that stirs our
souls
To admiration, self-renouncing love.
—George Eliot.

THE LAMP OF LIFE

Always we are following a light,
Always the light recedes; with groping
hands
We stretch toward this glory, while the
lands
We journey through are hidden from
our sight
Dim and mysterious, folded deep in
night,
We care not, all our utmost need de-
mands
Is but the light, the light! So still it
stands
Surely our own if we exert our might.
Fool! Never can'st thou grasp this fleet-
ing gleam
Its glowing flame would die if it were
caught,
Its value is that it doth always seem
But just a little farther on. Distaught,
But lighted ever onward, we are brought
Upon our way unknowing, in a dream.
—Amy Lowell.
If there be any happiness on earth,
It springs from truth alone, the truth we
live
In act and thought.
—Alfred Noyes.

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(Continued from Page 1)

has its own sound as well as color and form, and that it is possible to translate this into understandable terms by means of an instrument. They are saying that the vibrations set up by mental activity become one with indestructible force, and that in the future it may be possible for us to reconstruct the vast activities of the past.

These things and many others, are being discovered by the scientists through their experiments in the realm of physics. But they are also discovering many things about the mental powers and capacities of the men and women who are destined to utilize the discoveries. And they are asking whether their discoveries and inventions will tend to produce greater vision and comfort and brotherhood among the people of the earth, or greater slavery and distress. There is a widespread and profound feeling among scientists that the outcome depends upon the moral and spiritual development of the individual. Bertrand Russell says: "Men sometimes speak as though the progress of science must nec-

essarily be a boon to mankind, but that, I fear, is one of the comfortable nineteenth-century delusions which our more disillusioned age must discard. Science enables the holders of power to realize their purpose more fully than they otherwise could do. If their purposes are good, this is a gain; if they are evil, it is a loss. In the present age it seems that the purposes of the holders of power are in the main evil."

And the scientists of today are truly concerned with this situation. They realize that they are on the verge of making discoveries that can create a heaven on earth—or a hell.

"Human ideals," says Professor Soddy, "have not progressed to keep pace with the growth of science. They are ideals that cannot exist with science without wrecking the world."

The conclusion is forced upon us that men and women of intelligent groups must help to use these new energies and powers for constructive rather than destructive ends. It is a responsibility greater than any yet put upon man in the history of the world. Whether science shall furnish the means for a greater and more unified civilization, or whether it shall be the avenue of the world's destruction, depends upon the influence of intelligent individuals today.

No truth so sublime but it may be trivial tomorrow in the light of new thoughts. People wish to be settled, but only as far as they are unsettled is there any hope for them. Life is a series of surprises. We do not guess today the mood, the pleasure, the power of tomorrow, when we are building up our being. Of lower states—of acts of routine and sense—we can tell somewhat; but the masterpieces of God, the total growths and universal movements of the soul, He hideth; they are incalculable.—Emerson.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—a. "Prelude" *Wely*
 b. Overture to "Loh-
 engrin".....*Wagner*
 Mrs. Chick

Hymn, "Streams of Love" Number 52.

Reading.

Words of Aspiration.

Response.

Organ Interlude.

Quartet, "Festival Te Deum in
 E-Flat"*Dudley Buck*
 Announcements.

Organ Offertory, "Sunday Morning at
 Glion" *Bendel*

Quartet, "Sanctus" from St. Cecilia's
 Mass *Gounod*

Address, "An Experiment in Making
 Bad Men Good."
 Mr. Frank Tannenbaum.

Hymn, "A Word and a Deed," Num-
 ber 63.

Benediction.

Postlude.

INTRODUCING NEW MUSICIANS

The music committee has made arrangements for a quartet for the month of December. The soprano is Miss Lillian Wilson; the contralto, Mrs. Marguerite Johnson; the tenor, Robert Tracey Cheatham and Mr. Brandt, who has been our soloist since September, is the baritone. The members of the quartet are all musicians of wide experience and will be able to give a very superior class of church music.

The committee has engaged the services of this quartet for the month of December only, and it will depend upon the congregation whether or not they will be retained. Mr. Brandt wants to hear your opinion of the music and welcomes suggestions as to selections for the Sunday morning services.

THE TELESCOPE

Every Sunday evening between six-thirty and eight the telescope is open to visitors.

MR. BACKUS TO RETURN

Mr. Backus will conduct the service on Sunday morning, December 9th, and will speak the following Sunday. We are delighted to welcome him after his long absence and expect to co-operate with him in every way possible to the end that his gain in health may be permanent.

SUNDAY EVENING LECTURE

Professor A. E. Briggs, editor and instructor of the Philosophy course of the Commuters School, is to be the speaker on Sunday evening, December 9th, at 8 o'clock. This is the second of a series of lectures sponsored by the Laymen's League. Mr. Briggs' subject will be "The New Philosophies" and he will discuss the new spirit as expressed by Bergson, Bertrand Russell, Croce, Santyana and Dewey.

ALLIANCE NOTES

Thursday, December 13th, is Social Service Day, and the women of the Alliance are asked to meet with Mrs. Brewer in the sewing room at ten o'clock. Each one brings lunch on sewing day and a picnic table is spread in the dining room at 12:30. Coffee is served from the kitchen.

The attention of the members of the Alliance is called to "calendar dues." Please pay them as soon as possible.

NEXT SUNDAY

Mr. Backus will be in the pulpit on Sunday morning, December 16th.

At six o'clock the young adult group will meet for supper and an informal social time. Miss Ida Kizler will be hostess for the evening.

At eight o'clock the third of the series of Sunday evening lectures will be given by George Stone, director of Visual Education Service and the author and producer of "How Life Begins" and other famous biological films. This will be an illustrated lecture on "Recent Developments in Visual Education." The public is cordially invited.

The Los Angeles Unitarian

Vol. 4

SATURDAY, DECEMBER 15, 1928

No. 15

AN EXPERIMENT IN MAKING BAD MEN GOOD

The work of the late Thomas Mott Osborne, warden of Sing Sing Prison, has become known as one of the greatest human experiments on record. It has been both highly praised and severely criticized, but those who are familiar with the outstanding results of the experiment cannot say enough in its favor.

In order to understand the almost incredible story, one must have in mind a picture of prison conditions existing at Sing Sing before Mr. Osborne began his work, and this may be considered typical of penitentiaries throughout the country.

Inside the huge pile of stone which constitutes the usual prison, is the cell-block. This contains from six to eight hundred cells arranged side by side and one on top of another about six cells high. Each cell is perhaps three feet four inches wide, seven feet long and seven feet high. The windowless walls are cold and damp and the cells are often vermin-ridden. The prisoners are, for the most part, young men from eighteen to thirty years of age. These young men have lived reckless lives, most of them, and now, for the period of their prison term, their only friends and associates are men who also have lived reckless lives.

Surrounding these men is a penal system that is organized with one dominating idea, to prevent the escape of any of the eighteen hundred or two thousand men—men who are desperate, and who are continually hoping and planning escape. A man may be going insane from

the confinement, or he may be acquiring a communicable disease, but no one cares; the system is not disturbed. But let one man escape and the whole institution is in an uproar; immediate and organized efforts are made to catch him.

The result of this is the all-pervading business of spying. The guards are set to spy on the prisoners; certain prisoners are ordered to watch the others, and deputies of the warden must watch the guards, for prison guards are notoriously subject to bribery.

Added to this is a series of rules and regulations which are practically impossible to live up to. Prisoners must not commit malicious mischief, they must not use profanity, must not communicate with each other at meal times, in line, or after certain hours; they must get out of bed promptly, and into bed promptly; they must observe a large number of rules of cleanliness and order; and so on, through an endless and absurd list. Punishments for infringement vary from deprivation of the weekly or monthly letter-writing privilege, to solitary confinement on bread and water, possibly chained to the wall, with only the stone floor on which to sit or lie.

With all this, the place necessarily becomes tense and seething with emotion.

(Continued on page 3)

DR. FREDERICK W. ROMAN

Dr. Roman will be the speaker on Sunday morning. Mr. Backus had hoped to be able to be present but found that he had not yet gained enough strength.

SUNDAY, DECEMBER 16, 1928

"The Message of Socrates, Plato and Aristotle to our Twentieth Century"	
Dr. Frederick W. Roman	10:50 A.M.
"Recent Development in Visual Education"	Illustrated Lecture
Mr. George Stone	8:00 P.M.

THIS SUNDAY**Church School—9:50 A.M.**

Great interest is being shown in the party and program to be held on the afternoon of the 27th. Any child who can contribute a number to this program is invited to do so, and it will help the teachers if parents will prepare the children at home. A certain amount of time each Sunday morning is given over to the music for this program. Regular classes are being held as usual.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "The Eye—Physical and Spiritual."

THE STUDY CLASS—9:50 A.M.

Mrs. Snow Longley Housh will speak on "E. A. Robinson, a Modern New England Poet." Mrs. Housh will be remembered by the Study Class for the reading of her own poetry last year. Robinson is considered by many critics to be the outstanding twentieth century American poet. Mrs. Housh's interpretation will be most interesting.

THE FELLOWSHIP—10 A.M.

The Fellowship has been fortunate in securing for their speaker on Sunday morning, Dr. E. P. Ryland, Executive Secretary of the Los Angeles Church Federation. His subject will be "Social Service in Los Angeles."

THE CHRISTIAN REGISTER

The Christian Register is offering an introductory rate to new readers—5 months for \$1.00. This offer closes the 15th of December, but since we received our announcement so late they will probably receive subscriptions from us after that date. Dr. Louis C. Cornish, President of the American Unitarian Association, says, "The Register is a cohesive force binding us together—our medium of exchange—our trade journal—our voices raised in remonstrance, in appeal and in good cheer."

Mrs. J. H. Faulk will be ready to receive your subscription at the close of the service on Sunday morning, or you may mail it to the church office.

CHURCH ATTENDANCE

West Side Church in New York and this church still keep account of attendance and following is the report for October and November:

	New York	Los Angeles
October 7	444	382
October 14	489	457
October 21	445	406
October 28	373	315
	1751	1560

Making an average of 438 for New York and of 390 for Los Angeles.

November 4	370	338
November 11	317	284
November 18	399	385
November 25	283	386
	1369	1393

Giving Los Angeles an average of 348 and New York 343 for November. It seems that November was not a good month for church attendance either on the Atlantic or the Pacific Coast. The attendance contest will close with the month of December.

THE RADIO

The Board of Trustees at the last meeting voted to discontinue the radio service after the first of January. There has not been sufficient response during the last few months to justify the expense of the broadcast, and especially since the rate has been increased by one third.

We will, however, be on the air on Sunday evening, December 16th, at 6:30, when Mr. Macdonald of the Unitarian Church of Santa Monica will speak; and on the evening of the 30th, Berkeley B. Blake, Unitarian Field Secretary, will give the address.

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(Continued from Page 1)

A prison riot is a vast out-break of shouting, screeching hysteria, which lasts until the men are exhausted. The whole atmosphere tends to create men who are inevitably worse when they get out than when they came. Seventy percent of all prisoners have been in prison before or will be again.

Thomas Mott Osborne, well educated, successful in business and prominent politically, gradually became conscious of the utter stupidity of the system. His work in connection with the George Junior Republic led him to consider the possibility of doing something of the kind with the prison system. During an illness when he was about fifty years old he read a book called "My Life in Prison," by Lowrie. It made such an impression on the man that as soon as he was well enough he asked the governor of New York to appoint him chairman of a prison investigating committee, and, in the face of great ridicule, he became a voluntary inmate of Sing Sing prison for one week. His fellow prisoners were told what he was doing, and during working hours he had an opportunity to talk to them privately, but nothing was made any easier for him than for any prisoner in the place. He became the pal of the prisoners, and when his week was up he called for a convention of prisoners, delegates being elected by vote. This was, of course, without precedent in the history of penal institutions; forty-nine prisoners in the chapel—without guards—discussing their

prison affairs, making suggestions, decisions, plans. Later the whole prison was seething—with ideas for organization. One prisoner stated the case just as it had appealed to Thomas Mott Osborne. "If a man starts a fight," he said, "when the prison is organized as a regular community, he not only gets the guards against him, but he gets all of the rest of us against him."

A few weeks later fourteen hundred men marched into the chapel without guards, except those of their own election. There was music, conversation, speeches, applause. Then they marched back to their cells. On Monday there was a conspicuous lack of the usual Monday fighting and disorder which had always been the result of idle Sundays.

The community was organized. Trouble-makers were punished by the organization. Committees were appointed on athletics, music, food, sanitation, to take charge of the decoration of the graves of Jews, to take charge of the decoration of the graves of Italians . . .

As time went on the organization became more and more integrated. An employment bureau was organized for men after they had served their time, with references from their fellow-prisoners! Good references were contingent upon the chance of the man being a credit to the organization. Under the old system the third or fourth term was the most important of individuals, but under the new system his presence was greatly resented, as it jeopardized the chances of all the rest getting established when they should have served their allotted time. Under the old system there was cheering when a prisoner escaped; under the new system there was cheering when he was brought back. They came to look upon the prison as an educational institution.

Personal testimony and thousands of letters received by Thomas Mott Osborne prove beyond question that the experiment was a success, that its regenerating effect upon the after-lives of the prisoners was real, and in most cases, lasting.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude—

a. "Prelude" *Remaud*b. "Nocturne" from "Midsummer
Night's Dream" *Mendelssohn*

Mrs. Chick

Hymn, "Saviours". Number 22

Reading.

Words of Aspiration.

Response.

Organ Interlude.

Quartet, "The Old Road" *Scott*

Announcements.

Organ Offertory, "To the Rising Sun"

..... *Torjussen*

Quartet, "The Lost Chord"

..... *Sullivan Brewer*Address, "The Message of Socrates,
Plato and Aristotle to our Twentieth
Century."

Dr. Frederick W. Roman

Hymn, "Let There be Light." Number
26.

Benediction.

Postlude.

NEXT SUNDAY

The program for the service on Sunday morning, December 23rd, will be entirely in keeping with Christmas. Berkeley B. Blake, Unitarian Field Secretary for the Pacific Coast, will be the speaker and he has chosen for his subject "The Child and the Hope of the World." The quartet will give several Christmas numbers.

In the evening at 8 o'clock Mr. Alfred Benshimol, our Church School director, and Principal of the Polytechnic Evening High School, will give the address for the Laymen's League, using as his subject "The Place of Religion in Education."

FELLOWSHIP CHRISTMAS PARTY

The Fellowship will have a Christmas dinner and social evening on Thursday, December 20th. Dinner will be served at seven o'clock and the charge will be

50c. Great preparations are being made to evidence the true Christmas spirit and you are invited to join in the festivities. Reservations for dinner *must* be made by Wednesday morning, December 19th. Phone Eleanor Merriam, Fitzroy 3400 or the church office, DUnkirk 4683.

ANNOUNCEMENTS
FOR SUNDAY EVENING
December 16th

The young adult group will meet for supper at six o'clock and afterwards will enjoy an informal social time. Important plans for this group are to be discussed, so everyone should be present to have a part in the future of the organization. Miss Ida Kizler will be hostess.

At eight o'clock Mr. George Stone, director of Visual Education Service will give an illustrated lecture on "Recent Developments in Visual Education." The public is cordially invited to this lecture.

ALLIANCE NOTES

Members of the Alliance who have birthdays in December will celebrate them at luncheon on Thursday, December 20th, at 12:30. Unless reservations are made for regular luncheons the Alliance suffers financially and Mrs. Lyon is unable to do justice to either herself or to you. *Please* phone your reservation to the church office by Wednesday noon if possible.

The International committee will meet at 11 o'clock on the 20th. The subject for discussion will be Great Britain.

At two o'clock a program appropriate to Christmas will be given. Mrs. Florence Rowe has arranged the music and Miss Belle Smith will be the principal speaker, giving a description of the city of Florence and her Christmas experiences there. Other women of the Alliance who have seen Christmas in different lands will give short talks.

Mrs. Wright will again have on sale Christmas gifts, Christmas greens and all kinds of good food for your Christmas dinner. You are invited to bring donations for the sales.

The Los Angeles Unitarian

Vol. 4

SATURDAY, DECEMBER 22, 1928

No. 16

CHRISTMAS: THE UNIVERSAL SYMPHONY

Let now your hearts burst forth in praise of the eternal love which is the heritage of every human soul. Let us recognize the necessity which makes us brothers. Through age-long centuries of subtle influence man's inner life was formed by a living world in its own likeness. Living, the world was beautiful, and being beautiful it planted in the human heart the urge for unity. When thus the Great Harmony poured its substance of beauty into the human temple the need for brotherhood was established in man's innermost soul, as the artist's quest. We are builders of the universal city and the stuff of which its gleaming towers are building is forged of loyal hearts on the anvil of sound thinking.

We have read the record of man as he emerged out of the last vague dawn of the infinite yesteryears. He was a social being then, and shall be evermore. Because it is the world that has made him and not man himself, the heart of man demands unity of the spirit in the bonds of peace. The world teaches us and our inner life requires that we walk in one true way of life. That way is the heretofore highway of peace on earth, good will to men.

Good Will, not descended from the supernatural heavens but springing forth from the natural heart, is then the golden thread which weaves into one great fellowship the whole human family. Be-

neath all man-made barriers a yet more enduring link exists. Never has the revelation of that eternal bond been confined to sect, or prophet, or race. Jesus taught the way of love so vividly that many harkened. But so also did Confucius and the Buddha teach. This in the sublime testimony of their lives; deeper than the theologies and symbols which half reveal and half conceal, is the one life from which flows man's love for man. If minds and methods change Christmastide may yet grow into a universal festival of the heart. Peace, the one ideal uniting one humanity will transmute every myth and miracle into a living faith.

Goodwill is not enough, however. It must be enlightened. When disciplined by reason it becomes a force greater than violence. The meaning of Christmas becomes not less but more as the new learning dispels the sultry clouds of superstition. Goodwill, enlightened by the torch of truth kept burning through the patient work of laboratory and study is the hope of the modern world. To be hard-hearted is a weakness. But weaker still is love without wisdom.

A Tchaikowsky Symphony tells us of the struggle between Fate and man's desire for happiness. Brotherhood is man's Fate. All the long weary upward struggle has been the effort of man to recognize that fact. It has been the groping through an original stupidity towards

(Continued on page 3)

SUNDAY, DECEMBER 23, 1928

"The Child and the Hope of the World"

Berkeley B. Blake

10:50 A.M.

Organ Recital by William J. Kraft of U. C. L. A.

7:30 P.M.

"The Place of Religion in Education"

Alfred L. Benshimol

8.00 P.M.

THIS SUNDAY**Church School—9:50 A.M.**

Plans are being perfected for the Christmas party to be held on the afternoon of December 27th in the social hall. All the children of the Church School and their parents are cordially invited to attend this party and join in making it a long-to-be-remembered affair. A most interesting program will be given at two o'clock.

THE ADULT CLASS—10 A.M.

The subject of Dr. Bullard's lecture will be "The Ear—Physical and Spiritual."

THE STUDY CLASS—9:50 A.M.

There will be no regular speaker for the Study Class this week, but an interesting and timely subject for discussion will be presented by Mrs. Marion C. Bruner. Announcement of the subject will be made at the meeting. Members will have an opportunity to express their individual views. Absolute freedom of speech is guaranteed.

THE FELLOWSHIP—10 A.M.

Mr. Alfred Benshimol will speak to the Fellowship on the subject "The Greatest Servant of All." Service is the general topic for discussion this month, and all of the talks deal with certain phases of it.

ANNUAL MEETING

January 15th is the date for the Annual Dinner and Business Meeting of this church. Mark that date on your calendar *now* and plan to attend, for, judging from plans already well under way, this will be the most interesting Annual Meeting in the history of the church. Tickets will soon be on sale. Secure yours early as there will be a limited number. Details of the program will be published at an early date.

(Continued from Page 1)

the way of freedom and fraternity. Perhaps the time is very near when the whole world will confess that the peace lover, after all, has been the wise and practical man, and the war-makers, these self-styled hard-headed men, have been shortsighted and stupid.

When will the Universal Christmas come? Not through a superficial "conversion" of the non-Christian world which forces a name upon others but leaves unchanged at home and abroad those wayward habits and persistent attitudes which set man upon man. Not through exploitation of any weaker race or brother, shall that day come. But through the exchange of knowledge wedded to kindness shall man himself achieve a Great Harmony in which the nations with blended individuality shall live together in peace. Then shall the cannons be silenced and the making of poison gas and battleships pause, not for just a day, but forever. Then shall man, released from fruitless struggles, give himself to creative living.—Edward Henry Wilson, Minister of the First Unitarian Church, Dayton, Ohio.

PERSONALS

Mr. H. M. Binford is suffering from the after-effects of an attack of flu. He has been unable to be at work for a couple of weeks and it will probably be some time longer before he is out.

Mrs. R. C. Gillis, who but recently returned from her trip in the east, is confined to her home by illness.

Miss Harriet Spalding is spending the holidays with a niece at Dallas, Texas.

Mr. and Mrs. E. W. Brewer who have been enjoying an extended visit in the east, are leaving New York the day after Christmas and expect to arrive in Los Angeles around the first of the year.

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MR. HODGIN TO COME TO LOS ANGELES

It is with keen regret that we make the announcement that Mr. Backus must be away from the pulpit for another three months. He is gaining, but very slowly, and in order that he may be assured of a complete recovery, arrangements have been made for him to have this additional time away from his work. Mr. Backus is already at Laguna Beach and Mrs. Backus and the children will go down the first of January to remain until April.

The Board of Trustees feel very fortunate in being able to secure as supply for the months of January, February and March, Rev. E. Stanton Hodgins, former minister of this church. Mr. Hodgins' friends and acquaintances will welcome the opportunity to greet him and hear him again, and those who are new in the congregation since 1920 have a rare treat in store, for Mr. Hodgins is recognized as one of the outstanding ministers of the Unitarian Fellowship, a man with a keen mind, and a splendid speaker. He will occupy the pulpit the first Sunday of 1929, January 6th.

SUNDAY EVENING LECTURE

Mr. Alfred Benshimol is to be the speaker on Sunday evening, December 23rd. Mr. Benshimol has been for some time principal of the Polytechnic Evening High School, but has recently been elected principal of the Belmont High School. He is also director of our Church School, and is qualified to discuss the subject

"The Place of Religion in Education."

Preceding the lecture Mr. William J. Kraft, lecturer in music at the University of California at Los Angeles, will give a half hour organ recital. His program follows:

Marche Religieuse.....	<i>Guilmant</i>
Minster Bells	<i>Wheeldon</i>
Dragonflies	<i>Shelley</i>
Song of Triumph.....	<i>Kraft</i>
Lullaby	<i>Kraft</i>
Hallelujah Chorus	<i>Handel</i>

ALLIANCE NOTES

There will be no sewing done on the 27th of December, but all the members of the Alliance are invited to the children's Christmas party in the afternoon at two o'clock. A good program by the children will be given and members of the Alliance who have experienced Christmas in other lands will have interesting stories to tell.

LAYMEN'S LEAGUE DINNER

The next dinner of the Laymen's League will be given on the evening of December 28th. Because of Christmas festivities the day has been changed to Friday. Both the men and women of the congregation are invited and you are asked to make your reservations at the church office before Thursday noon, December 27th. The speaker is to be announced.

NEXT SUNDAY

Mr. Berkeley B. Blake will again occupy the pulpit on Sunday the 30th. He will use as his subject "Mounts of Vision," suggesting a message for the new year. He will also speak over KNX at 6:30 P.M.

THE TELESCOPE

Mr. Wade announces that during the evening on Sunday three planets and the moon will be visible through the telescope. Venus may be seen in the early evening, Jupiter a little later, and Mars about nine o'clock. The telescope will be available both before and after the lecture.

Order of Service

10:50 A.M.

Organ Prelude, a. "Gesu Bambino".....*Pietro Yon*
b. "Pastoral Symphony".....from "The Messiah".....*Handel*
Ada Marsh Chick.

Hymn, "O Little Town of Bethlehem." Number 29.

Reading.

Prayer.

Response, "Silent Night".....German Traditional

Organ Interlude.

Quartet—Christmas Carols—

"The First Noel".....French Traditional
"Adeste Fideles".....Italian Traditional

Responsive Reading, "Sayings of Jesus." Page 45.

Announcements.

Organ Offertory—"Christmas Fantasy".....*Rebling*
(on a theme by J. S. Bach)
Ada Marsh Chick.

Quartet, "Good King Wenceslas".....English Traditional

Address, "The Child and the Hope of the World."
Berkeley B. Blake

Hymn, "It Came Upon a Midnight Clear." Number 47.

Benediction.

Postlude, "Gloria" from Twelfth Mass.....*Mozart*

Soprano—Miss Lillian Wilson.

Contralto—Mrs. Marguerite Johnson.

Tenor—Mr. Robert Tracey Cheatham.

Baritone—Mr. W. M. A. Brandt.

Organist—Mrs. Ada Marsh Chick.

The Los Angeles Unitarian

Vol. 4 SATURDAY, DECEMBER 29, 1928 No 17

THE CHILD AND THE HOPE OF THE WORLD

More than any other festival, Christmas centers around the child. It means more to the child; it means more to the grown up who has a child; it originated with a child in a manger. We may well consider at this time our obligation to the children of the race.

Life has been explained by the biologist as a chemical-mechanical functioning. Man, it is said, is a bio-chemical machine—and yet, as Vernon Kellogg says in his "Life as a Biologist Sees It," when his small daughter runs to meet him he knows that there is something more than a bio-chemical machine.

Many things in contemporary life and in history tend to show the adequacy of the materialistic conception of life. Sometimes they have taken the form of myths, sometimes the form of great adventures, of great moral revolts, or hopeless pseudo-scientific efforts.

A number of these may be mentioned, each one illustrating the something beyond materialism, the something in man that has carried the race on to accomplishments once considered impossible from the standpoint of the best scientific thought of the day.

Aviation is one of these. Ever since the dawn of history men have dreamed of the possibility of flying. There is the ancient myth of Daedalus and Icarus—and there have been many dreams and speculations since. Yet just twenty-five

years ago the first heavier than air machine actually flew, and this in the face of a learned and scientific demonstration by Professor Laughlin that flying was impossible. The point was made that there could be no hope of success where men had always failed!

The men of orthodox science had said that the world was flat, but Columbus dreamed of sailing west and reaching the east. It could not be proved save by doing it, and Columbus and a few brave men dared to make the attempt. And only the spirit of Columbus, we are told, held out against the almost overwhelming odds of the voyage.

Consider men's attitude toward slavery. The wise men of all nations insisted that slavery was an economic necessity. It ruled in Babylon, in Egypt and in China. It was the foundation of the Greek and Roman civilizations and it existed among savage tribes of Africa and Asia. Even the great genius of Plato failed to conceive of a civilization not based on slavery. But a certain mystical type of mind had always dreamed of human freedom. The idea of abolishing slavery persisted all down through the ages, until here in America Thomas Jefferson said: "We hold these truths to be self evident . . . that all men are created free and equal." A prophecy, a dream which, while not yet fully realized, was brought a long step nearer accomplishment by the great moral revolt of

(Continued on Page 2)

SUNDAY, DECEMBER 30, 1928

"Mounts of Vision"

An address by Berkeley B. Blake 10:50 A.M.

Mr. Harry Gunnison Brown, Head of the Department of Economics at the University of Missouri, will speak at 8:00 P.M.

"Using Present Forces to Secure Needed Economic Reform"

THIS SUNDAY**CHURCH SCHOOL—9:50 A.M.**

Regular classes will be held after the period of singing which begins at 9:50.

THE ADULT CLASS—10 A.M.

Dr. Bullard will lecture on "The Bible as Literature." This is an entirely new lecture and represents a great deal of study and research on Dr. Bullard's part.

THE STUDY CLASS

There will be no meeting of the Study Class this Sunday, but for the following Sunday a most interesting program is being prepared. It is suggested that members of the Study Class might take advantage of hearing Dr. Bullard's lecture this Sunday.

THE FELLOWSHIP—10 A.M.

The program in the Fellowship will consist of six five-minute talks, showing how people in different professions make their contributions to "Service."

A poet or artist—Eleanor Merriam; a scientist, William Hellings; a mother, Evangeline Frankson; a preacher or teacher, Mary Louise Briggs; a farmer, Charlotte Lathrop; an industrialist, Jack Hatcher.

John McKinney will discuss the question, "Should every one receive the same pay?"

(Continued from Page 1)

the men in the North during the Civil War—and which has now become not only a definite possibility, but a recognized necessity to the progress of civilization.

And there is another legend of a persistent hope which brings us back to our obligation to the child. The legend of "Peace on Earth, Good Will to Men" which comes to us in the story of the Christ child. All through the ages men have dreamed that one day war would be abolished—that peace would prevail—throughout the world. Yet always the

idea has been scoffed at as impossible by the rulers and the economists. And still the hope persists.

What could be a more fitting symbol than the child in the manger at Bethlehem? As the individual, gazing into the face of a trusting child becomes ashamed of his own shortcomings, so the western world when confronted by the legend of the Christ child, realizes the shame of centuries of warfare. Why should war continue, we are beginning to ask ourselves seriously.

The old reasons are losing their hold. The old arguments are falling away. War instead of supplying food and raw materials, destroys them in enormous quantities. War, instead of furthering the evolutionary process reverses it by the destruction of the strongest and finest of every nation concerned, leaving the physically and mentally unfit to carry on the race. There remains only the argument that what has always been must always be.

"New occasions teach new duties,
Time makes ancient truth uncouth,
They must upward still and onward
Who would keep abreast of truth."

Looking back over history we see that the spirit of man has ruled. Earth-bound, he dreamed of soaring and has at last made wings for his body as well as for his imagination, and while the period of peace may still lie far beyond the horizon, the turrets and towers of its cities are beginning to be visible. We feel that we are pledged to the little child of today, that we shall not lead him into the carnage of battle or the sidelines of distress, just when manhood and womanhood are reached. If this seems impossible of achievement, we can realize that other seemingly hopeless causes have gone on to final accomplishment through the persistent devotion of men of vision who have dared to flout the orthodoxy of their time, and thus renew our hope in the "Peace on Earth, Good Will to Men" that comes to us every year in the Christmas legend.

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E. Burdette Backus, Minister.

Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

IN MEMORIAM

Mr. J. C. Mordough.

CONTRIBUTION ENVELOPES

Although no effort has yet been made to secure pledges for the budget for 1929, those who are in the habit of using the envelope system for their contributions may secure the envelopes at any time, and due credit will be given on the 1929 pledge. The secretary will have the envelopes at her desk on Sunday morning, or they will be mailed to you upon request.

ANNOUNCEMENTS FOR SUNDAY EVENING

The young adult social group will meet at six o'clock for supper and an informal time. Miss Ella Potee will be the hostess.

At eight o'clock Mr. Harry Gunnison Brown, head of the Department of Economics at the University of Missouri, will speak on "Using Present Forces to Secure Needed Economic Reforms." Mr. Brown is an authority in his field of work and is a brilliant speaker. The Laymen's League feel very fortunate in being able to secure him for this lecture.

NEXT SUNDAY

Rev. E. Stanton Hodgkin, former minister of this church, who is to supply for Mr. Backus during January, February and March, has sent word that he will be here to preach on Sunday morning, January 6th. It is a pleasure to welcome him again to this congregation and we bespeak for him a large audience for his first appearance.

ALLIANCE NOTES

On Thursday, January 3rd, Mr. S. G. Pandit will be our luncheon speaker. As Mr. Pandit is a native of India he will speak with authority on "Mother India." It is hoped that many will come to hear him. All women of liberal belief are cordially invited to attend.

Luncheon will be served at 12:30 and only those who have made reservations with the church secretary by Tuesday noon, will be served. This is a new ruling and will go into effect January 3rd.

At 2 P.M. there will be the regular business meeting and reports from committee chairmen will be given. The Board of Directors will meet at 11:30 A.M.

Don't forget your calendar dues.

MR. AND MRS. BACKUS SEND THANKS

Mr. and Mrs. Backus wish to express through the Unitarian their sincere thanks for the many expressions of interest and good will received in their Christmas mail. There were such a host of greetings that it would mean quite a task to give each a personal answer. They extend cordial good wishes to all the members of the congregation for the New Year.

THE ANNUAL DINNER

Are you making your plans to attend the Annual Dinner and Business Meeting of this Church to be held on January 15th? Tickets will be on sale at the morning service on January 6th. There will be a limited number and it will greatly assist the committee in clearing if the tickets are taken up early.

Order of Service

10:50 A.M.

Organ Prelude, *a.* "Prelude" *Batiste*

b. Excerpt from "William Tell" *Rossini*
Mrs. Chick

Hymn, "O Life That Maketh All Things New." Number 10.

Reading.

Prayer.

Response.

Organ Interlude

Quartet, "The Green Cathedral" *Carl Hahn*

Responsive Reading, "Spirit of Man." Page 44.

Announcements.

Organ Offertory, "Andantino" from "Semiramide" *Rossini*

Solo, "The Lord is My Light" *Allitsen*
Mr. Cheatham

Address, "Mounts of Vision."
Berkeley B. Blake.

Hymn, "Let There Be Light." Number 26.

Benediction.

Postlude.

Soprano—Miss Lillian Wilson.

Contralto—Mrs. Marguerite Johnson.

Tenor—Mr. Robert Tracey Cheatham.

Baritone—Mr. W. M. A. Brandt.

Organist—Mrs. Ada Marsh Chick.

The Los Angeles Unitarian

Vol. 4

SATURDAY, JANUARY 5, 1929

No. 18

MOUNTS OF VISION

"We cannot worship Nature," says Professor J. Arthur Thompson. "We cannot be grateful to a system. We cannot find abiding human satisfaction in Nature's voices alone. Invigorating, inspiring and instructive they certainly are, but they are full of perplexities, and it is with a sad wistfulness that we hear their echoes dying away in the quietness of our minds like the calls of curlews on the moor as they pass further into the mist. Happy, then, are those who have what Sir Thomas Browne called 'a glimpse of incomprehensibles, and thoughts of things that thoughts but tenderly touch.' Shall we not seek to worship Him whom Nature increasingly reveals, from whom all comes and by whom all lives?"

Those of us who love our western mountains realize that their bigness and majesty together with their soil and their rock formations, their animal and vegetable life—form only one aspect of their attraction for us. We realize and enjoy also the lights and shadows, the color and mist—the outline against the sky—that is, we do if we are poets or artists or nature lovers.

There are people who say that this aspect is merely an emotional reaction and depends upon something within the soul rather than any outward condition. This is, of course, partly true. Wordsworth expressed the idea in his poem,

"Peter Bell"—from which we get the well known quotation:

"A primrose by the river's brim
A yellow primrose was to him,
And it was nothing more."

(Continued on page 3)

E. STANTON HODGIN

For the next three months we are to have with us E. Stanton Hodgin, who, for twelve years between 1908 and 1920, was minister of this church. Since that time he has been at New Bedford, Massachusetts, and his church has graciously granted him leave of absence that he may serve us during the time of Mr. Backus' recuperation.

Mr. Hodgin was greatly interested in civic affairs while he lived in Los Angeles, and in the east has had an active part in social service work, particularly among textile workers, and was very influential in adjusting affairs during the strikes in that section. He is socially minded as well as spiritually minded, and his sermons will carry a vital message for the members of this congregation.

This new building will seem strange to Mr. Hodgin, as he knew only the old church on Flower Street, but if there is a large audience to greet him on Sunday morning, and he sees in that audience many familiar faces, he will undoubtedly feel that you have given him a warm welcome by your very presence.

SUNDAY, JANUARY 6, 1929

"A Program of Life"

An Address by E. STANTON HODGIN, 10:50 A. M.

Musical Program, 7:30 P. M.

Current Events by DR. FREDERICK W. ROMAN, 8 P. M.

"The Hope of the World," an Address by Dr. Roman, 8:30 P. M.

THIS SUNDAY

CHURCH SCHOOL—9:50 A.M.

The dramatization of the story of Esther in the Church School last Sunday morning was most interesting. It is hoped to make these dramatizations an important feature of the Church School. Let us start the new year by having the children prompt and regular in their attendance.

THE ADULT CLASS—10 A.M.

Dr. Bullard was ill last Sunday and unable to deliver his lecture on "The Bible as Literature." It is hoped that he will be able to give it this Sunday.

THE STUDY CLASS—9:50 A.M.

Mr. Herbert Alexander will speak on the subject "Who Started the World War?" He will summarize and discuss the results of the latest scholarship as to the fundamental causes of the war. There will be opportunity for discussion by those attending the class.

THE FELLOWSHIP—10 A.M.

The general subject for Fellowship study for the month of January is to be "Practical Ethics." The first speaker, January 6th, is to be Mr. Paul Neuschaefer, cashier of the Union Bank and Trust Company, who will discuss the subject "The Right Use of Money."

Mrs. John Steven is to act as hostess on Sunday mornings in the Fellowship room, and Mrs. Stella B. Wright is hostess chairman for all social gatherings. They are assuming the responsibility which has always been taken by Mrs. Backus.

THE SUNDAY NIGHT CLUB

The young adult group which meets every other Sunday evening for supper have chosen a name. They are to be known as The Sunday Night Club. Mrs. Girard Allen was chosen general chairman. The next regular meeting will be

at 6:00 o'clock on Sunday evening, January 13th. At that time plans for a theater party are to be discussed and it is hoped a great number will be present to take part in the arrangements for this first outside social affair.

WHY WE LIBERALS UNITE

Not because we *must* go to church to save our souls from an uncomfortable hereafter, but because we find it mutually helpful in the here and now, are we a religious fellowship. Our church bears witness to the fact that even liberals cannot fulfill their lives by trying to live unto themselves alone. Nor can they think alone, or serve alone. Our church is this at least; a co-operative venture in right living. It is our idea, is it not, to build a self worthy of respect and worthwhile unto humanity? In the shared quest for self-realization, which is the essence of religion, we find this church of ours a helpful instrument. We would seek to cherish things crowded out of life elsewhere, the direct persons, the beauty of silence, the stimulating cross-fire of a free pulpit, the sense of unity with humanity and the great world from which we have come, the regular meditation *Worship* upon the great ends and values of life. And we dare to believe that there are many free-minded persons in this community who will soon catch the challenge of our vision and throw in their lot with us and the way of freedom.

—Edwin Henry Wilson, minister of the First Unitarian Church, Dayton, Ohio.

THE WAYFARER

The wayfarer,
Perceiving the pathway to truth,
Was struck with astonishment.
It was thickly grown with weeds,
"Ha," he said,
"I see that no one has passed here
In a long time."
Later he saw that each weed
Was a singular knife.
"Well," he mumbled at last,
"Doubtless there are other roads."

—Stephen Crane

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Mrs. Mary West, Office Secretary. At the church every day but Friday, from 8:30 to 5:30.

(Continued from Page 1)

Yet there is something more, even if only certain people respond to it. It would be as sensible to say that there was only the quantitative material value in a mountain range as to say that there was only the rose that we could see and touch, because our sense of smell was defective.

Dr. A. Wakefield Slaten, minister of the West Side Church in New York City in his contribution to the volume of Humanist sermons says: "You have stood perhaps upon the point of some great rock that jutted out over the roaring sea. You have crouched upon some dizzy mountain height and clung fast, and gazed in fascination into the abyss below. But now you are asked to look upon the Universe, to place yourself, as it were, upon some projecting spar and look into the frightful depths of infinite space. You see vast worlds rolling in resistless precision. You realize that you are in the grip of cosmic forces. You sense your isolation, that you are physically alone in a terrifying and uncaring universe, and that when your little span of life is done you sink down into extinction, the blackness of darkness forever."

This is a despairing picture of the Universe, if not a terrifying one. Wordsworth gives us the other aspect in his lines from Tintern Abbey:

In the lives of men who have most to do with discovering and disclosing the facts of Nature to their fellowmen, there is reverent wonder rather than terror or fear in their attitude toward Nature. This is because they get the vision of Nature as something far greater than a quantitative thing.

We who absorb our theology from the record of the rocks, should realize that evolution proves the cosmic forces benevolent to mankind. Nature is a stern mother, there is no doubt of that, but she is not hostile, else man would have disappeared long ago from the face of the earth.

Not only are we physically akin, but spiritually as well. We, ourselves, are just as much a product of Nature as the hills. When there is found in man not only food and sex hunger, but the hunger for righteousness as well, can we say that Nature is uncaring. It would be just as logical to find physical elements in the human body not found in the universe at large, as to expect to find spiritual qualities in man that are lacking in Nature.

Though some who call themselves rationalists may discount this spiritual quality, there are many of us who know that always there is this aspect of Nature which feeds the hunger of the human spirit for beauty and righteousness.

A NEW YEAR THOUGHT

Give us freely each day of the Spirit of Tolerance.

May we be kindly disposed one toward another.

Help us to esteem ourselves modestly, and to esteem our fellows generously.

Help us to search diligently for Truth in the fertile places of an Open Mind;

And may we direct our Thoughts, our Words and our Acts only toward Good.

—Anonymous.

ORDER OF SERVICE

10:50 A.M.

Organ Prelude, *a. "Prelude".....Gaul**b. "Air from
Rinaldo" Handel*

Mrs. Chick

Hymn, "The Trumpet Call of Duty."
Number 9.

Reading.

Words of Aspiration.

Response.

Organ Interlude.

Quartet, "Great Peace Have They"..
.....*Rogers*Responsive Reading, "The Beloved Com-
munity." Page 49.

Announcements.

Organ Offertory, "Andante Cantabile"
from Symphony No. 4.....*Widor*Solo, "O Rest in the Lord" from
"Elijah"*Mendelssohn*
Mrs. JohnsonAddress, "A Program of Life."
E. Stanton HodgkinHymn, "Years Are Coming, Years Are
Going." Number 33.

Benediction.

Postlude.

Soprano—Miss Lillian Wilson.

Contralto—Mrs. Marguerite Johnson.

Tenor—Mr. Robert Tracey Cheatham

Baritone—Mr. W. M. A. Brandt.

EVENING MEETING

The Laymen's League present again on Sunday evening, Dr. Frederick W. Roman. For the first half hour, beginning at 8:00 o'clock, he will discuss current events and later will give an address on "The Hope of the World." A musical program will precede the lecture.

NEXT SUNDAY

We are unable to give Mr. Hodgkin's subject for next Sunday morning, but it will be announced from the pulpit on Sunday morning.

The Laymen's League hope to continue their evening meetings but definite arrangements have not yet been completed.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held in the office of the church on Monday evening, January 7th, at eight o'clock. This is the last Board meeting before the Annual meeting and a full attendance is desired as there are many important matters to be discussed.

THE ANNUAL MEETING

Tickets are now on sale for the Annual Dinner which is to be held on Tuesday evening, January 15th at 6:30. The dinner is to be 50c and it is quite important that you purchase your ticket or make your reservation by Sunday, the 13th. It is no small task to prepare a dinner for the number which we hope will attend the Annual Meeting this year, and you can make the burden lighter by getting your ticket or your reservation early.

The Annual Meeting is the most important church gathering of the year. At that time you have the opportunity to hear the reports of the different departments of the church, the financial report, and plans for the new year. Five new members of the Board of Trustees are to be elected this year, and the voting members have the opportunity of saying who those trustees shall be. It is your privilege and your obligation to have a part in this meeting. Your presence will indicate a measure of your interest in the organization.

ALLIANCE NOTES

Mrs. Abbie Brewer will meet with the ladies of the Alliance on Thursday, January 10th, at 10:00 o'clock for sewing. Help Mrs. Brewer carry on her good work. Each member will bring a box lunch and coffee will be served.

Members who have not as yet secured their year books, please do so in order to avoid a deficit in the treasury.

The Los Angeles Unitarian

Vol. 4

SATURDAY, JANUARY 12, 1929

No. 19

A PROGRAM OF LIFE

A little pamphlet from the Wayside Pulpit contains the following epigram: "Be old-fashioned in your morals, up-to-date in your opinions and ahead of the times in your ideals." This calls for some searching analysis if it is to be accepted as a program of life. No one likes to be old-fashioned, no one likes to admit an old-fashioned attitude of mind, but that is actually what the word 'morals' means—custom, tradition, accepted and established standards.

We, even in the West, even the most radical among us, are bound by many customs. The more advanced a civilization, the more necessary it is to obey most of the established customs. For ninety-nine percent of the time custom is right.

But in that other one percent lies the whole adventure of life and the hope of mankind.

Custom, the established method or standard, always tends to become something divinely or supernaturally ordained. Later a picture of the divine agent is set up in the minds of men, and later still the actual incident of the giving and receiving of divine commands becomes a reality. This is seen in the giving to Moses by God certain tablets of stone upon which were written the Ten Commandments, an actual fact to the ancient Hebrews and to the later Christians. But we can hardly ignore the similar incidents which appear in

every religious system that has existed in the past.

Although none of us believes for a moment that custom was established in this way, yet it is just as impossible for us to get away from the binding power of established customs as it is for the orthodox religionist. This is because we know that the customs and standards surrounding us have grown out of all the interacting forces of mankind and cosmic nature.

This idea has been purchased at great price and must be used as a foundation for any program that is to prove satisfactory to present day needs. Of necessity we must be old-fashioned in our morals—ninety-nine percent old-fashioned—but we must be one percent experimental if civilization is to avoid becoming static, automatic, and a matter of stepping stones, but these must not become mile-stones to hold us back.

Actually there is no tyranny like the customs of the past. Slavery existed long after it became distasteful to the consciences of mankind, because it had the sanction of Holy Writ, and the same thing is true of war. There is nothing more deadly than Holy Writ, because it claims to be one hundred percent perfect.

We must be up-to-date in our opinions; the old-fashioned person has no opinions. Whatever is, is right. When a man be-

(Continued on page 3)

SUNDAY, JANUARY 13, 1929

"Padlocked Personalities"

An Address by E. STANTON HODGIN, D.D. . . . 10:50 A. M.

Organ Recital, William J. Kraft, 7:30 P.M.

Current Events: FREDERICK W. ROMAN, 8 P. M.

"Problems of Rural Life"

Lecture by PROF. A. E. LUNDQUIST, 8:30 P. M.

THIS SUNDAY**CHURCH SCHOOL—9:50 A.M.**

The children are urged to be in their places promptly at 9:50 so that all may join in the singing which precedes the discussion and classes. Many interesting things are going on every Sunday in the Church School and we want all the children to have a part.

THE ADULT CLASS—10 A.M.

The subject of Dr. Bullard's lecture will be "How to Study the Bible."

THE STUDY CLASS—9:50 A.M.

"The Outbreak of the War."

Mr. Herbert Alexander will continue the discussion of the findings of modern scholarship as to the causes of the war. Last Sunday the underlying causes of the war were presented. This week the actual events of 1914 will be discussed.

THE FELLOWSHIP—10 A.M.

Mr. A. E. Briggs will speak to the Fellowship on Sunday morning, using as his subject "The Right Use of Conventions." This is the second of the series of lectures on Practical Ethics.

SUNDAY NIGHT CLUB

The Sunday Night Club will meet at six o'clock on Sunday evening, January 13th. Mr. and Mrs. Hodgkin are to be guests of the Club on this occasion and members are invited to use this opportunity of becoming acquainted with them. These meetings of the Sunday Night Club are very informal and all young adults cordially invited. The object of the Club is to foster social life among the young adults of the church.

RECEPTION FOR MR. AND MRS. HODGIN

An informal reception for Mr. and Mrs. Hodgkin, sponsored by the Alliance, will be held in the Alliance parlor on Tuesday evening, January 15th, from 5:30 to 6:30, preceding the dinner.

LAST CALL!

This is the final announcement of the 1929 Annual Dinner. Dinner will be served at 6:30 on Tuesday evening, January 15th, and will be followed by a brief program of music. Mr. and Mrs. Hodgkin will be present and Mr. Hodgkin will speak. After the program reports from the various organizations of the church will be presented and necessary business transacted.

The tickets for this dinner are fifty cents. They will be on sale all week at the church office and on Sunday, or you may telephone your reservation to the secretary. No reservations will be made after Sunday noon.

Your presence will add materially to the happiness of the occasion and you will benefit by the contact with other members of this church and congregation. Let's make it a real "family reunion."

ALLIANCE NOTES

Come to the luncheon on Thursday, January 17th, and celebrate your birthday with the other members whose birthdays come in January. Mrs. O. B. Manchester, director of the study group, will be the luncheon speaker. Those who have heard her know how profitable her talks are. Take advantage of this opportunity of becoming posted on current events. *Only those* who have made reservations for lunch by Tuesday noon will be served. Call the church office for your reservations.

Save January 24th! Mrs. Auerbach will be hostess at a bridge tea given in the Alliance room. This is the only party of the month and it is the only means by which the chairman of Ways and Means Committee can expect to make her quota. It is therefore hoped that many will give Mrs. Auerbach their support and help make the party a success. Such a party is also the means of making pleasant social contacts. Tickets will be on sale January 17th. Make reservations by calling the church office or Mrs. Auerbach, WHitney 9302.

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(Continued from Page 1)

gins to have opinions he realizes that certain things can be improved. Immediately humanity is leagued against him; especially religious humanity, because religion—the religion of the past—is one hundred percent perfect.

The old-fashioned person lives in the past, the up-to-date person in the present and the idealist in the future. The old-fashioned person resists all change; the up-to-date person wants a few changes; the idealist wants many changes. The first and the last are always at sword's points, while the up-to-date person stands between and keeps society from ossifying, on the one hand, or blowing up, on the other.

But this situation exists not only between persons, but within the individual person, in varying proportions.

This leads inevitably to the idea of freedom the greatest creative force up to a certain illusive point, and beyond that—the most destructive of all forces. How far may a person go in expressing his ideas when those ideas are at variance with accepted customs? The answer is different under different forms of government, yet no government ever was so re-

strictive that it succeeded in suppressing all of its radicals, and no government ever was so free that it was not called upon at times to suppress certain individuals' ideas in the interest of society at large.

There is no definite policy in America today in regard to this situation and it is doubtful whether it would be either possible or desirable to establish one. For Life is freedom under restraint. The better this balance in the individual, the better the life; the more this balance comes from within, the better the civilization. While it is better to err on the side of too much freedom than too much restraint, yet there are times when restraint is necessary, and from without.

To get back to our original epigram, man must be old-fashioned enough to utilize the past in the present, up-to-date enough to revise the past for use in the present, and idealist enough to reach into the future for certain phases of it that may be valuable in the present. If he can do this he is on the way to becoming truly divine, and the balance between freedom and restraint will take care of itself.

ALLIANCE DUES

Don't forget that all dues—membership and calendar—should be paid by April 15th so that our treasurer can get her report to Boston on time. We are only a few months away from April, after all, so don't forget your dues.

Were half the power that fills the world
with terror,

Were half the wealth bestowed on
camps and courts,

Given to redeem the human mind from
error,

There were no need of arsenals or
forts.

The warrior's name would be a name
abhorred!

And every nation, that should lift again
Its hand against a brother, on its fore-
head

Would wear forevermore the curse of
Cain!

—Longfellow.

Order of Service

10:50 A.M.

Organ Prelude—*a.* "Idylle" *Buck*
b. "Largo" *Handel*
Mrs. Chick

Hymn, "O Life That Maketh All Things New." Number 10.

Reading.

Prayer.

Response.

Organ Interlude

Quartet, "The Green Cathedral" *Carl Hahn*

Responsive Reading, "The Higher Law" Page 52

Announcements.

Organ Offertory, "Revery" *Banks*

Solo, "Consider and Hear Me" *Wooler*
Miss Wilson

Address, "Padlocked Personalities"
E. Stanton Hodgins

Hymn, "Let There Be Light." Number 26.

Benediction.

Postlude.

Organ Recital 7:30 P. M.
William J. Kraft, Lecturer in Music U.C.L.A.
Mus. Bac. Yale—F.A.G.O.

Fantaisie Symphonique *Cole*

Suite for the Organ, "Andante" *Bartlett*

Evening Bells and Cradle Song *Macfarlane*

Chant Negre *Kramer*

A Song of Praise *Sheldon*

Current Events 8:00 P.M.
Frederick W. Roman

Lecture, "Problems of Rural Life" 8:30 P.M.
Prof. A. E. Lundquist

The Los Angeles Unitarian

Vol. 4 SATURDAY, JANUARY 19, 1929 No. 20

PADLOCKED PERSONALITIES

We are all padlocked personalities; we feel ourselves beating against prison bars that lock us in preventing us from being what we want to be and from living as we feel we ought to live. To unlock ourselves and find the release that brings fullness and freedom of life is the great desire. All religions have come into existence in response to this craving and have flourished on their promises to satisfy it.

Past religions invariably concluded that man's prison house was the great, natural, material world around him that was cruel, relentless and remorseless, sooner or later beating him down and pounding him out of existence. These religions could see no release from the prison house of the natural life save through some special means of escape. They came to believe that there was a supernatural world over-arching this natural world into which man could escape and find the relief he craved. All the religious institutionalism of the past was the result of that faith and that quest; sacraments, creeds, dogmas, theories of conversion, salvation and grace were the means of escape offered.

The older religions invariably came to the conclusion that real release from the prison house of life could only come with death and the dissolution of the body;—then if one had conformed to all the demands of his religion the great freedom would be achieved in another

world or another state into which he would enter.

This faith was to the believers a tremendous source of power. It brought them a measure of the release they sought. What were the slings and arrows of a few short years of outrageous fortune in comparison with the eternal glory that was soon to be if they were faithful to the commands? Were they not the chosen ones of Jehovah? In his strength they could endure all things. This faith served its day well. It is difficult to see how man could have struggled up through all of the tragedies of our incipient civilization without some such sustaining faith.

But, "our little systems have their day, they have their day and cease to be, they are but broken lights" of something infinitely greater than themselves. Today, with travail pains, a faith vastly greater and more comprehensive than that of the old supernaturalism is struggling to be born.

The natural world has, during the past few centuries, expanded and enlarged again and again until today it includes vastly more in its potentialities than did the old naturalism and the old supernaturalism combined. In the proper understanding and use of this fact lies the freedom we crave.

The great natural world around us in all its enlarged glory remains, in its untamed state, just as cruel and relentless,—just as unmoral and unspiritual as ever
(Continued on Page 3, Column 2)

SUNDAY, JANUARY 20, 1929

"A Good Word for Materialism"

<i>An Address by</i> E. STANTON HODGIN, D. D.	- - - -	10:50 A. M.
<i>Organ Recital by</i> WILLIAM J. KRAFT	- - - -	7:30 P. M.
<i>Lecture by</i> FREDERICK W. ROMAN	- - - -	8:00 P. M.

THIS SUNDAY CHURCH SCHOOL—9:50 A. M.

Classes for children of all ages are provided in our Church School which opens promptly at 9:50 each Sunday morning. Great interest is being shown in the dramatization of Bible stories which is the chief interest at present.

THE ADULT CLASS—10 A. M.

Dr. Bullard will lecture on the subject "The Golden Age."

THE STUDY CLASS—9:50 A. M.

"America's Entry Into the War"

The last of the series of talks on the genesis of the World War will be given by Mr. Herbert Alexander. He will present the conditions under which the United States declared war on Germany in 1917.

There will be an opportunity for questions and debate.

THE FELLOWSHIP—10 A. M.

Practical Proverbs will be discussed by members of the Fellowship. Elizabeth Eckerson will talk on the proverb "The end justified the means"; Dorothy Donaldson on "Might makes right"; Stanley Roush on "The majority is always right"; and David Ray on "Honesty is the best policy."

PLAY CASTING BEGINS

To promote dramatic and musical activities among the young people of the church, an organization is being formed. This group will meet Tuesday, January 22, at 7:30 in the church parlor. Mr. Paul Fort who has already had considerable experience in directing plays and in acting will direct the dramatics in the group. Mr. Fort's last active work was with the Pasadena Community Theater. Miss Josephine Marie Dowler, a well known member of this church, will have charge of the musical group.

Everyone interested either in dramatics or music is invited to this meeting. Plans for a progressive organization will be presented and the casting of some plays will be begun. There is need for all

types of characters and for those interested in all branches of production.

It is planned that in the presentation of programs by this group, vocal and instrumental selections will be given between the acts of the plays. A call is therefore made to those who have musical talent and who enjoy entertaining the public.

HUMANISTIC RELIGION

The task of our generation, which stands in time at the beginning of adolescence of the human species, is to combine clear thinking with unafraid feeling. Without exploring feeling and emotion and desire, it will not know the heights and depths of its own nature; without hard thought it will not know false from true or be able to set a course.

If we would understand and control nature we must first accept and obey her. If we would control her worthily we must have a true scale of values by which to measure. Hard fact and transforming value together build future reality. I believe that the whole duty of man can be summed up in these words: More life for your neighbor as for yourself. And I believe that man, though not without perplexity, effort, and pain, can fulfill this duty and gradually achieve his destiny.

A religion which takes this as its central care and interprets it with wide vision, both of the possibilities open to man, and of the limitations in which he is confined, will be a true religion, because it is coterminous with life; it will encourage the growth of life, and will itself grow with that growth.

JULIAN S. HUXLEY,
"Religion without Revelation."

KINDRED GROUPS

Wherever in any church or nation, or social class, we find a group of men seeking in their righteous way the common welfare, we would be one with them in sympathy and high endeavor.

John Haynes Holmes.

The Los Angeles Unitarian

Published Weekly Except July and
August by

The First Unitarian Church

2936 West Eighth St., Los Angeles, Calif.

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Entered as second-class matter July 18, 1928, at the post office at Los Angeles, California, under the Act of March 3, 1879.

E. Burdette Backus, Minister.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THE ANNUAL DINNER

Tuesday evening was a memorable occasion in the history of this church. During the hour preceding the dinner, many friends greeted Dr. and Mrs. Hodgkin in the parlor where Mrs. Benshimol of the Alliance and Dr. Moore of the Board of Trustees received the guests. Dinner was served to approximately two hundred and thirty-five people.

A short program by members of the music department of the Polytechnic Evening High School followed the dinner and Dr. Hodgkin gave a most delightful talk, relating his experiences as minister of various Unitarian churches.

During the business meeting the budget for the current expenses of the church was presented and the sum of \$4,059.00 was pledged by those present.

Five members of the Board of Trustees, Mrs. R. C. Gillis, H. B. Brackett, D. C. Ross, Mrs. Douglas Donaldson and Edwin Hatcher, retired this year. The nominating committee presented the names of the following people to serve as trustees for a term of three years: Edward W. Brewer, Jr., Mrs. Lucille Snow, A. E. Briggs, Mrs. L. N. Anderson and Girard Allen. They were unanimously elected.

The value of these Annual Meetings can never be estimated. The good fel-

lowship, the year's reports and all the other details of the occasion tend to inspire us to greater courage and increased co-operation for the tasks which the new year will bring.

(Continued from Page 1)

the most pronounced preachers of natural depravity pictured it as being. When we lost faith in the supernatural we sometimes imagine that all we need to do is to throw ourselves unreservedly into nature's kindly lap and we will be mothered, soothed, and caressed, and will find the solace we crave. That is a great mistake. We will be either speedily destroyed or will in short order revert back to the ape and tiger stage.

A blind faith in nature is as futile as any other blind guide and will as surely lead us into the ditch if we attempt to follow it. Release lies neither in supernaturalism nor in naturalism, as those terms are usually understood.

Implicitly following our natural desires, instincts and impulses brings forth what Paul calls the works of the flesh, which are envyings, jealousies, hatreds, strifes, partys, divisions. But, when man takes the forces of nature, both within himself and outside himself, in hand, choosing from among the many forces available according to his best judgment, controlling, redirecting and recombining those forces in accordance with his best intelligence and in accordance with the accumulated experiences of mankind, then he can compel life to bring forth in an ever increasing degree the fruits of the spirit, which are love, joy, peace, meekness, temperance, goodness, righteousness.

Therein lies the whole duty of man; taking the forces of nature in hand; choosing, redirecting, controlling and combining them in such ways as to build a new world, converting the earth from a natural wilderness of strife and confusion into a moral and spiritual garden of love, order and good will. In such work may man find freedom and fullness of life.

ORDER OF SERVICE

10:50 A. M.

Organ Prelude,

a. "Jerusalem the Golden".....*Truette*

b. "Sunset Meditation".....

.....*Richard Keys Biggs*

Mrs. Chick

Hymn, "Go Forth to Life.".....Number 39

Reading.

Prayer.

Response.

Organ Interlude.

Quartet, "I Will Lift Up Mine Eyes"

.....*Harker*

Responsive Reading, "Aspiration"....

.....Page 10

Announcements.

Offertory, "Fanfare Triomphale"....

.....*Armstrong.*(Writer for the 150th Anniversary
of the signing of the Declaration
of Independence. 1776-1926)Solo, "Deep River".....*Burleigh*

Mr. Brandt.

Address, "A Good Word for Materialism"

E. Stanton Hodgkin, D. D.

Hymn, "Be Lord of Self".....Number 21

Benediction.

Postlude.

ORGAN RECITAL

William J. Kraft of U. C. L. A.

7:30 P. M.

Pastorale Sonate*Rheinberger*

Pastorale

Intermezzo

Fugue

Am Meer*Schubert*Festal Postlude*Schminke*

Lecture by Dr. Frederick W. Roman.

8:00 P. M.

ALLIANCE NOTES

At 10 o'clock, Thursday morning, January 24th, Mrs. Abbie Brewer will meet the sewing group.

The only Bridge Tea of the month comes at 2 P. M. on January 24th. It is hoped that members and their friends will come out to enjoy an afternoon of cards and thereby enable Mrs. Auerbach to make the quota for the month of January.

On the following Thursday, January 31st, at 2 P. M., the Alliance will give a program in memory of Madame Severance and other well-known Unitarian women.

LAYMEN'S LEAGUE DINNER

The regular monthly meeting of the Laymen's League will be held on Wednesday evening, January 23rd. Dinner will be served at 6:30. Only the men are invited to this dinner, but that means all the men of the congregation. E. W. Brewer will report the Annual Meeting of the Laymen's League at Lenox, and Dr. Hodgkin will speak.

Please make your reservations with the church secretary by Tuesday noon, January 22nd.

THE EVENING SERVICE

At seven-thirty on Sunday evening, January 20th, William J. Kraft of the University of California at Los Angeles, will give an organ recital preceding the lecture by Dr. Roman. The first half hour of the lecture period will be devoted to Current Events, and later Dr. Roman will speak on "The Origins of Democracy."

A DEFINITION

An American Unitarian is a person who is alive enough to have a mind growing a little every day, who is free enough sometimes to listen to opinions which infuriate him, who is happy enough to be able to argue with the other fellow without losing his temper.—Vivian T. Pomeroy.

The Los Angeles Unitarian

Vol. 4

SATURDAY, JANUARY 26, 1929

No. 21

A GOOD WORD FOR MATERIALISM

In the past, two realities were assumed to be of supreme concern to man,—God and the Devil. One was regarded as the source of all good; the other the source of all evil. Religion consisted of serving God and fighting the Devil. The physical world was looked upon as the domain of the evil one. Most of the material forces were regarded as being under his control. Man's troubles arose from the fact that he is a physical creature with physical desires and needs that are forever leading him astray. To be able to slough off these physical necessities and escape into a purely spiritual realm was salvation. To the achievement of this one end, institutional religion subordinated all other things.

Today, belief in a personal Devil has almost entirely disappeared among intelligent people. In beating a retreat, however, the Devil has left the material world behind to plague us still, and it seems to be the source of almost as much trouble as ever. Instead of having a very concrete and lively personality called the Devil to deal with we are now confronted by a vague and undefinable abstraction called "materialism" that casts almost as ominous a shadow across our pathway as ever the imaginary Satan did.

The defenders of righteousness, lay and cleric, are now busy warning us against the dangers and machinations of "materialism." If we are to be forever haunted by monstrous materialistic fears, we have

apparently gained little by getting rid of the belief in a personal adversary. As has been well said, "we may behead the 'Devil' but 'evil' remains to tempt us still." We may dethrone the evil one from his supposed dominion over the material world, but the perplexities and troubles of the material world are not diminished much by the process.

I have long believed that the best way to get rid of any threatening force, imaginary or real, is not by running away from it, nor by fighting it, but by making friends with it and by putting it to work. So long as man shudderingly hid his face from the threatening forces of nature, regarding them as instruments of the Devil or of an angry God, they were great evils and preyed upon him continually. But, when man set about making friends with these threatening forces by trying to understand them, he soon had many of them in harness, and now they are very accommodatingly doing much of his slavish labor for him.

The way to exorcise the ominous monster of materialism, is not by trying to run away from it, nor by blindly fighting it, but by making it a servant and ally. In proportion as we do this, spiritual values will flow from the material forces round about us in abundance.

Many of the oriental peoples have tried to achieve spiritual excellence by running away from the material world and its demands, and a sorry mess they

(Continued on Page 3, Column 1)

SUNDAY, JANUARY 27, 1929

"Overcoming Evil with Good"

An address by E. STANTON HODGIN, D. D. 10:50 A. M.
Organ and Voice Recital 7:30 P. M.

MISS ELLEN MARSHALL AND MR. ANTHONY PRATT

Current Events and Lecture by DR. FREDERICK W. ROMAN - 8:00 P. M.

THIS SUNDAY**CHURCH SCHOOL—9:50 A. M.**

Classes for children of all ages are provided in our church school which opens promptly at 9:50 each Sunday morning. Parents are also invited to leave their children in the kindergarten on the second floor if they wish to attend the morning church service.

THE ADULT CLASS—10 A. M.

The subject of Dr. Bullard's lecture will be "Creation Myths."

THE STUDY CLASS—9:50 A. M.**"THE OPEN CONSPIRACY"**

Mrs. W. D. Moore will review H. G. Wells' latest novel, "The Open Conspiracy." This book was published at the end of 1928 and gives the British author's ideas of Eutopia. Mr. Wells' views are always new and usually controversial, so the review promises to be highly interesting and stimulating.

THE FELLOWSHIP—10 A. M.

Mr. Alfred Benshimol will speak to the Fellowship on "The Right Use of Time."

DR. SLATEN RESIGNS

Dr. A. Wakefield Slaten has resigned the pastorate of the West Side Unitarian Church in New York City on account of illness. The Board of Trustees has voted to recommend to the congregation that the resignation be accepted with regret, and, in view of "splendid and able services rendered" that Dr. Slaten be given four months' leave of absence on full salary. Dr. Slaten came to the West Side pulpit in 1925 from a professorship of the New Testament in the Pacific Unitarian School for the Ministry.

—Christian Register.

ASSOCIATE ALLIANCE

The annual meeting of the Associate Alliance will be held in Pasadena February 4th, at 11 o'clock at the Neighborhood Church, 221 West California Street. All

members and friends of the Alliance are invited. Please make your reservation with Mrs. L. N. Anderson or at the church office before February 1st.

NEW CHURCH OFFICERS

At a meeting of the new Board of Trustees held on Monday evening, January 21st, the following officers were elected: President, Paul E. Neuschaefer; Vice-President, Dr. W. D. Moore; Secretary, E. W. Brewer, Jr.; Treasurer, H. M. Binford; Assistant Treasurer, Samuel D. Alrich. The various committees will be appointed by the President, and announcement made later.

LITERATURE TABLE

Mrs. Hunt has some very fine things for sale each Sunday morning and wishes to announce that she is offering the present stock of literature at half price. It will pay you to see what there is on her table after church on Sunday.

YOUNG PEOPLE'S SUNDAY

February 3rd is designated by the Y. P. R. U. as Young People's Sunday throughout the United States. The local organization, The Fellowship, is planning a service to be held on Sunday evening, February 3rd, at which time the members of their group will conduct the entire program.

CREATIVITY

This poem is recognized as one of the oldest Chinese folk-poems which has come down to the present time. It is the first poem recorded in the book, *Origin of Ancient Poetry* (Chinese). It may be roughly dated 2500 B. C.

When the sun rises, I go to work;
When the sun goes down, I take my rest;
I dig the well from which I drink;
I farm the soil that yields my food.
I share creation; kings do no more.

Translation by Y. S. Han.

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(Continued from Page 1)

have made of it. The more they have
tried to ignore the physical, the more per-
sistently it has preyed upon them. No
people have suffered so constantly from
famine, plague, pestilence, and all the
consuming ills that flesh is heir to. They
have often gloried in their physical degra-
dation, regarding themselves as being
spiritual in proportion as they were mis-
erable.

Western peoples have been engaged for
many centuries in fighting the Devil,—
the representatives of the evil one always
being those combatants on the opposite
side of the battle line from themselves.
They have divided up into large self-
righteous groups, and the various groups
have fought each other as often as they
could gather sufficient reserve power to
do so. Each group has regarded itself as
enlisted on the side of the God of right-
eousness and has looked upon its oppo-
nents, whoever they might be, as enlisted
on the side of the Devil of unrighteous-
ness. Each generation has experienced
the intoxication of self-righteous con-
flict and has been prouder than anything
else of its willingness to kill and be killed
and to suffer any kind of hardship and
mutilation at the behest of its self-right-
eous sanctions. The Western peoples have

been very heroic in their militancy, but
have they been wise?

Viewed in the calm light of wisdom,
the Western way of salvation by battle
seems to be scarcely less futile than the
Oriental way of salvation by retreat.

There is a better way, which we may
call the modern way. As man escapes
from the perpetual bludgeonings of the
natural material world about him, by
making those natural forces his ally
through understanding them, so the var-
ious groups of mankind can escape from
the constant process of mutual self-immo-
lation and self-mutilation through inter-
cine warfare, by understanding each other
and finding out how they may serve them-
selves by serving each other in the com-
mon work of the world. This is very
simple in principle, but very difficult in
application so long as the old practice of
fanning the flames of group self-righteous-
ness is encouraged.

The greatest change that has ever taken
place in human history is now taking
place in man's changing conception of
the material world. In fact the old ma-
terial world, as man conceived of material
in the past, is passing away, and a vital
world is coming in its place.

In the past man thought of the mater-
ial universe as almost entirely inanimate,
with a little film of animate life occupy-
ing a portion of the surface of a single
planet. So transient and precarious was
this film of life thought to be, that any
little shifting of the position of the heav-
enly bodies would snuff it out in a mo-
ment and the whole boundless universe
would sink back into its normal state of
lifelessness.

Today the whole universe is seen to
be animate; even what was formerly re-
garded as empty lifeless space is seen to
be full of vibrant life forces too subtle to
appeal to our dull senses.

It is for man to make himself ac-
quainted in an ever increasing measure
with this living universe; to build him-
self into it by every known process of
human enlightenment, and thus partake
of its infinite and eternal character.

ORDER OF SERVICE

10:50 A. M.

Organ Prelude,

a. "Impromptu Number 2."

.....*Coleridge-Taylor*

b. "Menuet Francais"—

.....*Amedee Tremblay*

Mrs. Chick

Hymn, "Light of Ages and of Nations"

.....Number 19

Reading.

Prayer.

Response.

Organ Interlude.

Quartet, "Sons of Men".....*Cadman*

Responsive Reading, "Wisdom"....Page 50

Announcements.

Offertory, "Londonderry Air"....*Coleman*Solo, "Evening and Morning".....*Spicker*

Mrs. Johnson

Address, "Overcoming Evil with Good."

E. Stanton Hodgkin, D. D.

Hymn, "He Liveth Long Who Liveth

Well".....Number 40

Benediction.

Postlude.

ORGAN AND VOICE RECITAL

7:30 P. M.

Toccata*Foote*

Miss Marshall

Goin' Home, Negro Spiritual.....*Dvorak*

Mr. Pratt

Preludio.....*Oreste Ravanello*

Miss Marshall

Alas, That Spring Should Vanish

With the Rose

Ah, Moon of My Delight

From "In a Persian Garden"....*Lehmann*

Mr. Pratt

Sketches of a City.....*Gordon Balch Nevin*

a. City from afar off.

b. On the Avenue.

c. The Grandmother.

d. Urchin Whistling in the Streets.

e. The Busy Mills.

Miss Marshall

Current Events.....8:00 P. M.

Dr. Frederick W. Roman

Lecture, "Democracy".....8:30 P. M.

Dr. Frederick W. Roman

SUNDAY NIGHT CLUB

The Sunday Night Club will meet for supper and an informal social time on Sunday evening at six o'clock. Mr. and Mrs. Herbert Alexander are planning the supper, and they have promised a Russian meal. At this meeting announcement of the completed plans for the Theatre party will be made.

LAYMEN'S LEAGUE FORUM

The musical program for the Forum on Sunday evening, January 27th, will be furnished by Miss Ellen Marshall, organist, and Mr. Anthony Pratt, tenor soloist. Miss Marshall is the daughter of Rev. Thomas Marshall, a well known social worker of the city. Mr. Pratt is secretary of the Municipal League of Los Angeles, and a member of this church.

Following the music Dr. Roman will speak on current events and later will lecture on "Democracy." The full program is found in the order of service on this page.

ALLIANCE MEMORIAL SERVICE

At two o'clock on Thursday afternoon, January 31st, the Alliance will hold a Memorial Service for Madame Severance, Florence Nightingale and other Unitarian women. You are cordially invited to attend this service. The program follows:
Organ Solo.....*Mrs. Ada Marsh Chick*
Poem.....*Snow Longley Housh*
Address, "Unitarian Women"—
.....*Dr. E. Stanton Hodgkin*

Personal Contact with Madame

Severance.....*Mrs. E. K. Foster*

Presentation of Plaque honoring

charter members of the First

Unitarian Church of Los An-

geles.....*Miss Ella Bush*

Introduction of charter members

present.....*Mr. W. A. Spalding*

A tribute to local Alliance

members 1902-1929.....*Mrs. W. H. Fox*Sunset Hall.....*Mrs. Zenanna H. Curtis*

Presentation of Memorial gift hon-

oring departed Alliance wom-

en.....*Mrs. E. Stanton Hodgkin*Benediction.....*Dr. Hodgkin*

A reception and tea will follow the program.

The Los Angeles Unitarian

Vol. 4

Saturday, February 2, 1929

No. 22

OVERCOMING EVIL WITH GOOD

In a state of nature man is little more than a mere creature, tossed hither and thither by the mighty forces of the material world round about him. Virtually all his energy is absorbed in the struggle for physical existence. While in this state, nearly all the forces that he encounters in his daily life are bad: not in the theological sense of being wicked or sinful; not in the metaphysical meaning that may be able to prove that in the last analysis all forces and all experiences are good;—but in the common everyday sense in which we use the terms good and bad. In our daily lives we pronounce things good or bad according to their reactions upon ourselves. Everything is regarded as bad that tends to frustrate us in the satisfaction of what we regard as our legitimate desires. Everything is deemed good that aids us in satisfying our proper desires. It is in this sense that the words good and evil are here used.

Most of the forces that man encounters in the primitive struggle for existence are thus evil. They are hunger, cold, storms, floods, sickness, wild animals, still wilder men and ever lurking in the background, death. Virtually all of his resource, mental and physical, is absorbed in warding off these ever impending evils that are frustrating and threatening his one primal desire to live.

Our material civilization is the measure of man's triumph over these material evils,—is the success he has had in over-

destructive forces of nature into creative forces that serve and render human life more secure.

How has he achieved such results as have been obtained? By invoking divine intervention? Not unless we change our entire conception of divine intervention from that which has prevailed in the past. For hundreds of generations the Christian world believed that divine intervention was the only way, and they gave themselves over unreservedly to hundreds of methods of invoking divine aid. They brought forth and maintained vast imposing institutions whose one function was to intervene between man and the natural forces that were preying upon him.

This faith often brought man a sense of added security. It made him heroic in the face of danger. It often enabled him to accept with stoic resignation ills that apparently could not be avoided. But instead of warding off and saving man from the destructive forces of nature that beset him, they were of little avail: the forces of nature continued to bludgeon him and to beat him down as relentlessly as if no prayers were ascending from the millions of altars throughout the world.

Man has overcome the destructive forces of nature, in as far as he has overcome them, by a different kind of invocation from that which has dominated organized religion. He has invoked the

(Continued on Page 2, Column 1)

SUNDAY, FEBRUARY 3, 1929

"The Man of Faith"

Address by E. STANTON HODGIN, D. D.	10:50 A. M.
Current Events by DR. ROMAN	7:30 P. M.
Young People's Service	8:00 P. M.

**THIS SUNDAY
CHURCH SCHOOL—9:50 A. M.**

The dramatization of a Bible story will be the main interest in the Church School on Sunday morning. The children have taken great delight in the stories presented in this way, and the impressions thus gained are lasting. We again urge prompt and regular attendance so that the children may not lose the thread of thought which binds these Sunday morning lesson hours together.

THE ADULT CLASS—10 A. M.

Dr. Bullard will lecture on "The Garden of Eden."

THE STUDY CLASS—9:50 A. M.

Mr. Paul Neuschaefer will speak to the Study Class on "Travel Experiences in Italy." Mr. Neuschaefer spent several months last summer in Italy and has first-hand information concerning the economic and political conditions of that country.

THE FELLOWSHIP—10 A. M.

The general topic for discussion in the Fellowship during the month of February is to be "Love and Marriage." Dr. Helen Hunter will give a series of talks and she will use as the subject of the first one, "Adolescence."

BRIDGE TEA

You are invited to attend a bridge tea at the home of Mrs. J. B. Baker, 2137 West 21st street, on the afternoon of February 14th. Mrs. Baker will be assisted by other members of the Alliance whose birthdays come in February, Mrs. Otis, Mrs. Inglis, Mrs. Brewer, Mrs. Hodgins, Miss Chapin and Miss Holmes. This is a benefit for Sunset Hall, and your cooperation will be greatly appreciated. Please make your reservations by calling Mrs. Baker, RO-8792, or the church office.

(Continued from Page 1)

coming evil with good; in converting the divinity of intelligence that lay slumbering in life; has slowly awakened it and disciplined it and sent it forth to acquaint itself with the destructive forces of nature that abound, and in proportion as it has learned what these forces are,

it has been able to lay hold of them, and redirect them, so that they served life instead of destroying it.

These material achievements are a delusion and a snare unless accompanied by the building up of a moral system at the same time. This man has done by controlling, redirecting and recombining his passions, his desires, his feelings, his thoughts and his ideals. It is our moral system of controls, such as it is, that gives such security and stability as we really have. As this moral system becomes dominant, as friendship replaces enmity, as love drives out fear, man ceases to be consumed by the debasing emotions of envy, jealousy, hatred, avarice and vengeance, all of which are painful and destructive, but he brings forth in place of them the creative emotions of love, joy, peace, gentleness, meekness, faithfulness, temperance, all of which are upbuilding, life giving and joyous. It is in this transformation of the emotions that accompanies the upbuilding of a stable moral system of life, that man experiences his greatest compensation.

Ignorance then is the great evil. In proportion as ignorance disappears, evil disappears also. Wisdom is the great good,—an understanding of what it is that life requires of us. I say wisdom, not learning. Learning ought always to increase wisdom, but frequently it does not. Sometimes we clothe ourselves in an imposing garment of learning to shield our dense ignorance from indecent exposure.. Often the person who has little learning, has so used his vital experience that he is a marvel of wisdom in his understanding of what it is that life requires of him each day of his experience.

If man were allwise he would also be all powerful, for all the infinite forces that surround him would be at his command. He would also be immortal, for his life would have become identical with the universal life which is everlasting. If this is true, as it certainly must be, every move in the direction of true wisdom must bring us more of the power and security we crave.

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Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

ALLIANCE NOTES

The luncheon speaker for February 7th, Charles Dickens' birthday, will be Mrs. Caroline B. Eager, who, for many years was president of the Dickens Fellowship Club of Los Angeles. For the last ten years she has been a regular commuter between Manila and Los Angeles, being actively engaged in educational work on her own responsibility among the mountain tribes of the Philippine Islands. She will have one of her Philippine pupils with her.

At 11:30 on Thursday, February 7th, the Executive Board will meet, and at two o'clock the regular business meeting of the Alliance will be held.

The chairman of the Ways and Means Committee for February is Mrs. J. B. Baker. Watch the calendar for coming events.

Mrs. Temple is ready to receive your calendar dues at any time.

The rule recently put into effect about the reservations for regular luncheons has worked out beautifully. A prompt response was made for the last luncheon and it is hoped the same response will be made this time. Please call the church office before Tuesday noon, February 5th.

DRAMA AND MUSIC

Following former word that a Dramatic and Musical organization was being formed in our midst, we are pleased to

state the first meeting was held Tuesday, January 22nd, and the situation talked over, plays read, and casting begun. Prospects are very bright for this newest of our endeavors, and those who are interested in either music or branches of the drama, are encouraged to affiliate themselves with the new group, as yet unnamed, in order to be in from the first and a part of our original production, planned for the latter part of February.

Our nights of meeting and rehearsal are Monday and Thursday, at 7:30 P. M. at the church. Casting for the first production is not yet complete, but by the end of the current week it is hoped that work will be in full swing.

There are two things we want our folks generally to think about and offer suggestions on—a name for the organization, and a simple design for our front curtain—about twelve by twenty-five feet. We will take up this matter at the meeting January 31st. Perhaps your thought will be a winner.

A REQUEST

The secretary has been asked for a copy of the Christian Register for January 17, 1929. As there is no file of the Christian Register in this office will some one who takes the Register be kind enough to bring that copy in?

CHURCH COMMITTEES

Mr. Neuschaefer, president of the Board of Trustees, has appointed the following committees for the year: Finance, Dr. W. D. Moore, chairman; M. H. McCall, Alfred L. Benshimol and W. G. Kerckhoff; House, L. R. Stritesky, chairman, Mrs. Lucille Snow, Girard Allen; Music, E. W. Brewer, Jr., chairman, and Mrs. Snow; Worship and Membership, A. E. Briggs, chairman, Mrs. L. N. Anderson, Mrs. J. P. Hunt, Mr. A. V. Andrews; Hospitality, Mrs. J. B. Baker, chairman, Mr. Alrich, Mrs. L. N. Anderson.

Mr. D. G. Andrews resigned from the Board on account of ill health and Mr. L. R. Stritesky has been appointed to serve in his place for the remainder of the term.

Order of Service

10:50 A. M.

Organ Prelude *a.* Finale to Third Symphony.....*Mendelssohn*
 b. Le Cygne.....*Saint-Saens*

Mrs. Chick

Hymn, "Life of Ages," Number 4.

Reading.

Prayer.

Response.

Organ Interlude.

Quartet, "Praise Ye the Father".....*Gounod*

Responsive Reading, Memorial, Page 54.

Announcements.

Offertory, "Walther's Prize Lied".....*Wagner*

Solo, "Friend O' Mine".....*Sanderson*

Mr. Cheatham

Address, "The Man of Faith."

Dr. E. Stanton Hodgkin

Hymn, "Forward Through the Ages," Number 64.

Benediction.

Postlude.

Miss Lillian Wilson, *Soprano*.

Mrs. Marguerite Johnson, *Contralto*

Robert Tracey Cheatham, *Tenor*.

W. M. A. Brandt, *Baritone*.

Mrs. Ada Marsh Chick, *Organist*

Evening Service

Current Events—by Dr. Roman.....7:30 P. M.

Young People's Service 8:00 P. M.

Organ Prelude, "Pomp and Circumstance".....*Elgar*

Phyllis Hunter

Hymn, "Let There be Light." Number 26.

Responsive Reading, "A Creed of Life." Page 41.

Prayer.

John Ferte

Announcements.

Organ Offertory*Selected*

Phyllis Hunter

Special Music.

Short Talks—

Youth Looks at the World.....*Stanley Roush*

Criticisms of the Church.....*Allen Campbell*

My Philosophy*John McKinney*

Y. P. R. U. Song, "Forward Shoulder to Shoulder."

Benediction.

Eleanor Merriam

Postlude*Selected*

Phyllis Hunter

The Los Angeles Unitarian

Volume 4

Saturday, February 9, 1929

Number 23

THE MAN OF FAITH

Benjamin Franklin was a Puritan who was not at all Puritanical. Born of a long line of Puritan ancestors and growing up in an atmosphere and an environment of strict Puritanism, the whole substance of what we are accustomed to call Puritanism seems to have been left out of his being. He was in no sense an ascetic. He had no fear or suspicion of the physical life and the material world. It was in the material world that he lived, moved and had his being. As a small child he was ever scandalizing his parents by what was considered his impertinent and irreverent questions. He had none of those pious fears that all good children were supposed to have. Because of this peculiarly skeptical disposition and what was considered an unwholesome disposition to inquire and question, he did not get along very smoothly in a large family of which he was the fifteenth child.

If we take Franklin as he stood facing the future in his early twenties there was nothing especially promising about him. He was industrious, self reliant, and had a remarkable ability for landing on his feet no matter where he might be put. He apparently had no very lofty ideals or ambitions in life. He had rejected all of the conventional religious views and with them most of the moral standards as well. He drank somewhat freely from the cup of vice and felt no particular repulsion. One would be forced to say that on the

whole he was of rather coarse fibre. But with his fertile and comprehensive mind, he soon came to see clearly that as a man soweth, that shall he also reap; that the way of virtue is the way of life, that it is only as one pursues a virtuous life that he can retain health and strength and achieve a prosperity and happiness that is permanent and will not end in disappointment. He saw quite as clearly the second great law of life,—that no man liveth to himself alone, that a portion of the people can not be truly prosperous while others want, that a portion of mankind can not be really happy while others are miserable. As the result of this purely intellectual conversion, he resolved that no day should pass by without his doing something for the improvement and enrichment of his own life and the lives of those about him. He pursued this course so consistently and effectively that his became one of the fullest, completest and richest lives of his time.

Such great achievements are impossible without a great faith. His deepest conviction was that if one would know God, he must know his handiwork. He must search out matter, make available and harness into service the divine forces that are hidden away in the world all about him. He believed that in so doing, man himself became divine and found himself in fellowship with God and that it was not necessary to enter into any of the metaphysical and theological

(Continued on Page 2, Column 1)

SUNDAY, FEBRUARY 10, 1929

"Abraham Lincoln—Realist, Idealist, Opportunist"

Address by DR. E. STANTON HODGIN 10:50 A. M.

Organ Recital by WILLIAM J. KRAFT, U. C. L. A. 7:30 P. M.

Lecture by FREDERICK W. ROMAN 8:00 P. M.

(Continued from Page 1)

speculations about divinity.

Theodore Parker, who made a very careful study of Franklin and his faith sums the whole matter in the following striking way:

"Many have called him not only negatively irreligious, but positively anti-religious and atheistic. Here all rests on definition.

First, if religion be a compliance with the popular ecclesiastical ceremonies, then Franklin had little religion;

Second, if religion be a belief in the standard doctrines of the ecclesiastical theology,—the trinity, the fall, total depravity, the atonement, the invincible wrath of God, eternal hell, the damnation of men or of babies, the miraculous revelation of the Old Testament and the New,—then Franklin had no religion at all;

Third, if religion be fear, whining, creeping through the world, afraid to use the natural faculties in the natural way; if it be hatred of such as think differently from the mass of those who do not think at all; if it be to damn men because they say there is no damnation; then Franklin had no religion at all, but was positively anti-religious and atheistic, for he stood up straight, like a man on his own feet and walked manfully forward, daring to think and to tell what he thought himself, leaving others to think also for themselves, having a manly contempt for all bigotry, all narrowness, yet not hating the bigot.

But if religion be to do justly, to love mercy, and to walk humbly with God; if it be to love God with all the mind, and heart, and soul, and ones neighbor as ones self; if it be to forgive injury, to do good to all men; to protect the needy, clothe the naked, instruct the ignorant, feed the hungry, to lift up the fallen, to break the rod of the oppressor and to let the oppressed go free; and at heart to endeavor to keep oneself unspotted from the world; then what statesman, what man, what bishop of that time, was his equal? If such things as he practised make a man a Christian, then Franklin must stand high on the list. If they do

not, then it is of no consequence who is called Christian, Pagan, or Turk."

THIS SUNDAY

CHURCH SCHOOL—9:50 A. M.

Continued interest is being shown in the dramatization of Bible stories. The children are urged to be prompt so that plenty of time can be given to this feature of the Church School hour.

THE ADULT CLASS—10 A. M.

Dr. Bullard will lecture on "Flood Myths."

THE STUDY CLASS—9:50 A. M.

Mr. Roy Porter, principal of the Richard Henry Dana, Jr., High School of San Pedro, will speak to the Study Class on Sunday morning on the subject "Let's Learn to Play." Mr. Porter has been in educational work for many years and has an enviable reputation in his particular field. He will have a worth-while message for all who hear him.

THE FELLOWSHIP—10 A. M.

Dr. Helen Hunter will continue her discussion of subjects pertaining to Love and Marriage.

CORRECTION

Rehearsal evenings for the newly organized dramatic and musical organization are Mondays and Wednesdays, at seven-thirty P. M., instead of Mondays and Thursdays as announced last week.

Rehearsals are shaping themselves into real units, and within a very few weeks we hope to announce our first production information. We are anxious to express original work, and if there are writers among the members of the church interested in one-act plays, and would be willing to have us produce them, kindly get in touch with the organization for a play reading.

There are some important parts as yet uncast, and those interested should visit the next rehearsal. Do not delay, for our requirements are limited. Those interested in the musical phase of our work,—voice and instrumental,—should investigate the opportunity offered.

The Los Angeles Unitarian

Published Weekly Except July and
August by

The First Unitarian Church

2936 West Eighth St., Los Angeles, Calif.

DUNKIRK 4683

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California, under the Act of March 3,
1879.

E. Burdette Backus, Minister.

Mrs. Mary West, Church Secretary. At
the church every day but Friday, from
8:30 to 5:30.

ORGAN RECITAL

This church is to have the honor of
presenting in recital on Thursday even-
ing, February 28th, Mr. G. D. Cunning-
ham, England's foremost organist. Mr.
Cunningham is city organist of Birming-
ham, a much coveted post, and is also or-
ganist to the University of Birmingham,
besides being director of the Choir of
the City of Birmingham. This is Mr.
Cunningham's first American tour, and
he will make only this one Los Angeles
appearance. The musicians of this lo-
cality are evidencing great interest and
enthusiasm and the affair promises to be
an outstanding musical event.

It was intended by the committee who
planned this recital that we should en-
deavor to make this church a real musi-
cal center and this concert is offered as
the first of a series. Owing to the fact
that we have never attempted anything on
so large a scale before it presents quite
a task, and the committee earnestly so-
licits your support and cooperation in
making the affair the success it deserves
to be.

Tickets are \$1.00 with a special rate of
50c for students. Will you not be respon-
sible for a number of tickets? They are
available at the church office at any
time.

ALLIANCE NOTES

There will be a regular meeting of the
sewing group on Thursday, February
14th, at 10 A. M.

At 2:00 P. M. there will be a benefit
Bridge Tea for Sunset Hall. Mrs. J. B.
Baker has very kindly opened her home
for this party, and it is hoped that every-
body will feel a responsibility to such a
worthy cause. Plan to enjoy an after-
noon of cards and if you are unable to at-
tend give your support to the party by
buying a ticket. The party is open to your
friends. Please communicate your inten-
tion of attending as early as possible so
that Mrs. Baker can formulate her plans.
The address is 2137 West 21st Street.
ROchester 8792.

FELLOWSHIP CABARET

The members of the Fellowship are
sponsoring a worthy cause—a fund to
finish and equip the gymnasium. On
Friday and Saturday nights, February
15th and 16th, they are putting on a
cabaret to which you are most cordially
invited to bring your friends. The social
hall will be named "Pastel Paradise" for
the occasion, and will be seen in beautiful
and novel decorations. Beautiful girls
and handsome men will make up the cho-
rus, and several skits and solo dances are
being prepared. Refreshments will be
served and you may enjoy all this for
the small sum of 50c. The proceeds are
to be used for gymnasium equipment.
The young people will sincerely appre-
ciate your support. Tickets will be on
sale Sunday morning after the service.

THE COIN

Into my heart's treasury
I slipped a coin
That time cannot take
Nor thief purloin—
O, better than the minting
Of a gold-crowned king
Is the safe-kept memory
Of a lovely thing.

—Sara Teasdale.

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—*a. "Fanfare".....Lemmens**b. "Elegiac Melody".....**.....Grieg*

Mrs. Chick

Hymn, "The Steady Gain of Man".....

.....Number 31

Reading.

Prayer.

Response.

Organ Interlude.

Quartet, "The Builder".....*Cadman*

Announcements.

Offertory, "Offertoire".....*Salome*

Duet, "I Waited for the Lord".....

.....Mendelssohn

Miss Wilson, Mrs. Johnson

Address, "Abraham Lincoln — Realist,
Idealist, Opportunist."

E. Stanton Hodgkin, D. D.

Hymn, "Saviours".....*Number 22*

Benediction.

Postlude.

Organ Recital 7:30 P. M.

William J. Kraft, U. C. L. A.

Meditation Serieuse.....*Bartlett*Communion in G.....*Batiste*Largo*Handel*In the Twilight.....*Harker*Grand March from "Aida".....*Verdi*

Current Events.....8:00 P. M.

Dr. Frederick W. Roman

Lecture, Is the Church an Enemy
of Democracy?.....8:30 P. M.

Dr. Roman

VALUE RECEIVED

For the inspiration which comes to me, enabling me to face my life with a saner mind, a more complacent spirit and a broader sympathy for my fellowman,—

For the ideas which are born into my life because of the aspiration of my heart in the hour of worship,—

For the rational, serious, scientific and humanitarian views I hear expressed from the pulpit,—

For the freedom granted me to believe what seems to me to be the truth while uniting with others in the exercises of worship and instruction,—

For the sense of fellowship I feel with the pioneer spirits in religion with whom I am in company upon the broad highway that leads to truth,—

For the unexpressable hungers of the heart which are fed at the fountain of music,—

For the opportunity to stop for a while in the mad rush of life to catch a vision of my place in the unending procession of struggling humanity,—

For the sake of perpetuating into the life of this day, and the days to come, the memory of the noble and good of other days, for all these, I pledge my support in the work of our religious fellowship.

From "Chapel Notes."

Published by Bell Street Chapel,

Providence, R. I.

You will be given an early opportunity to make your pledge to the budget for current expenses of this Church for 1929. If you are in sympathy with the views expressed above by another member of the Unitarian fellowship, will you not make your subscription as generous as possible?

I call that mind free which resists the bondage of habit, which does not live on its old virtues, which does not enslave itself to precise rules, but which forgets what is behind, listens for new and higher monitions of conscience, and rejoices to pour itself forth in fresh and higher exertions.

—William Ellery Channing.

The Los Angeles Unitarian

Volume 4

Saturday, February 16, 1929

Number 24

LITTLE SERMONS

Every human being is an end in himself; not a means to the ends of some World Purpose, Institution, Social Order or other Man. Man and society are not set one against the other. If others are worth serving, they must be worthwhile. And if they are worthwhile, so must you be also. The deeper truth making necessary the life of service is, that self-realization is achieved most fully by creative activity which is useful to and shared by others. Man does not live unto himself alone. The response and recognition of others, their part in our joys and disappointments, is so large a part of any life, that the truth is finally seen that we humans rise or fall together. Our quest for abundant life is a shared quest. We serve the instruments of the wider destiny of man, not only that they may in turn serve us, but because that service is a spontaneous expression of our own impulses, meeting the needs of the creative urge within us.

An evolutionary view of life vindicates that sacredness of human nature. The law of evolution is the emergence of real differences out of an upward continuity of process. Whether personality, which consists of conscious purpose, reason, culture, good-will, self-discipline in the pursuit of an ideal exists elsewhere in the universe, we do find personality beyond question in man. That these qualities of personality have been made attributes of the gods shows how

sacred man holds them to be. They are in the observable world the new and unique difference which sets man apart and above the animal world. They constitute man's rational nature in which rests his divinity. They challenge him to stand upon his own feet in self-respect and courage.

SACRED is a word relative to man's deepest attitudes. Man is sacred to man because man cannot get along without man, and because his own rational nature and his own self-respect, have led him to see equal grounds for respect in others.

"Thou shalt not kill" is one part of the Bible at least, that liberals may concede to be infallable. It should be extended to say "Thou shalt not dull the divine curiosity of young life. Thou shalt instead nurture individuality, sharpen reason and sympathy, and direct initiative into constructive channels." Every person is, may be, or might have been in a proper environment, a rational being of deep emotion, eager mind, and high purpose, giving his days to the fulfillment of vivid dreams. Man is the most sacred thing under the sun. And what's beyond we'll leave to the astronomers.—EDWIN HENRY WILSON

Minister of First Unitarian Church,
Dayton, Ohio.

My friends, learn the art of retaining a sense of values so that you will never get into the tragedy of misplaced em-

(Continued on Page 2, Column 1)

SUNDAY, FEBRUARY 17, 1929

Address by E. STANTON HODGIN, D. D. - - - - 10:50 A. M.
Organ Recital by WILLIAM J. KRAFT, U. C. L. A. - - 7:30 P. M.
Current Events and Lecture—DR. FREDERICK W. ROMAN - 8:00 P. M.

THIS SUNDAY**Church School—9:50 A. M.**

Classes are provided for children of all ages and all the children of the parish are invited to attend this most interesting assembly on Sunday mornings at 9:50. Motion pictures, dramatization of Bible stories, and discussions are some of the special features offered from time to time.

The Adult Class—10:00 A. M.

The subject of Dr. Bullard's lecture will be "Babel and Philology."

The Study Class—9:50 A. M.

Mr. Harold Story, teacher in journalism and debate coach in the Inglewood Union High School will speak to the Study Class Sunday morning.

Mr. Story has conducted evening classes in psychology this season and they have been unusually well attended. Anyone who heard Mr. Story last year on Socialism will remember the scholarly way in which he handled his subject.

The Fellowship—10:00 A. M.

Mr. Benshimol will speak to the Fellowship on the subject "Should the public schools have a course in preparation for marriage?" Mr. Benshimol speaks to the Fellowship each month and in this talk he will follow up the general discussion for the month.

(Continued from Page 1)

phasis. The surest evidence that you are in for a terrible time is to get so misplaced in emphasis that you emphasize certain approaches or certain ideas with unwarranted importance.

Learn to live life in terms of its unities, and keep life sane by a diversity of interests. Give all your life to some one thing and give it well, but while you are doing that, surround your life with a sufficient diversity of interests that moral and physical health will be accentuated by your practice of the unities. The great tragedy of it all is that we become obsessed and we begin to emphasize such details and certain approaches and certain little relations to life, and the first thing we know, we disturb the normal

balances of a proper psycho-biological personality, with the result that distortions come. It affects our personal health, it is evidenced in our moral health, and it disturbs our mental equilibrium. Consequently, to retain a diversity of interests is one of the great delights of a well-rounded and symmetrical life. —PRESTON BRADLEY,

Minister of The People's Church of Chicago.

Basing his right of inquiry upon the patent royal of an almost sublime curiosity (that was bestowed upon him on the day of his birth), man intends to pry into every corner, to explore every region, to investigate the hidden meaning of every phenomenon which comes within the reach of human reason and to do this without respect for anybody or anything beyond the limits laid down by that demonstrable truth which shall be the corner-stone of our future development.

If he prove to be successful in his search, he shall let his neighbors know without pride. If (for the moment) he find himself baffled by the difficulties that confront him, he shall confess his defeat without shame and shall leave it to others, better equipped than himself, to try again.

Above all things, he shall say "yes" to Life and, armed with patience and forbearance and good-natured humor, he shall relentlessly push forward into the realm of the unknown until the little drop of energy which he has borrowed for a short space of time shall be needed for some other purpose, when he expects to surrender the loan without a single word of regret, as he has learned that both life and death are expressions of one and the same idea and that nothing really counts in this world except the courage with which the individual dares to attack the one problem to which there is no definite solution, the problem of existence.

—HENDRIK WILLIEM VAN LOON

From foreword to "Man the Miracle Maker."

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\$20,000 FOR OUR 1929 BUDGET

Will you make your pledge towards the running expenses of the church before March 1st? This is your church home and you will want to see it adequately provided for. Let us all shoulder our reasonable part of the load that we may have a happy and effective year together.

LAYMEN'S LEAGUE SUPPER

The Laymen's League has changed the program somewhat this month and will have their monthly meeting on Sunday evening, February 17th, at 6 o'clock. This is done so that the members of the congregation may have an opportunity to meet Dr. and Mrs. Roman. Dr. Roman is conducting a series of lectures for the Laymen's League on Sunday evenings.

Both men and women are invited to the supper and you are urged to make your reservations not later than Friday noon. Supper will be fifty cents.

AN INVITATION AND A REQUEST

A most cordial invitation, and a request, is extended to those interested in musical work to visit the newly organized drama and musical club rapidly gaining momentum. Our rehearsal nights are Monday and Wednesday at seven-thirty in the social hall. Early in March we will have need for solos and harmonies—voice and instrumental. An evening of plays and music will then be offered. It will pay you and it will please us if you will investigate.

If you have old furniture about the house that you are willing to part with,

please call or write the church office and some one will call for it. The drama section must begin collecting properties, etc., at once. When you see your cast-off furniture in our productions just think how proud you will be to say, "Well, if that isn't dad's old rocker!"

ALLIANCE NOTES

On February 21st at ten o'clock the women of the Alliance will meet for sewing with Mrs. Abbie Brewer.

Luncheon will be served at 12:30. All those having birthdays in February will gather at the birthday table prepared by Dr. Rooney. The luncheon speaker will be Mrs. O. B. Manchester. This is the last time for this season that Mrs. Manchester is scheduled to speak to us. Those who have heard her will not want to miss hearing her, and those who have not should avail themselves of the opportunity.

Be sure to make your reservations for lunch by Tuesday noon, February 19th. The ready response to the reservation idea is greatly appreciated by those who are responsible for the serving.

Have you paid your dues for the year ending April 30th? \$1.00 for membership and \$3.65 for calendar dues.

PULPIT FLOWERS

The flowers for Sunday, February 3rd, were furnished by the Misses Chapin, and those for February 10th by Mrs. R. C. Gillis.

THE CUNNINGHAM RECITAL

Plans for the Cunningham Organ Recital on Thursday evening, February 28th, are being perfected as rapidly as possible. The prestige to be gained by presenting such a concert cannot be estimated. We all want the Unitarian Church to become known in Los Angeles as a vital force in the life of the community. Are you doing your part in advertising this important event? Tickets will be on sale Sunday morning after church.

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—*a.* "Festival Fantasia".....*Tschirch**b.* "Angelus"*Massenet*

Mrs. Chick

Hymn, "Unrest" Number 3

Reading.

Prayer.

Response.

Organ Interlude.

Quartet, "Jerusalem, O Turn Thee," from "Gallia"*Gounod*

Responsive Reading, "Old Testament Prophets" Page 42

Announcements.

Offertory, "Slumber Song"*Schumann*Solo, "Friend O' Mine"*Sanderson*

Mr. Cheatham

Address E. Stanton Hodgkin, D. D.

Hymn, "The Streams of Love" Number 52

Benediction.

Postlude.

Miss Lillian Wilson, Soprano

Mrs. Marguerite Johnson, Contralto

Robert Tracey Cheatham, Tenor

W. M. A. Brandt, Baritone

Mrs. Ada Marsh Chick, Organist

EVENING SERVICE

Organ Recital 7:30 P. M.

Mr. William J. Kraft, U. C. L. A.

F. A. G. O.

Festival Hymn*Bartlett*Cradle Song*Grieg*Largo "New World Symphony"*Dvorak*The Cadinette Shepherd Song*Jones*Pomp and Circumstance March*Elgar*

Current Events 8:00 P. M.

Lecture, "The Debt of American Democracy to Edmund Burke" 8:30 P. M.

Dr. Frederick W. Roman

The Los Angeles Unitarian

Volume 4

Saturday, February 23, 1929

Number 25

THE POOREST MAN IN THE WORLD

"The poorest man in all the world is he who has sold his dreams for gold." This is the present day version of the scriptural declaration "Where there is no vision the people perish."

"Dreams" in this case does not mean the mental aberrations that sometimes disturb one's sleep. Neither does it mean the vagrant fancies that flit through the mind when it is least responsible. It means those pictures and visions of what life ought to be, that come to us when we are at our best and the mind is most active,—pictures of life to which our ripest experience, our fullest knowledge and our best understanding have contributed.

Such dreams constitute the stuff that life is made of. They are the pattern we should strive to follow in weaving the great fabric of eternity. Whenever we consent to follow some other pattern than the best, because it is easier, or because it brings temporary reward, we have sold our dreams for gold. Gold does not necessarily mean money or material reward, but something less than the best that is available.

All true literature is prophetic. It is some person's dream of what ought to be, put into literary form. The best imaginative literature is not the highly colored fairy tales as unlike anything in real life as possible,—something that is put alongside one's drab real life offering

a temporary escape from its consuming monotony. It consists of those romances that take the drab materials of everyday life and weave them into a colorful, fascinating and possible picture of life, into which one may permanently escape from the grind that is wearing him out.

George Eliot and Victor Hugo were among the finest dreamers of their time, but they never took one out of the ordinary nineteenth century walks of life. They showed people how the materials of sordid daily life might be recast into beautiful and attractive forms, all of which might be realized and enjoyed by those who were willing to pay the price.

Young people often start on their life careers with splendid dreams and filled with fine enthusiasms. Their dreams often prove inadequate to the needs of their time and fall in ruins at their feet. Have they the courage and the resource to gather up the broken fragments, correct their mistakes, build another and better ideal for themselves and fill it with the old enthusiasm? Many have and do. They become the men and women of enterprise and progress who give character and meaning to their age. Many, on the other hand, never recover from their early disappointments and disillusionments. They become the cynics and misanthropes who are a drag to all progress. Mazzini describes these disappointed ones who haven't human stamina

(Continued on Page 2, Column 1)

SUNDAY, FEBRUARY 24, 1929

Address—"THE SEEN AND THE UNSEEN".....10:50 A. M.

By E. STANTON HODGIN, D. D

Organ Recital by WILLIAM J. KRAFT, U. C. L. A.....7:30 P. M.

Current Events and Lecture by DR. FREDERICK W. ROMAN.....8:00 P. M.

THIS SUNDAY**Church School—9:50 A. M.**

A film, "The Story of the Flag", featuring Francis X. Bushman and Enid Bennett, will be shown on Sunday morning. In commemoration of Longfellow's birthday Mr. Wadsworth Harris, a direct descendant of the great American poet, will give a brief talk to the children. The children will not want to miss these two interesting features.

The Adult Class—10:00 A. M.

Dr. Bullard's lecture on Sunday morning represents a great deal of study and preparation on his part and is one of the most interesting he has ever given. It is called "The Moses Myth." Very few churches have the privilege of having as a regular lecturer a man who has given as much time and attention to Biblical history and literature as has Dr. Bullard.

The Study Class—9:50 A. M.

The second of the series of talks on psychology will be given by Mr. Harold Story of the Inglewood Union High School. Last Sunday he discussed the effect of the body on the mind; this Sunday the effect of the mind on the body will be considered.

These talks are particularly valuable as they are scientific and not pseudo-scientific, as is much psychology.

The Fellowship—10:00 A. M.

Dr. Helen Hunter will continue her discussion of the subject "Love and Marriage." This will be the last one of this series. During the month of March, Prof. Bennett M. Allen of U. C. L. A. will give a series of talks on "Evolution and the Bible."

old men, with the wrinkles of cold calculation on their brows; calling themselves free from illusions when they are only disheartened; calling themselves practical when they are only common place."

The religious prophets were the great dreamers of the past. They had their ideals of a perfect world and a perfect life. These ideals contrasted so sharply with anything and everything they were able to see around them that they thought of their dream world and their dream life as existing entirely apart from this world, and to be realized only by laying hold of some power entirely apart from anything to be found here. Hence, all the many supernatural schemes of salvation in which the human race has been revelling these many centuries. They gave people hope and courage to endure and live through the hardships and tragedies that beset this world life, but today are being seen by an ever increasing number of people to be out of harmony with the new knowledge and understanding of life that is coming to men in ever increasing numbers.

Today the great dreamers are the scientists and the educators. In their dreams they see a new heaven and a new earth far more resplendent and possible than the older and more garish dreams of the theologians. These dreams do not stand apart from the things of this life and this world as the older dreams did, but are the fulfillment of all that is promised in this present world life and are not to be realized by turning away from and renouncing it, but by each one doing everything that he can do to improve, enlarge and enrich our present life.

(Continued from Page 1)

enough to recover their faith in the following tragic words, "How many young men have I not hailed at the commencement of their careers, glowing with enthusiasm and full of the poetry of great enterprises, whom I see today precocious

Strong souls within the present live,
The future veiled, the past forgot;
Grasping what is, with hands of steel,
They bend what shall be, to their will;
And, blind alike to doubt and dread,
The End, for which they are, fulfil.

—Goethe.

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WHAT LOCAL MUSICIANS ARE SAYING ABOUT THE CUNNINGHAM CONCERT

The local guild of organists is highly honored in sponsoring such a renowned artist as Mr. Cunningham, and feel assured that the recital will be one of great interest and profit.

—DUDLEY WARNER FITCH,

Dean of the Southern California Chapter, American Guild of Organists; Organist at St. Paul's Cathedral.

—x—

I would not miss the Cunningham recital for anything. Having heard Mr. Cunningham in London I am anxious to hear him on the Casavant organ. Don't forget the date—February 28th.

—ROLAND DIGGLE,

Organist at St. Johns Cathedral.

—x—

Mr. Cunningham is undoubtedly England's foremost organist and is the recipient of wonderful honors, and England does not confer honors unless they are deserved. I am glad to have the opportunity of hearing his masterly interpretation of the excellent program selected.

—FRANK H. COLBY,

Organist at St. Vibiana Cathedral. Editor of the Pacific Coast Musician.

ALLIANCE NOTES

Thursday, February 28th, is Social Service day. Join the sewing groups and help carry on the good work. Mrs. Abbie Brewer meets with this group at ten o'clock.

All dues for the year should be paid by April 1st. Have you paid yours?

Save March 7th for the Alliance luncheon. Mrs. Edith Swarts, director of Girl Scouts in Los Angeles, will speak to us on that day on the subject "Conservation of Girls." Don't forget to make your reservation by Tuesday noon, March 5th.

THE SUNDAY NIGHT CLUB

Miss Eve Smith will be hostess for the meeting of the Sunday Night Club February 24th. Supper will be served and informal entertainment provided. In order to carry out the evening's program it is necessary to meet promptly at six o'clock so that those who wish to attend the recital and lecture later may do so.

PULPIT FLOWERS

The flowers for February 24th are in memory of Eleanor B. Harris.

THE LAW OF LIFE

Progress is—

The Law of life, man is not Man as yet.
Nor shall I deem his object served, his end

Attained, his genuine strength put fairly forth

While only here and there a star dispels
The darkness, here and there a towering mind

O'erlooks its prostrate fellows; when the host

Is out at once to the despair of night,
When all mankind alike is perfected,
Equal in full-blown powers—then, not till then,

I say, begin man's general infancy.

—Robert Browning.

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—*a.* “Dona Novis” from Mass No. 16.....*Mozart**b.* “Gavotte”*Bach*

Mrs. Chick

Hymn, “The Word”*Number 8*

Reading.

Prayer.

Response.

Organ Interlude.

Quartet, “The Singers”*Gaul*Responsive Reading, “Sayings of Jesus”*Page 45*

Announcements.

Offertory, “Tranquility”*Torjussen*

Recitative—Air and Duet, “Help Me, Man of God”

.....From “Elijah”*Mendelssohn*

Miss Wilson and Mr. Brandt

Address, “The Seen and the Unseen”*E. Stanton Hodgins, D. D.*Hymn, “When thy Heart with Joy O’erflowing”*Number 41*

Benediction.

Postlude.

EVENING SERVICE

Organ Recital*7:30 P. M.*Mr. William J. Kraft, F. A. G. O.
of U. C. L. A.Rhapsody*Cole*The Minster Bells*Wheeldon*Evensong*Johnston*Supplication*Frysinger*Allegro Quasi Marcia.....*Cole*Current Events*8:00 P. M.*

Lecture—“Has America Repudiated Its Debt to Thomas Paine?”

.....*Dr. Frederick W. Roman*

The Los Angeles Unitarian

Volume 4

Saturday, March 2, 1929

Number 26

THE SEEN AND THE UNSEEN

"For the things that are seen are temporal: but the things that are not seen are eternal." This text contains one of the perennial truths which each age must interpret according to its own experience and understanding. Today it should be interpreted vitally and rationally rather than in terms of the traditional theology.

Life is in its very nature a striving for something unseen and for the time unseeable. Life always believes in something beyond its vision. The primordial animal, without eyes or ears, guided only by an undefined sense of touch had an inner instinct telling it vaguely that there was something greater than anything its lone sense could respond to. It was through this constant inner urge, responding ever more acutely to its environment that it slowly developed its sense of touch into eyes and ears that respond in a thousand ways to what was before unseen and unknown.

Man knows very well that all of his highly developed senses only respond to the coarser and less subtle aspects of reality. He is all the time trying to reach out farther into the unseen, fully assured that in so doing he is drawing nearer to the real and the everlasting. He is developing his senses today much faster than ever before, not by the improvement of the actual sense organs themselves, but by making instruments that greatly enlarge their range. The radio is only a more highly sensitized ear. The telescope

and microscope are greatly improved eyes that help us penetrate farther and more delicately into our environment and come nearer to hitherto unseen realities.

We are forever mutilating and injuring ourselves and the unseen ideals that are our inspiration, by trying to lay sensuous hands upon them. The greatest of all arts is to know how to possess the finer things of life without destroying them.

A man is filled with delight at the song of the skylark as it rises height above height pouring out its rapturous melodies in ever increasing volume. Not content to enjoy it, he determines to possess it for his very own. He carefully spreads his net and after many failures is finally able to reach out his hand and grasp the fluttering object. But what does he possess? Only a little quivering mass of flesh and feathers which so long as he retains it is worth no more than a few ounces of refuse from the dump heap. What he wanted to possess, the song, he has made impossible both for himself and for others by his sensuous greed. The only way he can possess the soul of the bird—the song—is by not trying to possess it at all in the vulgar sense, but by giving it absolute liberty to respond to its environment in its own way.

The only way one can ever possess the finer and subtler treasures of life is by never trying to reduce them to the ordinary status of ownership. Religion is the finer efflorescence that life gives off

(Continued on Page 2, Column 2)

SUNDAY, MARCH 3, 1929

Address—"A NEW PRESIDENT AND A NEW OUTLOOK" 10:50 A. M.

By E. STANTON HODGIN, D. D.

Organ Recital—WILLIAM J. KRAFT, U. C. L. A..... 7:30 P. M.

Current Events and Lecture DR. FREDERICK W. ROMAN 8:00 P. M.

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E. Burdette Backus, Minister.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—9:50 A. M.

The dramatization of a Bible story will be the main feature of the Church School on Sunday morning. The children are keenly interested in this work and are displaying remarkable talent for it.

The Adult Class—10:00 A. M.

The story of Joshua will be given by Dr. Bullard on Sunday morning. Last Sunday the attendance at his lecture was greater than at any other time since we came into the new church. People are learning that Dr. Bullard always has something worth while to offer.

The Study Class—9:50 A. M.

Mr. John Steven will discuss the coming municipal election, with its candidates and issues. This topic is of particular interest in view of the great amount of criticism of city administration which has been in the press recently.

The Fellowship—10:00 A. M.

Bennett M. Allen, Professor of Zoology in the University of California at Los Angeles, will give a series of talks during March on "Evolution and the Bible." Professor Allen is always an interesting speaker, and on this particular subject will have something of great value for the young people.

(Continued from Page 1)

when it is functioning most freely and spontaneously. Whenever you try to capture that efflorescence you destroy it and vulgarize it. It is in this way that the finest and truest elements in religion have been constantly degraded by a greedy ecclesiasticism that is determined to control it and administer it for its own aggrandizement.

The beautitudes of Jesus were the song of a free soul as it mounted to the heights of vision and understanding. The church spread its net and tried to imprison it in an institution that could control it and deal it out, exacting such terms as it saw fit. Instead of receiving the free song of a free soul, people were offered the broken and bleeding body that was declared to possess magical power. The real message of Jesus and of all the true prophets of religion can be received by us only when we are mentally free and at our best, not when we are in chains of fear and subservience to some dogmatic system.

Paul in one of his inspired moments said, "Faith is the substance of things hoped for, the evidence of things unseen." Faith is what the soul feels when it rises to the heights; when it is fullest and freest and best. The ecclesiastics have spread their net and tried to capture faith and put it in leading strings. Faith is offered to people as an ominous body of doctrine to which they must subscribe in fear and trembling. It is like the broken and bruised body of the bird from which the song has been driven forever.

It is ever thus with the higher things of life. When we try to force a song of gladness we get a funeral march; and when we try to capture smiles and mirth we produce tears and tragedy. The kingdom of heaven cannot be taken by force.

Conscience is the voice of Man, ingrained into our hearts, commanding us to work for man. The accumulated instinct of the race is poured into each one of us, and overflows, as if the ocean were poured into a cup.—W. K. Clifford.

GOOD NEWS FROM MR. BACKUS

Mr. Backus recently returned to the hospital for further examination, with the result that the doctors found the real source of his trouble. They assure him that it will lend itself readily to treatment and that in a few weeks he will be restored to normal health.

SPECIAL SERVICE ON EASTER

Dr. Hodgin plans a christening service and public reception of members for Easter Sunday, March 31st. Will parents who wish to have their children christened, and those wishing to join the church at that time please communicate with Dr. Hodgin or the church secretary as early as possible?

DR. HORACE WESTWOOD

On Sunday morning, March 10th, we are to have the pleasure of hearing Dr. Horace Westwood, mission preacher for the Laymen's League, who is on the Pacific Coast and will conduct missions both at Long Beach and at Pasadena.

Dr. Westwood has served Unitarian churches at Youngstown, Ohio, Winnipeg, and his last parish, before he entered the League work in 1927, was the First Church of Toledo. His subject on March 10th will be, "The Coming Religion." Dr. Westwood is considered one of the ablest preachers in the Unitarian fellowship, and our people will not want to miss the opportunity of hearing him.

CONTRIBUTION ENVELOPES

Will persons using envelopes for their weekly contributions please get a 1929 set from the secretary? It is easier to keep the records if uniform envelopes are used, and the ones for 1929 are a little different from the ones we used last year.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held on Monday evening, March 4, in the parlor. The hour has been changed to seven o'clock.

ALLIANCE NOTES

At ten o'clock on March 7th, the sewing group will meet. At twelve-thirty there will be a luncheon meeting with Mrs. Edith Swarts, representing the Girl Scouts, as speaker. Mrs. Swarts will give us an interesting talk so be sure to make your reservation before Tuesday noon. There were approximately ninety present at our last meeting. Let us see if we can realize the same number at this lunch.

The regular business meeting will come at two o'clock. Mrs. Temple will be glad to receive your dues, both annual and calendar.

Misses Annie and Harriet Chapin are to be responsible for the raising of \$50.00 for the month of March. They have planned a Bridge Tea for Thursday afternoon, March 14, at two o'clock. Come to the party and give the Alliance women the pleasure of meeting you socially, and thereby help the committee to make their quota for the month.

**WHERE DO YOU EAT LUNCH
ON SUNDAY?**

Many members of this congregation are lunching together on Sundays at the Unique Cafeteria, on Seventh Street, just west of Westmoreland. The manager reserves tables for us on the mezzanine floor. This plan affords a splendid opportunity for people to get acquainted and to discuss affairs in connection with the church. If you do not go home for lunch on Sundays, why not join this group?

IN MEMORIAM

William G. Kerchoff, February 22.

OUTWITTED

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!

—Edwin Markham.

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—	a. “Maestoso”	.....	<i>MacDowell</i>
	b. “Largo” from “The New World Symphony”	.....	<i>Dvorak</i>
	Mrs. Chick		
Hymn, “America the Beautiful”	.....	Number 51	
Reading.			
Prayer.			
Response.			
Organ Interlude.			
Quartet, “Dawn”	.....	<i>Curran</i>	
Responsive Reading, “American Idealism”	.....	Page 55	
Announcements.			
Offertory, “Andante Moderato”	.....	<i>Mendelssohn</i>	
Solo, “Life”	.....	<i>Curran</i>	
	Mr. Brandt		
Address, “A New President and a New Outlook”	.....	DR. E. STANTON HODGIN	
Hymn, “Dear Ties of Mutual Succor Bind”	.....	Number 55	
Benediction.			
Postlude.			

Miss Lillian Wilson, Soprano
Mrs. Marguerite Johnson, Contralto
Robert Tracey Cheatham, Tenor
W. M. A. Brandt, Baritone
Mrs. Ada Marsh Chick, Organist

EVENING SERVICE

Organ Recital	.....	7:30 P.M.
	Mr. William J. Kraft, F. A. G. O.	
	of U.C. L. A.	
Grand Choeur	.....	<i>Kinder</i>
Scherzo (Canon)	.....	<i>Jadassohn</i>
Chorale Prelude	.....	<i>Bach</i>
Elegy	.....	<i>Noble</i>
Allegro Quasi Marcia	.....	<i>Cole</i>
Current Events	.....	8:00 P. M.
Lecture, “View of American Democracy Following the American Revolution”		
	DR. FREDERICK W. ROMAN	

The Los Angeles Unitarian

Volume 4

Saturday, March 9, 1929

Number 27

AFFIRMATIONS OF A LIVING FAITH

The satisfying values of life are at our right hand available to all if humanity can overcome its original stupidity as well in sharing them as it has in creating them. Let no one try to tell us that this life has no meaning without a professed belief in this or that dogma about the supernatural. Truth, Beauty, Goodness are values which spring from Life itself. If we seek them diligently through self-development, fearless thinking and creative living, we shall find them. Our experiences of these values is sufficient proof of their availability and worth.

It is the utmost pessimism to turn away from the task of fulfillment in this life to the compensatory shelter of other worldly hopes. The day will probably arrive when the person who spends his days snivelling at the difficulties and tragedies of life and pining for the blessed one, which perchance may come, will be regarded as the true skeptic. It is a renunciation of that faith and life which is innate in a normal healthy human being. The astounding thing about man is his ability to face the Dawn in spite of obstacles. That is why any number of new Dawns are announced every decade. Man is perennially optimistic. Loss of nerve, renunciation of the quest for values of the here and now is repul-

(Continued on Page 2, Column 2)

INTRODUCING DR. WESTWOOD

Dr. Horace Westwood, who is to preach for us on Sunday morning, has had a most interesting career. He was the son of a missionary to the railroad builders, the fishermen and stevedores of England, and was himself a preacher at the age of sixteen, in the Primitive Methodist Church in England. When he came to America he had charge of a Methodist circuit at Pelee Island, Ontario. Later he went to Michigan and conducted missionary work among the lumbermen. Dr. Westwood was beset with misgivings as to the fundamentals of his faith, and developed a desire for further study, so enrolled in the divinity department of Northwestern University. He became more unsettled as a result of his studies and resigned from his student parish near Chicago on the ground that he had no right to preach while in a state of doubt. He entered Meadville Theological School and later completed his studies in the Divinity School of the University of Chicago. His first church in the Unitarian fellowship was at Youngstown, Ohio. He served Unitarian churches in Canada for seven years and then went to the First Unitarian Church at Toledo, resigning his pastorate there in 1927 to become mission preacher for the Laymen's League.

We are very fortunate in being able to have Dr. Westwood with us on this occasion and earnestly urge that you hear him and give him a hearty welcome.

SUNDAY, MARCH 10, 1929

"THE COMING RELIGION"

Address by DR. HORACE WESTWOOD - - - - - 10:50 A. M.

Organ Recital—WILLIAM J. KRAFT, U. C. L. A. - - - - - 7:30 P. M.

Current Events and Lecture—DR. FREDERICK W. ROMAN - 8:00 P. M.

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E. Burdette Backus, Minister.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—9:50 A. M.

The Church School opens promptly at 9:50 with a period of singing which is followed by the special feature for the morning—sometimes a motion picture and often the dramatization of a Bible story. Later the children go to their own class rooms and follow the plans for study and discussion. Prompt and regular attendance is urged.

Joint Meeting of Adult Class and
Study Class—9:50 A. M.

The Study Class and the Adult Class will hold a joint meeting in the Alliance room. Dr. Bullard will be the speaker and his subject will be "The Miracles of the Bible." He will discuss these, of course, from the non-evangelical point of view. Let's give Dr. Bullard a good hearing.

The Fellowship—10 A. M.

Professor Bennett M. Allen will continue his talks on Evolution and the Bible. His subject this week will be "Evidences of Evolution." You are missing something very much worth while if you are not hearing these lectures.

(Continued from Page 1)

sive to our deepest nature when once that nature has been awakened.

Haman fulfillment for all can come only as a cooperative venture. The whole verdict of the new world view upon the place of man in the universe is that his future is up to him. He must cultivate his own garden. He must put purpose into his common life. It is no use petitioning for special privilege and miraculous intervention in a world of law and order. Man is his own Providence. The encouraging thing is that in science he has the instrument for making this a satisfying world. From the dreams of a living faith in the here and now we must secure the will to use that instrument, in the service of humanity.

Is life worth living? Gaze about you at its abundance. Who is there worthy of a friend who will deny it? What person who enjoys a good dinner, plays golf, bridge or pinochle—who knows the inside of a library and the far outside of a city where he can rough it with nature—what person will say not! What man who has sung as he worked shoulder to shoulder with men—who has built a bridge or a Home out of beams, dreams and plaster and peeked into the souls of others and found them more varied and colorful than the flowers, fruit and vegetables at a country fair, will bewail this life as a vale of tears. Are not little children with pink cheeks, sweethearts, festive days, the inspiring example of builders, painters, thinkers, scientists, dreamers—the soul-gripping experience of a Symphony and the gleaming towers of the cities of men which hold them all—warrant enough for this life? It is not escape from life that unhappy people need—but more of it. Let this be your simple creed, "More Life for Your Neighbor and Yourself."

Note:—This article is copied from "Dawn," the publication of the First Unitarian Church of Dayton, Ohio. It is the second in a series under the title "Affirmations of a Living Faith." The Los Angeles Unitarian carried the first of the series in the issue of February 16th.

ALLIANCE NOTES

March 14th is Social Service day. The sewing group will meet at ten o'clock as usual.

Misses Harriet and Annie Chapin will be hostesses for the Bridge Tea to be held in the Alliance parlor at 2 o'clock on Thursday afternoon, March 14th. It is hoped that the Alliance members will attend in large numbers so that the chairman of the Ways and Means Committee may make her quota for the month of March. Help make this possible by your presence at the card party.

Have you sent in your annual and calendar dues for the fiscal year ending April 1st? The members voted a penny a day for the Alliance instead of sponsoring a bazaar this year. If you have not as yet paid these dues will you see Miss McArthur or Mrs. Temple at once?

The new exhibit of pictures in the Alliance room has just come from the Exposition Park gallery. They are the work of the West Coast Art Club of Women Painters. The Alliance is indebted to Mrs. Emelia Goldsworthy Clark for the exhibit.

SUNDAY NIGHT CLUB

The regular fortnightly meeting of the Sunday Night Club will be held Sunday evening, March 10th, at six o'clock. A good supper and special entertainment is being planned.

SUNDAY LUNCH

Groups from this church are meeting for lunch on Sunday at the Unique Cafeteria on Seventh Street, just west of Westmoreland. If you do not go home for lunch on Sunday you will always find congenial company on the mezzanine floor of this cafeteria.

CONTRIBUTION ENVELOPES

If you are paying your pledge on the weekly basis will you please get a set of envelopes from the secretary? They are provided for your convenience.

REPORT ON PLEDGES

Up to date 171 pledge cards have been signed and returned to the church. The pledges total \$8,293.20. Two of these pledges are for \$1,000 each; 1 for \$500; 16 between \$100 and \$500; 28 between \$50 and \$100; and 129 between \$5 and \$50. Our budget for this year calls for \$20,000 which means that less than half of this amount has been pledged and that less than half of our members and friends have made a subscription. If you are vitally interested in this organization you will make no delay in sending in your pledge. Let's finish this job quickly so that our attention may be turned to other important matters.

LAYMEN'S LEAGUE DINNER

The Sunday night dinner given by the Laymen's League in February was so successful that it has been decided to repeat the plan this month. The date set for this event is March 17th. Please have your reservation in by Thursday, March 14, as there will be a great demand for tickets. Supper will be served at six o'clock and the price is 50c.

MEMBERSHIP

If you are thinking about becoming a member of this church, please bear in mind that there will be a public reception of members at the morning service Easter Sunday, March 31st. Membership cards may be obtained from the secretary, or you may simply respond to the invitation on that day. If you do not care for the public reception you may become a member at any time by signing the membership book which is on the secretary's desk each Sunday morning.

A WORD TO VISITORS

Are you new to our church? If so we want you to feel at home. We have a continual procession of visitors from all parts of the country and we are always glad to bid them welcome. Will you not sign the register and make yourself known to the secretary or some member of the church?

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—	a. “Prelude”	.....	<i>Brahms</i>
	b. “Nocturne” Number 3.....		<i>Liszt</i>
	Mrs. Chick		
Hymn, “Triumph of Truth”	.....	Number 32	
Reading.			
Prayer.			
Response.			
Organ Interlude.			
Quartet, “He Watching Over Israel” from “Elijah”	.....	<i>Mendelssohn</i>	
Responsive Reading, “Aspiration”	.....	Page 46	
Announcements.			
Offertory, “Adagio”	.....	<i>Beethoven</i>	
Solo, “O Love Divine”	.....	<i>Nevin</i>	
	Mrs. Johnson		
Address, “The Coming Religion”			
	DR. HORACE WESTWOOD		
Hymn, “The Church of Man to Come”	.....	Number 32	
Benediction.			
Postlude.			

Miss Lillian Wilson, Soprano
Mrs. Marguerite Johnson, Contralto
Robert Tracey Cheatham, Tenor
W. M. A. Brandt, Baritone
Mrs. Ada Marsh Chick, Organist

EVENING SERVICE

Organ Recital	.....	7:30 P. M.
	MR. WILLIAM J. KRAFT, F. A. G. O. of U. C. L. A.	
Festival Prelude on “Ein Feste Burg”	.....	<i>Faulkes</i>
Rondino in D Flat	.....	<i>Wolstenholme</i>
Theme Arabesque and Fughetta	.....	<i>Thompson</i>
Processional March	.....	<i>Kinder</i>
Current Events	.....	8:00 P. M.
Lecture.....	“Democratic Ideas as Emphasized by Emerson and Channing”	
	DR. FREDERICK W. ROMAN	

The Los Angeles Unitarian

Volume 4

SATURDAY, MARCH 16, 1929

Number 28

THE COMING RELIGION

It has been suggested that the coming religion will be conspicuously non-existent, that, as civilization advances, all religion will disappear. Because the story of man's spiritual progress is one of out-grown and discarded faiths, many are inclined to look upon religion as a temporary phenomenon. They say that religion is an expression of man's intellectual adolescence and eventually will pass away. Religion, they say, is not inherently a good thing, in spite of what the theologians say. While, presumably, it stands for love and brotherhood and goodness, it has, throughout the ages, stood for much besides, often for murder and oppression.

Yet there are many who, while admitting the facts, do not share the conviction that mankind will out-grow the need for religion. Destroy all creeds, they say, and more will rise tomorrow, for man is incurably religious. His aspirations, and his yearnings for justice, righteousness, perfection, these demand religion. Therefore religion will remain, though it will undergo vast changes.

A religious revolution is in progress at the present time, although it is neither generally admitted nor generally realized. However, those who are aware of the changes which are taking place, know that the religion of tomorrow will be so different from the religion of today that it will hardly be recognized.

More and more men are realizing that

religion is not an end in itself, but a means, a tool, a source of power to be used. Much of the religion of today has lost its assumptional character and is being subjected to the scientific method. In the past, anything pertaining to religion was considered sacred, holy, inviolate. Doubting, questioning, investigating were the greatest sins. But fortunately this idea is perishing. The outlook for the human race under scientific methods, is very hopeful. The scientist is leading us into the realm of the unseen, and in many instances, justifying the highest aspirations of mankind. Scientists are discovering that the only reality is being, and the only sacredness is truth. The age of theology is giving place to the age of spiritual law. Many of the foundational tenets of religion as we have known it in the past, have been demonstrated as laws that can be used and depended upon. This need not detract from the warmth and comfort of religion. Rather it should increase its value and its sacredness.

And the difference in emphasis is perhaps most noticeable today. Man is beginning to discover that he himself is master of his fate and abundantly capable of moulding himself and his future environment. No longer does mankind expect the reign of justice, peace and love when God wills it. He knows that these things will not prevail until he himself wills that they shall prevail—and is determined to pay the price. This is not,
(Continued on Page 2, Column 2)

SUNDAY, MARCH 17, 1929

"ON THE HEIGHTS"

Address by DR. E. STANTON HODGIN.....	10:50 A. M.
Organ Recital, WILLIAM J. KRAFT, U. C. L. A.....	7:30 P. M.
Current Events and Lecture, DR. FREDERICK W. ROMAN.....	8:00 P. M.

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Church School—9:50 A. M.

The Church School opens promptly at 9:50 with a period of singing which is followed by the special feature for the morning—sometimes a motion picture and often the dramatization of a Bible story. Later the children go to their own class rooms and follow the plans for study and discussion. Prompt and regular attendance is urged.

The Adult Class—10:00 A. M.

The subject of Dr. Bullard's lecture will be "Israel in the Making."

Study Class—9:50 A. M.

"The Search for the Infinite through Music" will be the subject for discussion in the Study class. Mr. G. Davis Brillhart, music lecturer and pianist, will, with the aid of the phonograph and piano, interpret Beethoven's Fifth Symphony—the "Fate Symphony." Miss Hazel Linkogel, soprano and violinist, will contribute several numbers. The program is being arranged by Josephine Marie Dowler, who will discuss the new growth of the appeal of music to the world and its significance in regard to the development of depth in the human consciousness.

The Fellowship—10 A. M.

Professor Bennett M. Allen will continue the discussion of "Evidences of Evolution" in the series of talks given before the Fellowship this month.

(Continued from Page 1)

as some have suggested, robbing God of his prerogative; it is claiming the prerogative of man the son of God.

What is faith? Belief? Trust? In the unseen and the unknown? No—it is the creative spirit working upon the stuff of life.

To paraphrase: In the beginning was the Word—the thought—the idea, the dream—which was God. And this was made flesh—materialized—when man so willed it.

Religion is not a thing apart, to be believed—or argued about. It must be incorporated with life. God works through us, and should we not ask ourselves what he is accomplishing.

MEMBERSHIP

This is the time of the year when new members should begin to bring us their membership cards. People who have once left an orthodox church have an aversion to walking anew into the clutches of an ecclesiastical system. It is only when they realize that our free basis of fellowship commits them to no creed, takes away none of their liberty, that they see that their aversion does not apply. We are not overly aggressive in this matter of membership. We believe that those who catch our vision will come to us and show their willingness to strengthen liberalism in this region. We do need the strength of larger numbers and know that there must be many who would find a richer life in fellowship with us. Every liberal church, our own included, has a number of contributing and participating friends whose names have not been placed in the books. We will welcome such support, too. We are not an ecclesiastical organization but a group of people free in body and soul who unite to achieve common purposes and serve one another.

From "Dawn" published by the First Unitarian Church, Dayton, Ohio.

The above article expresses exactly the attitude of this church. A service for the

(Continued on Page 3, Column 2)

FINANCIAL SUPPORT

This church derives its income almost entirely from the pledges of its members and attendants. Newcomers who may wish to make a regular contribution will find pledge cards on the table in the vestibule. They may be filled out and given to one of the ushers or the secretary or mailed to the church office.

ALLIANCE NOTES

At ten o'clock Thursday morning, March 21st, the sewing group will meet with Mrs. Abbie Brewer. There will be a food sale that day, the proceeds of which will go toward making the quota for March.

March birthdays will be celebrated at the luncheon meeting. Members having birthdays in March are invited to sit at the birthday table. Dr. and Mrs. Hodgins are to be our guests at this luncheon. It is the last time they will be with us as they will soon return to the east. Many will be glad of this opportunity to meet them again. Reservations for this luncheon must be made by Tuesday noon, March 19th.

The program of Art and Travel will follow the luncheon festivities. Mrs. Emelia Goldworthy Clark, chairman of the Art Committee, has secured three very interesting speakers. Miss Charlene Welch, former president of the Santa Monica Alliance will give an illustrated talk on her trip around the world; Rev. Cora V. Lambert of Long Beach will have as her subject "High Lights Through Europe"; and Mrs. Dell Meadows, member of the West Coast Art Club will speak on "A Sketching Trip Through Europe," illustrated by her own etchings. We will also have the pleasure of some organ numbers by Mrs. Martha Bennett Miller. The program is worthy of a good audience and it is hoped many will be here to enjoy it.

CONTRIBUTION ENVELOPES

If you are paying your pledge on the weekly basis will you please get a set of envelopes from the secretary? They are provided for your convenience.

(Continued from Page 2)

public reception of members is being planned for Easter Sunday. You are invited to join the church at that service, or you may do so at any time by signing the membership book which may be found each Sunday morning at the secretary's desk in the vestibule.

The great difficulty with human life today is that in our criticisms of others we only tell that which will make authoritative our opinion of them. Consequently, when we discuss our friends or our enemies we tell only just so far, and the "just so far" is just the amount that will establish the rectitude of our own point of view. Isn't that true?

The next time you have occasion to criticise your enemy tell all the truth and tell all you know about him; the next time you have occasion to criticise some one who disagrees with you, find out how much there is between you with which there is no disagreement, and you will discover that the things we agree about are more than the things we disagree in, no matter how widely we seem to be in disagreement. The unities of life are always more than the discords of life. If we had as many discords as we have unities, it would be much more difficult to accentuate a unifying ideal. And it is not.

Preston Bradley—in "The Liberal" published by the People's Church of Chicago.

LAYMEN'S LEAGUE SUPPER

The regular monthly supper of the Laymen's League will be given on Sunday evening, March 17th, at six o'clock. There are only a limited number of tickets available. Have you purchased yours?

POSTPONEMENT OF CARD PARTY

The card party which was to be held on Thursday afternoon, March 14, has been postponed until March 28th.

IN MEMORIAM

Mrs. Lucy F. Stowe, March 10th.

Mrs. Delmar C. Ross, March 11th.

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—*a.*—"Maestoso" *MacDowell*
 b.—"Nocturne" *Chopin*

Mrs. Chick

Hymn, "Tis Not the Length of Life" Number 48

Reading.

Prayer.

Response.

Organ Interlude.

Quartet, "My Creed" *Garrett*

Responsive Reading, "The Higher Law" Page 52

Announcements.

Offertory, "The Old Oak Tree" *Bayton-Power*

Solo, "Killarney" Irish Traditional

Mr. Cheatham

Address, "On the Heights"

E. Stanton Hodgkin, D. D.

Hymn, "A Word and a Deed" Number 63

Benediction.

Postlude.

Miss Lillian Wilson, Soprano

Mrs. Marguerite Johnson, Contralto

Robert Tracey Cheatham, Tenor

W. M. A. Brandt, Baritone

Mrs. Ada Marsh Chick, Organist

EVENING SERVICE

Organ Recital 7:30 P. M.

MR. WILLIAM J. KRAFT, F. A. G. O. of U. C. L. A.

Grand Choeur *Kinder*Spring Song *Mendelssohn*Intermezzo *Callaerts*Scotch Fantasia *Macfarlane*

Current Events 8:00 P. M.

Lecture, "Practical Results of New Democratic Ideas"

DR. FREDERICK W. ROMAN

The Los Angeles Unitarian

Volume 4

Saturday, March 23, 1929

Number 29

ON THE HEIGHTS

Early peoples always thought of divinity as dwelling on the heights. If man would approach God he must ascend. Man's standing erect with his face turned upward was regarded as evidence of his superiority and of his right to rule over the rest of creation. The serpent grovelling in the dust and haunting the dark and dismal places was looked upon as the most ungodly of all creatures. Divinity rejoiced in sunlight, Satan in darkness. Nature taught men that the source of life was from above. In proportion as the plant possessed life it mounted upward.

What do we mean today by ascending to the spiritual heights? The physical analogy is helpful. When we rise to the heights physically, we enlarge our horizon. We see much that was invisible before. Moreover, we see things in their relations to each other. We can evaluate them and judge of their comparative importance. Everything centers in ourselves, not selfishly, but relatively. We dominate the situation. It all seems to minister to us, giving us something we did not have before. We are awed and filled with wonder, but we do not fear the mighty phenomena of nature when we look at them from above as we do when they tower over us. We feel purified, invigorated and strengthened. We seem to have established ourselves in better relations to cosmic reality. Our faith in the world and in ourselves has

been increased.

The same thing happens when we ascend to the spiritual or moral heights. Our mental horizon is greatly enlarged. We see life in its interdependent relations. We are able to evaluate things more accurately. Much that before seemed evil or worthless now takes on value and is recognized as a vital part of the divine scheme of things. We experience a sense of enlargement. The cosmos seems to enter into us and to minister to our lives, giving us poise and strength. Our fears dissolve. A sense of security comes in their place. We feel that no matter what may happen to us the universe will still sustain us. We are not outcasts, but integral parts of reality. Our sense of mystery has been increased, but it brings us satisfaction and comfort rather than fear and restlessness. Where conflict seemed dominant before we now see underlying unity and harmony.

How do we ascend to the heights? Here also the analogy between the physical and spiritual is helpful. We rise to the physical heights by putting more of the earth beneath our feet. We do this not by spurning or ignoring it, but by understanding and using it.

It was formerly thought that we gained the spiritual heights by first ignoring and despairing the natural world. Then, by invoking the supernatural and experiencing a mystic transformation we obtained a true vision of the higher life.

(Continued on Page 2, Column 1)

SUNDAY, MARCH 24, 1929

"The Redemptive Power of Comradeship"

An address by E. STANTON HODGIN, D. D.	10:50 A. M.
Organ Recital, WILLIAM J. KRAFT of U. C. L. A.	7:30 P. M.
Current Events and Lecture, DR. FREDERICK W. ROMAN	8:00 P. M.

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E. Burdette Backus, Minister.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—9:50 A. M.

Classes are provided in the Church School for children of all ages. Many interesting features are offered, and we urge a prompt and regular attendance so that the children may not lose the connection of the lessons from week to week.

The Adult Class—10:00 A. M.

Dr. Bullard is giving a series of talks on the history of Israel. This Sunday his subject will be "The Evolution of the Kingdom of Israel".

Study Class—9:50 A. M.

Mr. Willis Newton of Manual Arts High School will speak on "New Impressions of Lincoln". Mr. Newton will be remembered for the searching analysis he gave last year of the educational system. His talks are always stimulating.

The Fellowship—10 A. M.

Professor Bennett M. Allen is giving a series of talks before the Fellowship this month on "Evolution and the Bible". This Sunday he will discuss "Evolution and the Account of Moses".

(Continued from Page 1)

As time goes on, people have less faith in those mystic experiences. Ecstasy is disappointing. It partakes more of intoxication than of real exaltation. Its value is more seeming than real.

More and more people are realizing that Divinity instead of being something over and apart from the world and life

is the latent power within us and inherent in all things. It is by releasing and using those latent powers within ourselves and in the outer world that we invoke Divinity. This is achieved by every means by which we arrive at a better understanding of ourselves and our surroundings. By bringing ourselves into right relations with our fellows and our environment, both intellectually and sympathetically, we put reality under our feet and rise to the heights. Not by despising the material, but by using it aright we become spiritual.

We apply these truths to our daily lives by enlarging our moral and spiritual horizon. We thus rise to the heights and escape from the petty temptations that torment us so persistently.

Life to most of us is a succession of heights and depths. We find ourselves at times on the mountain tops of exaltation. We rise on the wings of enthusiasm and are buoyed up by a great hope. Life is beautiful, glorious and attractive. Full of energy and strength we rejoice in the opportunity to dare and to do. To meet great difficulties and to overcome them is a challenge we are glad to accept.

At other times we find ourselves in the depths of despair. We seem to be menaced by dangers we are powerless to overcome. Our enthusiasm and exaltation vanish and we stand paralyzed by a sense of our own helplessness.

The prophet is the man who can ascend to the heights of life and show us the promised land that lies far beyond. Seldom does the Prophet enter the promised land himself, for rarely is he a good leader in the technical sense of being able to point out the exact practical steps by which the end may be achieved. We need the great prophets—the men who can ascend to the topmost heights—and standing alone there can beckon to us from afar to come up and see the enchanted lands beyond. We need also the practical leader who will travel hand in hand with us helping

(Continued on Page 3, Column 2)

ALLIANCE NOTES

Thursday, March 28th, is Social Service Day. Mrs. Brewer will meet the sewing group at ten o'clock. At two o'clock there will be a bridge tea, at which the Misses Chapin will be hostesses. A pleasant afternoon is assured. Come and enjoy the bridge and incidentally help the committee make the quota for the month.

If you have not as yet paid your Alliance dues will you please communicate with Miss MacArthur or Mrs. Temple before April 15th. The Alliance books must be audited before May 1st.

SUNDAY NIGHT CLUB

The regular fortnightly meeting of the Sunday Night Club will be held this Sunday at six o'clock. Mrs. Samuel D. Alrich will be hostess. All young adults of the congregation are invited to participate in these informal gatherings.

DRAMART'S FIRST OFFERING

The members of the new drama and music club, under the name "Dram-art", will present their first entertainment on the evenings of April 4, 5 and 6. The program will consist of three one-act plays, and a variety of musical numbers. Watch the Unitarian for further announcement.

MRS. BUDLONG TO VISIT HERE

Arrangements are being made for the visit of Rev. Minna Clark Budlong, Field Secretary of the General Alliance. The tentative date is April 16th. Details of the meeting will be made in the Unitarian next week.

CONTRIBUTION ENVELOPES

If you are paying your pledge on the weekly basis will you please get a set of envelopes from the secretary? They are provided for your convenience.

(Continued from Page 2)

us on from crag to crag, step by step
and who will never leave us behind. As
one of our poets has said:

O ye, so far beyond me on the Height,
I cannot hear your voices as ye stand
Facing the Vast, invisible to me.

But I can see your gestures of delight,
And something guess of that wide,
glorious sea,
The glimmering isles of that enchanted
land,

The winds that from that ocean fresh-
ly blow;
And so your vision lifts me toward the
Height,

Although you have forgot me far below.

But, you, my brother, you, my near of
kin,

Who some few steps above me on the
steep

Look back to cheer me ever on,

Who lend a hand as I the chasm leap,
And stay your haste that I the crag
may win,

Thinking it scorn for strength to climb
alone;

You with your morning song when
sings the lark,

You with your surer footing where I
fall,

You with unflagging purpose at high
noon,

And quiet hearted trust when comes
the dark,—

To you I owe it that I climb at all.

A WORD TO VISITORS

Are you new to our church? If so we
want you to feel at home. We have a
continual procession of visitors from all
parts of the country and we are always
glad to bid them welcome. Will you not
sign the register and make yourself
known to the secretary or some member
of the church?

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—*a.* “Wedding Song” from “Sir Olaf” . . . *Harriet Ware*
b. “Adante Cantabile” from Symphony Number 4 *Widor*
 Mrs. Chick

Hymn, “Brotherhood” Number 56

Reading.

Prayer.

Response.

Organ Interlude.

Quartet, “Farewell to the Forest” *Mendelssohn*

Responsive Reading, “The Beloved Community” Page 49

Announcements.

Offertory, “Minuet and Trio” *Calkin*

Trio, “To the Evening Star” *Wagner*

Miss Wilson, Mrs. Johnson, Mr. Brandt.

Address, “The Redemptive Power of Comradeship”
 E. Stanton Hodgin, D. D.

Hymn, “Comradeship” Number 57

Benediction.

Postlude.

Miss Lillian Wilson, Soprano

Mrs. Marguerite Johnson, Contralto

Robert Tracey Cheatham, Tenor

W. M. A. Brandt, Baritone

Mrs. Ada Marsh Chick, Organist

EVENING SERVICE

Organ Recital 7:30 P. M.
 Mr. William J. Kraft, F. A. G. O. of U. C. L. A.

A Song of Gratitude *Cole*

Midsummer Caprice *Johnston*

Serenade *Pierne*

Andante, “Symphonie Pathetique” *Tschaikowsky*

Festival March *Faulkes*

Current Events 8:00 P. M.

Lecture, “Evolution of Economic Justice Since the Civil War.”
 DR. FREDERICK W. ROMAN

The Los Angeles Unitarian

Volume 4

SATURDAY, MARCH 30, 1929

Number 30

THE REDEMPTIVE POWER OF COMRADESHIP

"A faithful friend is the medicine of life." True friendship is much more than medicine in the restricted sense in which we are accustomed to think of that word. We usually think of medicine as something we take when we are ill—something we accept with a wry face and the use of which we dispense with as soon as possible. No one would ever think of using a true friend in that way. It is true that "a friend in need is a friend indeed," but he who simply calls upon a friend when he is in trouble and dismisses him as soon as his troubles are over and he can use him for his own self-interest ends no longer, will soon be a friendless man.

Friendship is primarily health. It is that wholesome relationship between man and man which strengthens, invigorates and vitalizes both so that each is a bigger and better person because of it. It goes farther than persons even. The truly healthy man, mentally, physically and spiritually, is in friendly relations with his whole environment, to such an extent that both animate and inanimate nature around him ministers to him, giving him strength of body and soul. Friendship is thus medicine in the largest preventive sense, forestalling illness and abnormality of every kind.

Acquaintances, friends, comrades; these words indicate an ascending scale of fellowship between persons. An increasing degree of intimacy. An acquaintance is the most casual of relations between persons. We feel a oneness with our friends. There is a definite affinity that binds us together. Comradeship is friendship carried to its maximum; it is friendship that has ripened into something sacred and inviolable. A broken friendship is bad enough, but a violation

of the spirit of comradeship is the height of perfidy.

We cannot expect modern friendships to be as intense as the ancient ones, but we can expect them to be deeper, calmer, broader, more helpful and enduring. All ancient friendships were formed on a background of unfriendliness. Humanity as a whole was regarded as hostile. The common danger made such friendships as existed very intense. Today friendships are not welded in any such heat of common danger; hence they are calmer and are based more on a natural and deliberate affinity or on common interest.

Only in a few places in the Old Testament is there a suggestion of comradeship between Jehovah and man. Jehovah is pictured as too selfish and jealous of his superior prerogatives to permit any such relationship. Among the Greeks there was more of a sense of comradeship between the gods and the heroes than among the Jews, but the Greek gods are depicted as being fickle and undependable for any enduring friendship with men.

In the New Testament, religion ripens into a vital sense of comradeship between the human and the divine. This soon passes with the establishment of Christianity. God again became the august, distant autocrat seated on a throne, the source of authority and power between whom and man there could be no such thing as a sense of comradeship. Man could only adore and implore.

That was the cause of the growth of the Trinity. Man longed for a friendly God, and Christ, the second person in the Godhead, supplied that need, he being regarded as the human God, the compassionate sympathizing comrade of men.

The followers of Jesus felt a comradeship for the great teacher that death only made the stronger. It dominated their

(Continued on Page 2, Column 1)

SUNDAY, MARCH 31, 1929 "THE HEAVEN WE HOPE FOR"

Address by E. STANTON HODGIN, D. D.	10:50 A. M.
Organ Recital by WILLIAM J. KRAFT	7:30 P. M.
Lecture by DR. FREDERICK W. ROMAN.....	3:00 P. M.

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E. Burdette Backus, Minister.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—9:50 A. M.

Classes for children of all ages are provided in the Church School. We are anxious that all the children of the parish take advantage of the splendid things offered here.

Joint Meeting—9:50 A. M.

Adult Study Classes

The Study Class and Adult Class will have a joint meeting in the Alliance parlor. Dr. Bullard will address the meeting and will speak on "The Development of Easter."

The Fellowship—10 A. M.

Professor Bennett M. Allen will continue his discussion of "Evolution and the Bible."

(Continued from Page 1)

lives ever after, though they made superstitious and supernatural interpretations of it.

The great prophetic souls have almost invariably felt themselves growing into a comradeship with that which transcended the human. They have called this, companionship with God. It was this sense of companionship with God that gave Paul his power and persistency to undertake his great work. It was this same feeling of companionship that gave Wycliffe, and Huss and Savanorola, and Luther and Fox and Wesley a faith that was unconquerable. To them God was no longer a great infinite being who pressed down upon them with crushing demands. Each felt that he had become a personal co-worker with God and found joy, enthusiasm and peace in the new relationship. This sense of companionship usually

takes personal form, but need not do so. The Buddhists, who constitute one third of the human race, feel that personality is a degradation, a painful state which they must strive to transcend. They do not think of God in personal terms, but have a sense of companionship with an all-pervading reality that gives them power and uplift. Emerson's sense of companionship was of this same super-personal character.

It is this enlarging sense of comradeship with something greater than ourselves that is the redemptive element in life. Through it we feel that we are entering into the eternity of things and laying hold on that which is everlasting.

DRAMART WORKSHOP INITIAL PRODUCTION

At intervals announcements have appeared and word has been passed concerning the new dramatic and musical organization formed in our midst. This present information concerns the important first production of this industrious group. The dates are April 4th, 5th, and 6th, at 8:15 P. M., entrance without charge.

Three one-act plays of unusual interest and meaning have been put into shape by the Workers. "The Two Sons" is a study of characters and selfishness, and is placed along the shore out Cape Cod way. "The Exchange", a satire on personal dissatisfactions and involved desires, carries the comedy note of the programme. "Darkness", a picture of dreariness and quiet among the illiterate mountain homesteaders, touches a mel low note of drama and sadness. It goes far into things unseen.

A dervisified musical programme has been arranged by Miss Josephine Marie Dowler and presents many notable and accomplished personalities.

To indicate the calibre of our present casts, may we mention the following personalities: Irene Donaldson, Lillian Hanum, Eleanor Merriam, Ruth Newton, Dorothy Perry, Eve Smith, Edward Bode, John Ferte, Jr., Paul Fort, Harvey Greene, James Hardacre, Leon Heghinian, and Richard Perry. Direction has been in the hands of Paul Fort, and construction work supervised by A. Walter Friedrich.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held on Monday evening, April 1, at seven o'clock in the church parlor.

CHURCH MUSIC

Owing to the lack of funds it has been found necessary to discontinue the quartet which we have so much enjoyed since last fall. Easter Sunday will be their last service. Mr. Brandt has been retained as soloist.

YOUNG PEOPLE'S CONFERENCE

The young people of the Unitarian Churches of Southern California will meet for a conference in our church on April 6th and 7th. A most interesting time is being planned.

CHURCH DINNER

A spring dinner for members and friends of the church will be held on Wednesday evening, April 10th, at 6:30 o'clock. The usual price of 50c will be charged. Tickets will be on sale on Sunday morning and we urge that you purchase your tickets or make your reservations as early as possible. No reservations can be taken after Sunday, April 7th. It is hoped that the dining room will be filled to capacity on that occasion.

ALLIANCE NOTES

On April 4th at 10 o'clock there will be the customary meeting of the sewing group. At 11:30 A. M. the Board will meet. Luncheon will be served at 12:30 when Mrs. O. B. Manchester, whom we all know and enjoy, will be the speaker. Please make your reservations for this luncheon before Tuesday noon, April 2nd. The business meeting of the Alliance will follow the speaker. Reports will be made by chairmen of committees.

MR. BACKUS TO RETURN

Every member of the congregation will be glad to learn that Mr. Backus will again occupy his pulpit on Sunday morning, April 7th, after an absence of six months on account of illness. It is hoped that a large audience will be present to greet him. The assurance of your full support and cooperation will be a great factor in the complete restoration of his health. The subject of his address on April 7th will be "The Glory of Man."

WELCOMING AND CHRISTENING SERVICES

Dr. Hodgkin will conduct both a christening and welcoming service on Easter Sunday morning. Parents wishing to have their children christened at that time, or those wishing to join the church will please communicate with the secretary before Sunday.

SPECIAL NOTICE

Rev. Minna Clarke Budlong, the Field Secretary of the General Alliance, will be with us on April 16th as our luncheon speaker. This meeting has been especially arranged to meet Mrs. Budlong's schedule. It is hoped that every member of the Alliance will be at the luncheon to greet her. There will not be a meeting on Thursday of that week. Please note the change of day to Tuesday, April 16th.

DR. AND MRS. HODGIN TO RETURN EAST

Easter Sunday is the last Sunday that Dr. and Mrs. Hodgkin will be with us. The entire congregation appreciates deeply the great service they have performed, and all good wishes go with them as they return to take up the work in their own parish.

CONTRIBUTION ENVELOPES

If you are paying your pledge on the weekly basis will you please get a set of envelopes from the secretary? They are provided for your convenience.

The Los Angeles Unitarian

Volume 4 SATURDAY, APRIL 6, 1929 Number 31

A MESSAGE FROM MR. BACKUS

The past six months are the longest I have ever experienced and I am mighty glad that they are at an end and that I am permitted to return to you. I shall have to ask your indulgence for a time because, though I am improving under the new treatment of the past few weeks, I have not yet attained the full vigor that is needed to discharge all the duties of the minister of this church. But I am confident that I can count on your cooperation to lighten my load to bring it within my strength. The greatest help of all will be your presence at the Sunday morning services that I may have visible evidence of your support.

While a long period of illness is very trying it is not without its compensations, chief among which are the wonders of human kindness and skill which it reveals to the invalid. Because this thought is uppermost in my mind as I return to the pulpit, I have selected as my subject, "The Glory of Man." May I not have the inspiration of your presence Sunday morning when I speak on man's *humanity* to man?

There is a destiny that makes us
brothers;
None goes his way alone;
All that we send into the lives of others
Comes back into our own.
—Edwin Markham.

DRAMART WORKSHOP

You will be delightfully surprised when you attend the entertainment offered by Dramart Workers on Thursday, Friday or Saturday nights of this week. A clever stage has been arranged with very simple equipment, the lighting effect is unusually good and the whole setting offers splendid background for the three one-act plays which are to be the first effort of this organization.

The plays to be given are "Two Sons", a study of character and selfishness; "The Exchange", a comedy of personal dissatisfactions; "Darkness", a drama of dreariness and sadness in the lives of illiterate mountain homesteaders. Musical numbers will be presented between the plays.

There is no admission fee to this entertainment, but a silver offering will be received to defray the necessary expense. This organization is a real contribution to our church and deserves your unlimited support. Come on one of the three nights, or all of them, and see for yourself what worth-while things these young people are doing.

Mr. Paul Fort, who has been connected with the Community Playhouse of Pasadena, is directing the plays, and he also designed the settings. Miss Josephine Marie Dowler is responsible for the musical program.

SUNDAY, APRIL 7, 1929 "THE GLORY OF MAN"

Address by E. BURDETTE BACKUS.....	10:50 A. M.
Organ Recital by WILLIAM J. KRAFT ..	7:30 P. M.
Lecture by DR. FREDERICK W. ROMAN.....	8:00 P. M.

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THIS SUNDAY**Church School—9:50 A. M.**

Classes for children of all ages are provided in our Church School. We are anxious that all the children of the parish take advantage of the splendid things offered here.

The Adult Class—10 A. M.

Dr. Bullard will give the history of Solomon in his lecture on Sunday morning.

The Study Class—9:50 A. M.

The Study Class will have a very unusual opportunity to hear an explanation of modern tendencies in art from Mr. Douglas Donaldson, who will speak on "Modern Art". Mr. Donaldson is one of the leaders in this field and we are especially favored to have him.

The Fellowship—10 A. M.

The Fellowship will have as guests on Sunday morning the delegates to the Young People's Conference which is being held here on Saturday and Sunday. Mr. Benshimol will address the group on "The Value of an Ideal."

It is planned that the Fellowship and the guests attend the church service on Sunday morning as a part of the conference program. Members are urged to be present for both these meetings.

ANNUAL SPRING DINNER

On Wednesday evening, April 10th, another one of our famous 50c dinners will be served to friends and members of the church. These dinners offer a splendid opportunity for you to meet the friends whom you have not seen for some time, and also gives us a chance to talk

over matters which concern every interested person in the congregation. We want the dining room filled to capacity on that night. Will you not telephone your reservation at once? Tickets will be on sale Sunday morning, and that will be the last opportunity to reserve a place for the dinner. We must know by Sunday afternoon how many are coming so that the supplies may be purchased early in the week.

"WORLD BROTHERHOOD"

Mr. Robert Whittaker, who debated with Paul Jordan Smith at the Laymen's League Forum recently, writes to Mr. Hodgkin that one evening while attending the Forum he glanced through the hymn and service book and discovered a poem which he says was "hauntingly familiar". It is marked "anonymous" but after reading it through Mr. Whittaker recognized it as one he had written many years ago. Mr. Whittaker says, "Authorship matters little, so that the word of the larger human fellowship goes on." The hymn is "World Brotherhood," and is Number 53 in our hymn book. Those of you who heard Mr. Whittaker speak will be glad to know the authorship of this beautiful poem.

THE GYMNASIUM

Last Wednesday evening a group from the Sunday Night Club came to the church and while the girls entertained themselves in the parlor the men went to the basement and put in some good work leveling the floor in the room intended for the gymnasium. After their strenuous work was over, appetizing refreshments were served to reward them for their services. Great interest is being manifested in getting the gymnasium in working order. The Fellowship set aside the money they made from their last entertainment to buy equipment and the Boy Scouts also donated a sum they had on hand, so that there really has been a substantial start made toward putting the room in shape for use.

ALLIANCE NOTES

April 11th is Social Service day. Mrs. Abbie Brewer will meet the sewing group at ten o'clock. Each bring a box lunch and coffee and tea will be served from the kitchen.

Save April 16th for the luncheon when Rev. Minna Clarke Budlong, Field Secretary for the General Alliance, will be the speaker. Please note that the luncheon comes on Tuesday instead of Thursday of that week. This change is made so that there will be no interruption in Mrs. Budlong's schedule.

On Thursday, April 25th, there will be a bridge luncheon. The lunch will be a Plunkett one, and the usual charge of 50c will be made.

SUNDAY NIGHT CLUB

The bachelors in the Sunday Night Club are to be responsible for the supper and entertainment on Sunday evening. All young adults of the congregation are invited to attend this informal meeting at six o'clock.

THE CHRISTENING SERVICE

The six children christened by Dr. Hodgins last Sunday were: Stanley Hodgins, the son of a nephew of Dr. Hodgins; Maryalta Robinson, the daughter of a niece of Mrs. A. E. Wilson; Donald Thoms Feil; Robert Rowland Stevens, a grandson of Mr. and Mrs. A. Partington; Sterling Creed Hum and Mary Helen Blake, grandchildren of Mr. and Mrs. W. H. Pierce.

NEW MEMBERS

Mr. and Mrs. Albert E. Ingham, 3312 Arvia Street; Mrs. Fern Eaton Howe, 1256 Sierra Bonita; Dorothy M. Gustafson, 4138 Clayton Avenue; Mr. and Mrs. James J. Boyle, 1903 West 69th Street have signed the membership roll since January. We are glad to welcome them into this fellowship.

LONELINESS

Among all the sermons which Mr. Backus has given in his eight years as minister of this church, none has excited so much comment as the one on "Loneliness." He has had numerous requests to repeat it. Acceding to these requests he will, on April 14th, give a "revised version" of it that he trusts will be no less satisfactory than the original.

THE TELESCOPE

Mr. Wade is glad to have visitors at the telescope each Sunday night between seven and eight o'clock.

REQUEST POEM

Many requests have been made for a copy of the poem read by Mr. Hodgins last Sunday, and we are glad to print it so that all may have it.

* * *

And so they buried Lincoln? Strange
and vain.

Has any creature thought of Lincoln hid
In any vault, 'neath any coffin lid,
In all the years since that wild Spring of
pain?

'Tis false. He never in the grave hath
lain.

You could not bury him although you
slid

Upon his clay the Cheops Pyramid.
Or heap it with the Rocky Mountain
chain.

They slew themselves, they but set Lin-
coln free.

In all the earth his great heart beats as
strong—

Shall beat while pulses beat to chivalry
And burn with hate to tyranny and wrong.
Whoever will may find him, anywhere
Save in the tomb, not there; he is not
there.

"Abraham Lincoln" by James M. Kay.

CONTRIBUTION ENVELOPES

If you are paying your pledge on the weekly basis will you please get a set of envelopes from the secretary? They are provided for your convenience.

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—	a. "Contemplation"	<i>Saint-Saens</i>
	b. "Chorus Magnus"	<i>Hartmann</i>
	Mrs. Chick	
Hymn, "O Life That Maketh All Things New".....	Number 10	
Reading.		
Words of Aspiration.		
Response.		
Organ Interlude.		
Responsive Reading, "Human Dignity"	Page 48	
Announcements.		
Organ Offertory, "To the Spring"	<i>Porter Steele</i>	
Solo, "Prelude" from "Cycle of Life"	<i>Landon Ronald</i>	
	Mr. Brandt.	
Address, "The Glory of Man"	<i>E. Burdette Backus</i>	
Hymn, "Brotherhood"	Number 56	
Benediction.		
Postlude.		

 Mrs. Ada Marsh Chick, Organist

 W. M. A. Brandt, Soloist

EVENING SERVICE

Organ Recital.....	7:30 P. M.
William J. Kraft, F.A.G.O. of U.C.L.A.	
Sunset	<i>Lemare</i>
Dragon Flies	<i>Gillette</i>
Berceuse from "Jocelyn"	<i>Godard</i>
The Swan	<i>Saint-Saens</i>
Serenade Badine	<i>Gabriel-Marie</i>
Scherzo Symphonique	<i>Faulkes</i>
Current Events	8:00 P. M.
Lecture, "Friends and Enemies of Democracy"	
DR. FREDERICK W. ROMAN	

The Los Angeles Unitarian

Volume 4

SATURDAY, APRIL 13, 1929

Number 32

THE GLORY OF MAN

Many and contradictory estimates have been placed on human nature by the great thinkers of the past, but Pascal put the whole matter in a nut shell when he exclaimed: "Man is at once the glory and the scandal of the universe." And because the modern newspaper has taken upon itself the function of emphasizing the scandalous side of man's nature, one is tempted to hold up for special consideration the glory that is Man.

First and most obvious is the glory of man's achievement in all the varied fields of his endeavor, in science and art, in industry and commerce, in government and social organization. Reflect for a moment on the marvelous intricacy of any of the more complicated mechanical devices of our time which add so much to the interest, health and security of life. More wonderful than this, are the vast accumulations of skill and knowledge in the realms of mechanics, physics and chemistry, and often in physiology and psychology, which go into the making of these things, which precede their development. They are never the work of one man—or group of men, but the product of a social order—a whole civilization.

But most marvelous of all is the creative imagination by means of which the mind of man has been able to act upon the diverse materials at hand. Creative imagination! Herein man exhibits his God-like qualities. Our world today has

veritably been created by the imagination of man—with the stuff of Nature as the raw material. The glory of man's achievement is everywhere evident. May we not allow ourselves to take it calmly for granted, but hold our heads high because we belong to a race that is capable of such achievement.

One often hears the distinction made between what a man *does* and what he *is*, but this is largely artificial, for what a man *is*, has significance only as it reveals itself in what he does, yet, what he does, often manifests itself in qualities and actions of his inner life. A more legitimate distinction, perhaps, is made between knowledge and wisdom—both qualities of the inner mind. Knowledge is an important thing in itself, but it becomes effective for good only as it is accompanied by wisdom. For wisdom is knowledge that has been transmuted into understanding.

One other quality of the inner life, which reveals the glory of man, is the yearning for perfection, the divine, restless longing for greater attainment. And this does not lie alone in the hearts of certain favored individuals, but permeates in some degree the lives of all humanity—in spite of what the cynic says. Defeated again and again, man is ever striving and resolving to build better houses, write better plays, live better lives, and deal more honestly with his fellow-men. So long as there is the least

(Continued on Page 2, Column 1)

SUNDAY, APRIL 14, 1929

"Loneliness"

<i>An address by</i> E. BURDETTE BACKUS	10:50 A. M.
<i>Organ Recital by</i> WILLIAM J. KRAFT	7:30 P. M.
<i>Lecture by</i> DR. FREDERICK W. ROMAN.....	8:00 P. M.

The Los Angeles Unitarian

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E. Burdette Backus, Minister.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—9:50 A. M.

The children of the parish are cordially invited to attend the Church School which begins promptly at 9:50 each Sunday morning. A period of singing is enjoyed, then the special feature for the morning, a motion picture, the dramatization of a Bible story or a talk by Mr. Benshimol, and after that the children go to their respective class groups where the theme for the morning is followed up. A kindergarten is conducted during the church hour where parents who wish to attend church may leave their children.

The Adult Class—10 A. M.

Dr. Bullard will lecture on "Early Kings." He is at present giving a series of talks on Bible history.

The Study Class—9:50 A. M.

Councilman Charles J. Colden, member of the Los Angeles City Council, will address the Study Class on "Building a City." Mr. Colden has wide experience in municipal affairs and his talk will be of great value.

The Fellowship—10 A. M.

"Golden Spring," a story in the December, 1928, Atlantic Monthly will be the subject for discussion in the Fellowship on Sunday morning. Dorothy Donaldson, Elizabeth Eckerson, Charlotte Lathrop and Elizabeth Hager will conduct the discussion.

(Continued from Page 1)

vestige of this spirit in man, there is hope for him. And evidence is not lacking to prove that this is of the very essence of the human heart, a titanic power that may yet drive man to incomparable heights of glory and achievement.

All this may seem to some, incompatible with the scientific view of man and the universe, the view which emphasizes man's animal ancestry and nature. But this is based on a familiar misconception, for the scientific theory teaches that all of those things in which man most prides himself, as well as his physical organism, have grown naturally out of the soil of his environment instead of having been bestowed upon him from above, by some supernatural being.

But after all, it is not man's view of his hypothetical ancestry that is the important thing today. The important thing is the use he makes of his present intelligence; to increase the measure of his courage, his capacity for friendship, his love of beauty, his desire for perfection, both in his inner life and in his outward attainments.

We are, in the words of Emerson, a piece of the universe come alive and as much a product of nature as the spiders web or the lofty crown of a giant of the forest. Man's dream of an airplane is as much a functioning of nature as is the flight of a bird. We are strong with the strength of nature—and weak with the weakness of nature. Need we consider it wrong to recognize the strength and take pride in it? Need we emphasize the weakness? Does it not make for higher human development to treat our fellow men as capable of God-like greatness rather than as possible crooks and devils? May we not say with Shakespeare:

"What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable; in action how like an angel; in apprehension how like a God; the beauty of the world." M. C. B.

ALLIANCE NOTES

On *Tuesday*, April 16th, the sewing group will meet with Mrs. Abbie Brewer at ten o'clock.

At twelve-thirty luncheon will be served at which time the April birthdays will be celebrated. The speaker for that day is to be Rev. Minna Clarke Budlong, Field Secretary for the General Alliance. It is hoped that many members will be present to greet Mrs. Budlong and hear her message. Please make reservations for this luncheon by Sunday, April 14th.

There will be no meeting on Thursday of that week. Please note the change in day. This arrangement was made so that Mrs. Budlong's schedule need not be interrupted.

The Committee on International Relations will meet at eleven o'clock on the 16th.

April 25th is the day for the bridge luncheon. Mrs. J. B. Baker is in charge. Plan to come and help make the affair both a financial and a social success. Tickets or reservations may be obtained from Mrs. Baker or at the church office.

THE TELESCOPE

Visitors wishing to see the new moon through the telescope are invited to come to the church at six-thirty on Sunday evening. Other objects of interest will be shown later.

SPIRITUALITY

"What is Spirituality" will be the subject of the address by Mr. Backus on Sunday morning, April 21st.

DEATH OF MRS. DUNN

Friends of Eleanor H. Dunn (Mrs. C. A.) are grieved to learn of her death which occurred at the church on Sunday. She was stricken shortly after the morning service and passed away in the Alliance room after an illness of only a couple of hours. Mrs. Dunn was a devoted member of the church and the Alliance and her death means a great loss to both organizations.

A NOTE OF THANKS

Mr. Backus wishes to express his appreciation for the splendid attendance at the service last Sunday. Many members of the congregation who could not attend sent cordial notes of greeting. For the present Mr. Backus will not attempt to keep regular office hours, but if he is needed he can be reached through the church office.

FREDERICK WARDE

The distinguished actor and interpreter of Shakespeare, Dr. Frederick Warde, is to appear in our church on Sunday evening, April 21st, under the auspices of the Laymen's League. He will give at that time his interpretation of Macbeth. Just a year ago Dr. Warde gave Hamlet here and it was a memorable occasion. There will be no admission charged, but an offering will be received to defray the necessary expense.

IN MEMORIAM

Mrs. Sarah W. Smith, April 6th.
Mrs. Eleanor Dunn, April 7th.

WHERE IS THY BROTHER?

Say not, "It matters not to me;
My brother's weal is his behoof."
For in this wonderous human web
If your life's warp, his life is woof.
Woven together are the threads,
And you and he are in one loom;
For good or ill, for glad or sad,
Your lives must share one common
doom.

Man is dear to man: the poorest poor
Long for some moments in a weary life,
When they can feel and know they have
been

Themselves the fathers and dealers-out
Of some small blessings; have been
kind to such

As needed kindness for the single
cause,
That we have all of us one common
heart.

—Wordsworth.

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—	a. "Sunset's Ebbing Glow"	Dunn
	b. "Pilgrims' Chorus" from "Tannhauser".....	Wagner
	Mrs. Chick	
Hymn, "The Noble Host"	Number 34	
Reading.		
Words of Aspiration.		
Response.		
Organ Interlude.		
Responsive Reading, "Love"	Page 53	
Announcements.		
Organ Offertory, "A Vesper Prayer"	Roland Diggle	
Solo, "Break, Break, Break"—Poem by Tennyson.....	Romilli	
	Mr. Brandt.	
Address, "Loneliness"	E. Burdette Backus	
Hymn, "When Thy Heart With Joy O'erflowing"	Number 41	
Benediction.		
Postlude.		

Mrs. Ada Marsh Chick, Organist

W. M. A. Brandt, Soloist

EVENING SERVICE

Organ Recital.....	7:30 P. M.
William J. Kraft, F.A.G.O. of U.C.L.A.	
Canzona	Wheeldon
Chanson du Soir	Becker
The Lament	Lemare
Rondino	Wolstenholme
Grand Chorus	John A. West
Current Events	8:00 P. M.
Lecture, "The Democracy of Tomorrow"	
DR. FREDERICK W. ROMAN	

The Los Angeles Unitarian

Volume 4

SATURDAY, APRIL 20, 1929

Number 33

LONELINESS

Although human beings differ greatly in the degree of intensity of their demand for companionship, there is in every one of us some need for the sympathy and understanding of our friends and associates. The normal man or woman feels that a certain amount of unity with his kind is as necessary as food and drink, and there are many who find the most precious treasures of life in the more intimate satisfactions of this craving.

Yet one of the indisputable facts of life is that this demand for sympathy and understanding is ever denied its fullest satisfaction. There is always a point beyond which we cannot go in our union with others. This is true even when two people have lived together for years in the closest intimacy. It is, perhaps, a fearful thought, that in the depths of each of us there is an inviolable privacy, an ultimate loneliness.

A brief examination of the facts leads us to realize how many forms this loneliness may take. Fortunately the loneliness of isolation in space is fast disappearing, due to the increasing speed of travel and the instantaneous communication that is brought to us by the telegraph, telephone and radio.

But even at its worst, actual physical loneliness is often easier to bear than the loneliness of isolation in spirit. Many have felt this and perhaps oftenest in the midst of great cities.

Another kind of loneliness results from

the barriers of physical disablements. Deaf people know this loneliness, all too often, because others will not make the necessary effort to raise their voices. And there is the kind of loneliness that is perhaps most difficult to bear, the loneliness of one who has lost an intimate loved one. This comes to all and with peculiar force in old age.

Then there is the loneliness of the great man. Others may love him and admire him but they cannot understand him. He must look for fellowship across the ages. In lesser degree all superior individuals share this loneliness, but we must beware lest we conclude too easily that our own loneliness is that of the superior being. There is always the possibility that it may not be greatness, but diseased sensitiveness which isolates us from our fellows. Many people suffer intolerably because, added to a certain superiority of intellect, there is in them an unfortunate sensitiveness which dooms them to a life-long loneliness of their own making, yet they are scarcely more to blame for this than a deaf man is for his affliction.

Closely akin to the loneliness of greatness is that of the truth-seeker and the champion of the unpopular cause. It is easy enough to speak the truth, to cry out for justice, when you are sure of the applause of your audience, the support of your group, but the loneliness of the pioneer in the field of human thought is often extremely difficult to bear.

The sadness of loneliness, then, is a

(Continued on Page 2, Column 1)

SUNDAY, APRIL 21, 1929
"WHAT IS SPIRITUALITY?"

Address by E. BURDETTE BACKUS.....10:50 A. M.
"JULIUS CAESAR" a dramatic recital by FREDERICK WARDE.....8:00 P. M.

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E. Burdette Backus, Minister.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—9:50 A. M.

The usual program for Church School will be followed on Sunday morning.

The Adult Class—10 A. M.

Dr. Bullard will lecture on "Later Kings," another in the series of Bible history.

The Study Class—9:50 A. M.

Professor Roland Harvey, Head of the Department of English History at U. C. L. A. will speak to the Study Class on Sunday morning. His subject will be "Theories of History." Professor Harvey is an excellent speaker and many should take advantage of the opportunity to hear him.

The Fellowship—10 A. M.

"Dietary Fads and Fallacies" will be the subject on which Dr. Helen B. Thompson will address the Fellowship. Dr. Thompson is at the head of the Home Economics Departments of U. C. L. A. and will have a most interesting and entertaining message to give.

(Continued from Page 1)

part of life; one of the facts which cannot be overlooked. All of us are conscious at times of being misjudged by someone, misunderstood; often because of forces and circumstances of which the other knows nothing. If this is true of ourselves, it is true of every other person, and we, in passing judgment on others must always keep in the fore-front of

our minds the realization that we can never completely enter the world of him whom we are judging.

Is it not evident that much loneliness could be eliminated if we would but strengthen our determination to reduce the amount of it in our own particular environments? Human fellowship is one of the most precious things on earth. "I was lonely, and ye comforted me," might be added to the famous words of Jesus. May we not emphasize the fact that the greatest resource which we have for overcoming loneliness is our power to respond to the needs of companionship on the part of those about us. We must quicken our sense of their eagerness for companionship. Often this is hidden behind an exterior of timidity or of harshness. Infinite is the help that man can give to man; may we not realize this whenever the need is there.

Fortunately there are other resources against loneliness than human companionship. Among them are books—where one can meet the great ideas of all the ages. Work, pleasure, religion—but the time comes to each one of us when he must be alone. And the real test of the wisdom of our manner of life is revealed by these moments.

Our great aspect of the strength of orthodox religion lies undoubtedly in its assistance to man in his battle to conquer loneliness. He has found that his own resources have been inadequate to the task and in religion he has found the solution of his difficulty. But to those to whom Jesus is no more of a companion than are a number of other outstanding figures of antiquity, and who are compelled to think of God in such terms that he can no longer serve as a personal companion, traditional religion loses its power to fill this need. These, then, must make up their minds to grasp the fact of ultimate loneliness and turn it to their own uses, a discipline in self-reliance, an introduction to the strength of their own inner selves. They must

(Continued on Page 3, Column 1)

DRAMART WORKSHOP ANNOUNCEMENT

Those of us connected in even the slightest manner with the initial production of the "Dramart Workshop" wish to express our sincere appreciation to those of the church for the many courtesies and kindnesses extended during the period of our work toward final production.

We also wish to acknowledge to every one of the six hundred who visited the Workshop during the three evenings, the satisfaction that came to us from such an audience. At first conditions seemed very uncertain. We dared hope for success, artistically and financially, and with the help of everyone we accomplished both. With humble pride we extend our thanks.

Casting and rehearsals are already under way for our next production, to be staged the latter part of May—"The Enchanted Cottage"—one of the rarest stories ever written.

We are holding tryouts before definite casting and those interested should come to the church on Tuesday or Thursday evenings at seven-thirty. A real opportunity in worth-while dramatic or artistic work awaits you here.

Better the unrest of judgment suspended than the dream-like peace of faith unfounded.

(Continued from Page 2)

learn to trust themselves and to realize that he who runs from himself is a mere echo, unable to stand in time of stress.

The ultimate fact of loneliness is simply the other side of the greatest about us. Accept it and make it the means of achieving a strength and dignity and self-reliance that would otherwise be impossible. Then shall you make of yourself one who is worthy to walk in that noble company of men and women who, down the ages, have contributed most to human life.

M. C. B.

WORDS OF ASPIRATION

Out of the unfathomable universe our lives have sprung, we know not how. Strange creatures are we, curiously compounded of strength and weakness, walking with difficulty the path of life where we can but dimly see our way; men and women touched with the frailty of our fleeting humanity, yet strong with the might of that ageless life which flows thru the endless generations. Oh may we have the sympathy born of understanding that we may help those who journey at our side . . . Here is one who is threatened by defeat in the weakness that has come upon him with the departure of the dear comrade of all his days. Be it ours to help him wring triumph out of defeat, to distill the poison of grief into the perfume of compassion, that he may still be true to the beauty of the broken comradeship . . . Here is another in the flood-tide of joy, rejoicing in life and its opportunities. Be it ours to enter into his gladness, making it richer and more fruitful because of our understanding. Oh life, life, so full of mystery and loveliness, so eager and so poignant, thee would we serve by day and by night, in great and in small that in us thy divinity may come to fuller flower.

This thing is God—
To be man with thy might,
To grow straight in the strength
of thy spirit and live out
thy life as the light.

Swinburne.

SERMON REVIEWS

In order to lighten Mr. Backus' duties Mrs. Marion C. Bruner has offered to write the sermon reviews for the Los Angeles Unitarian. Mrs. Bruner very kindly performed this service when we had guest speakers last fall, and her delightful style in presenting the meat of the addresses is enjoyed by all who read the Unitarian.

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—

a. "Canzona" *Stoughton*b. Prelude to First Act of
"Lohengrin" *Wagner*
Mrs. Chick

Hymn, "Comradeship" Number 57

Reading.

Words of Aspiration.

Response.

Organ Interlude.

Responsive Reading, "A Creed
of Life" Page 41

Announcements.

Organ Offertory, "Sunset Meditation".....
..... *Richard Keys Biggs*Solo, "Charity" *MacDermid*
Mr. BrandtAddress, "What is Spirituality?"
..... *E. BURDETTE BACKUS*

Hymn, "Within Our Lives"..... Number 25

Benediction.

Postlude.

Mrs. Ada Marsh Chick, Organist

W. M. A. Brandt, Soloist

DR. BARD TO SPEAK HERE

On Sunday morning, April 28th, Mr. Backus and Dr. Bard will exchange pulpits as is their custom each year. Dr. Bard announces that his subject will be "Religion in a Law Abiding Universe." Dr. Bard is always a popular speaker here and his friends will welcome the opportunity to hear him again.

PULPIT FLOWERS

The flowers on Sunday morning, April 14th, were in memory of Mrs. C. A. Dunn.

FREDERICK WARDE

A dramatic recital of Shakespeare's "Julius Caesar" will be given by Frederick Warde, the noted veteran actor, in the church auditorium on Sunday evening, April 21st, at eight o'clock under the auspices of the Laymen's League. The public is cordially invited to attend this entertainment for which no admission fee will be charged. An offering will be taken to defray the necessary expense.

Preceding the recital by Mr. Warde, Mr. William J. Kraft, of U. C. L. A., will give several organ numbers:

Scotch Fantasia *Macfarlane*Rondino *Wolstenholme*

Largo from the New World

Symphony *Dvorak*Toccata *Becker*

ALLIANCE NOTES

April 25th is social service day. Mrs. Abbie Brewer will meet the sewing group at 10 o'clock.

Mrs. Baker has charge of the Bridge luncheon scheduled for that day. Luncheon will be served at 12:30 and bridge will be played during the afternoon. This party is scheduled as a means of making the quota for the month of April. It is hoped that members will invite friends so that the occasion may be a pleasant one socially, and a successful one financially. The tickets for the bridge-luncheon are fifty cents and are on sale at the church office or may be procured from Mrs. Baker.

SUNDAY NIGHT CLUB

The regular fortnightly meeting of the Sunday Night Club will be held on Sunday evening at six o'clock. Promptness is urged so that all may attend the evening service in the auditorium when Frederick Warde is to give his recital "Julius Caesar."

The Los Angeles Unitarian

Volume 4

SATURDAY, APRIL 27, 1929

Number 34

WHAT IS SPIRITUALITY?

Some of the more obvious facts of nature, viewed from the standpoint of ignorant humanity, have no doubt been responsible for the sharp division between that which is spiritual and that which is material. This has readily lent itself to more than one theological system and we have, as the paramount example, the Christian philosophy which says: Spirit is good, enduring, God-like; matter is evil, perishable, and the work of the Devil.

Throughout the history of mankind there has run this thread of dualism which has ever associated materialism with evil, spirituality with good, and the two always pulling in opposite directions. To quote St. Paul: "The flesh lusteth against the spirit and the spirit against the flesh." While this concept may have had an effect for good upon the lives of countless men and women, it is safe to say that enlightened humanity today, both needs and demands a truer classification of life's values. It is coming to be recognized that this crude dualism is far too simple a solution of the complex problems of our world. This arbitrary division of mind and matter, spirit and flesh into two warring factors, has brought with it all too often confused, muddling and mistaken conduct. The evils resulting from the doctrine may be seen on every hand. There is the Pharisaical attitude which it engenders: They who deny the flesh are of the elect of God, and all who do not are doomed to perdition. This has led to extremely fanat-

ical, illogical and inconsistent attitudes toward nature's demands. While sex has always been under the ban of one who would be truly spiritual and therefore good, food was never considered an evil thing, by any large number of people that is, although it can hardly escape the taint of materialism. This seems particularly illogical when one stops to realize that sex satisfaction is as fundamentally essential to the life of the race as hunger satisfaction is to the life of the individual.

Many of the horrible abuses of the past were practiced by men who believed that it was better that their neighbors' bodies should suffer excruciating torture than that their souls should be lost. The finest products of Greek sculpture were looked upon as unclean by the early Christians and many of the treasures of ancient literature were burned because of this fanatical attitude. John Knox, by his passion for the spiritual, was led to denounce women, as had many others before him, as instruments of the Devil to ensnare the souls of men. This, it will be observed, was before the good Christian fathers, or anyone else for that matter, admitted that women had souls.

Inevitably men became absorbed in this business of saving their souls. Generations wasted their opportunities to make the world a decent place to live in, because of this obsession and its corollary—that our days on earth are a mere prelude to eternity, and nothing earthly is of any real importance. But this is

(Continued on Page 2, Column 2)

SUNDAY, APRIL 28, 1929

"RELIGION IN A LAW-ABIDING UNIVERSE"

Address by DR. HOWARD B. BARD, of San Diego.....10:50 A. M.

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E. Burdette Backus, Minister.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

Home telephone—MOrningside 19597.

THIS SUNDAY

Church School—9:50 A. M.

Church School begins promptly at 9:50 with a period of singing. A two-reel motion picture will be shown after the music.

The Adult Class—10 A. M.

Dr. Bullard is presenting a series of lectures on Bible history and will, on this Sunday, discuss the fall of Judah.

The Study Class—9:50 A. M.

Miss Ida Kizler will read Carl Sandberg's new poem, "Good Morning, America!" Mr. Sandberg, who is considered the best interpreter of modern America, has not written anything for some time, and his poem has been eagerly anticipated. Discussion will follow the reading of the poem.

Prompt attendance is especially urged as it is very disturbing to the speaker to have people coming in at all times. And too, the late comers miss the points of discussion. Please be prompt!

The Fellowship—10 A. M.

"Mexico" will be the subject for discussion in the Fellowship on Sunday morning. George Hatfield will discuss the financial situation; Faith Evans will present the religious problems and Bertha Jackson the educational. General discussion will follow these talks.

(Continued from Page 1)

not an attitude of the past alone. It is with us today. A prominent citizen of our own community argues that all attempts to improve our human institutions by secular means, are futile. Convinced of the second coming of Christ, he says: "In the return of Our Lord is the perfect solution, the only solution of the political and social and commercial problems that now vex us." This is the inevitable outcome of the philosophy which severs our world in twain, and thus perverts our judgment and destroys our sense of true values.

It is a tragedy and it is not yet played out. Many persons who would repudiate the gross errors connected with this philosophy, nevertheless are far more deeply under its influence than they themselves realize. A mode of thinking that has dominated the world for ages is not easily cast off, and though it may be consciously rejected, shows itself in many subtle ways. The lingering remnants of the superstition appear in many educated people and in much of current literature. A book entitled *The Great Physician*, makes the amazing statement that in Heaven money is not material, but spiritual! And one hears again and again of all the virtues being attached to some person (who may have no virtue in him—) because he is so "spiritual", while another who may possess many sturdy virtues is said to be "materialistic" and therefore wholly evil.

Another phase of the question appears in the famous triangle of the Y. M. C. A. Mind, Soul, Body. This trinitarian psychology is as out of date as its theological counterpart. The whole direction of modern scientific evidence is toward the unity of what is known as man—or any living organism. Inseparably one. "Nor soul helps flesh more, now, than flesh helps soul," but even here is a distinction that is no longer valid. And this calls to mind the distinction that is often made between spirituality on the one hand and "mere intelligence" on the other.

(Continued on Page 3, Column 1)

(Continued from Page 2)

er. That it should be "mere" intelligence is proof of a prejudiced attitude, a spurious assumption of virtue on the part of spirituality as distinguished from intelligence.

As John Dewey has put it, both mind and matter, soul and body, are but different aspects of the same thing, different characters of natural events. Need we fear that such a view of man and his nature will wipe out all distinctions between good and evil? By no means! Good and evil, high and low remain as before. But the scales have dropped from our eyes and we are prepared to observe more delicate distinctions. We are less likely to make mistakes in a complex situation; more deeply aware of the reasons for choosing the high instead of the low. The good life gains added incentive and power from the truer perspective.

May we not re-define the word spirituality, if it is to continue a synonym for good, and say that he is truly spiritual who has taken the chaotic materials of life and so integrated them in his own being that he has become a living soul, master of himself, and has then directed the compact energies of his life toward ideal ends. But he has received no special endowment from a supernatural realm. "It comes from no heaven, but it makes heaven where it is."—M. C. B.

STAR ISLAND

Folders announcing the programs for Star Island have recently been sent out. Unitarians from all parts of the United States will gather there during the summer for mutual inspiration and good fellowship. The dates of the conferences are: Young People's Religious Union, June 29-July 13; Religious Education Institute, July 13-20; Women's Alliance, July 20-27; General Conference, July 27-August 10; "No Program Week", August 10-17.

THE ZEST OF LIFE

Let me but live my life from year to year
With forward face and unreluctant soul.
Not hastening to, nor turning from the
goal;
Not mourning for the things that disappear
In the dim past nor holding back in fear
From what the future veils; but with a
whole
And happy heart that pays its toll
To youth and age and travels on with
cheer.
So let the way wind up the hill or down,
Through rough or smooth, the journey
will be joy;
Still seeking what I sought when but a
boy,
New friendship, high adventure, and a
crown,
I shall grow old, but never lose life's
zest,
Because the road's last turn will be the
best.

—Henry Van Dyke.

IN MEMORIAM

Mr. G. B. Healy, April 19th.

THERE IS ONLY ONE KIND OF TOLERANCE

It is not possible to make the ordinary moral man understand what toleration and liberty really mean. He will accept them verbally with alacrity, even with enthusiasm, because the word toleration has been moralized by eminent Whigs; but what he means by toleration is toleration of doctrines that he considers enlightened, and, by liberty, liberty to do what he considers right; that is, he does not mean toleration or liberty at all; for there is no need to tolerate what appears enlightened or to claim liberty to do what most people consider right. Toleration and liberty have no sense or use except as toleration of opinions that are considered damnable, and liberty to do what seems wrong.

—George Bernard Shaw.

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—

- a. Fanfare Triomphale.....*Armstrong*
 b. Hymn of Glory.....*Yon*
 Mrs. Chick

Hymn, "The Spacious Firmament
 on High".....Number 1

Reading.

Words of Aspiration.

Response.

Organ Interlude.

Responsive Reading, "The Loom
 of Years".....Page 40

Announcements.

Organ Offertory, "Spring Morning".....
 *Malling*

Solo, "Old Shepherd's Song".....*Fisher*
 Mr. Brandt

Address—"Religion in a Law Abiding
 Universe" DR. HOWARD B. BARD

Hymn, "Vestigia" Number 5

Benediction.

Postlude.

Mrs. Ada Marsh Chick, Organist

W. M. A. Brandt, Soloist

THE TELESCOPE

Although there are no evening meetings at present, Mr. Wade will receive visitors at the telescope each Sunday evening between seven and nine o'clock.

KINDERGARTEN

A kindergarten is conducted each Sunday morning so that parents wishing to attend the service may leave their children there.

**MR. BACKUS TO DISCUSS
FOSDICK ARTICLES**

Harry Emerson Fosdick has an exceedingly able article on "What Is Religion?" in the current number of Harper's Magazine. Mr. Backus will discuss the ideas there presented in his sermon of May 5th.

ALLIANCE NOTES

The sewing group will meet as usual on Thursday morning, May 2nd. Luncheon will be served at 12:30 at which time Mrs. Mildred Van Werden will be the speaker. It is hoped that many will be present to hear her.

The Executive Board will meet at 11:30 on May 2nd, and a business meeting of the Alliance will be held at 2 P. M.

LAYMEN'S LEAGUE

A business meeting of the Laymen's League will be held Sunday morning, April 28th, immediately after the morning service, in the Alliance parlor. All members are urged to be present.

JOIN THE HIKE!

Members of the Sunday Night Club are planning a hike for Sunday afternoon, April 28th. Cars will leave the church immediately after the morning service and will go to Fish Canyon, east of Pasadena on the Foothill Boulevard. Each one will take lunch and those who have cars are asked to accommodate those who have not.

FELLOWSHIP INITIATION

The Fellowship will have supper and an initiation service Sunday evening, April 28th. Supper will be served at six o'clock and the service will follow.

CHRISTENING SERVICE

Mr. Backus will have a christening service at the close of the sermon on Sunday morning, May 5th. Any parents wishing to have their children christened at that time may communicate with Mrs. West at the church office.

The Los Angeles Unitarian

Volume 4

SATURDAY, MAY 4, 1929

Number 35

RELIGION IN A LAW ABIDING UNIVERSE

Long ago, Job voiced the universal cry of mankind when he exclaimed "Would that I knew where I could find God!" This has varied somewhat in form, but its underlying meaning has remained the same, and may be seen even in the modern young college students question: "Is there such a thing as God?" But perhaps the form which best expresses our meaning today, is: "What is the nature of this something that administers the Universe?"

To primitive people the answer to this questioning was very simple. Each tree and river, lake and mountain had its own God, or spirit, either benevolent or malevolent, and certain incantations and sacrifices,—often human sacrifices—were necessary to enlist the aid of the good spirits and placate the bad ones. But modern science has made these and similar ideas appear ridiculously superstitious. Even the current orthodox idea of God as a great Being, intimately concerned with individual men and women, and responsive to their pleading becomes a childish superstition in the light of modern science, which recognizes and proclaims a universe of law and order, of cause and effect.

Is there any way, then, for modern thinking people to achieve the satisfaction and confidence that other and unthinking people have had? Assuming that there is, we must remember that any investigating which goes on today must be based on knowledge instead of tradi-

tional ignorance. And the scientific method must be used.

Consider the Scientist's attitude toward the atom. Once it was considered indivisible, but today any scientist will stake his reputation on the fact that the atom is composed of electrons and protons. Not that he has seen an electron or a proton, or ever expects to, but he knows they exist because of what they do.

Dr. Kirtly Mathers, in his book, *Science in search of God*, says: "We have no right to assume that the manifestations of energy that are perceptible to our senses are all the manifestations of energy there are." But aside from this, we cannot help realizing that everything that exists is the result of a cause. Sight is a result of light waves on a bit of sensitive protoplasm. Hearing is a response to sound waves. Is not this a clue to something that is going on in the universe? Is not the human mind with its unsatisfied longing for beauty, its desire for justice and a truer sense of values, likewise a response to some reality that exists in the universe?

All forms of nature are the result of something actual and real in the universe, something which can cause living cells to emerge from non-living matter, and can so manifest itself as to produce a reasoning mind from simple consciousness, a motive power which permeates everything.

But Science must go farther; it must make the effort to contact and use this
(Continued on Page 2, Column 2)

SUNDAY, MAY 5, 1929

"FOSDICK DEFINES RELIGION"

Address by E. BURDETTE BACKUS 10:50 A. M.

The Los Angeles Unitarian

Published Weekly Except July and

August by

The First Unitarian Church

2936 West Eighth St., Los Angeles, Calif.

Dunkirk 4683

Subscription Price—50 cents a year.

Entered as second-class matter July 18, 1928, at the post office at Los Angeles, California, under the Act of March 3, 1879.

E. Burdette Backus, Minister.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

Home telephone—Morningside 19597.

THIS SUNDAY

Church School—9:50 A. M.

The period of singing in the Church School begins at 9:50. Prompt attendance is urged so that the children may not miss any of the interesting services.

The Adult Class—10 A. M.

Dr. Bullard will deliver the last lecture of the series on Bible History, the subject of which will be "Nehemiah and his times."

The Study Class—9:50 A. M.

Professor Roland Harvey, Head of the Department of English History at U. C. L. A. will speak again to the Study Class. His subject will be "World Peace."

Those who heard Prof. Harvey on April 21st enjoyed him immensely, and it is hoped that many more will avail themselves of the privilege next Sunday.

The Fellowship—10 A. M.

A "Poetry Hour" will be conducted in the Fellowship. Miss Eleanor Merriam, president of the organization, is arranging the program.

Another announcement of interest to Fellowship members is to be found elsewhere in the Unitarian.

(Continued from Page 1)

power as the eye responds to and uses light, as the ear responds to sound. The human mind *does* discover values which cannot be weighed or measured, or appeal to any sense organ.

The Scientist knows that laws operate only within limits. Three classifications have been made for purposes of research: identical laws, which can be both described and explained, statistical laws which can be described but cannot be explained, and transcendental laws which can be neither described nor explained. To quote Dr. Mather again: "There is no reason why man should believe that he has reached the ultimate understanding of the laws of the universe."

And Science is showing the way. The human brain must forge ahead, and recognize that a thing is no less real because it cannot be seen or heard or touched— In this realm may be found the power that administers the universe.

M. C. B.

TEN COMMANDMENTS

1. Seek to know and live by the truth.
2. Deal justly, mercifully, understandingly with others.
3. Do not murder, nor inflict bodily harm upon another except to prevent a greater wrong.
4. Do not take nor withhold what clearly belongs to another.
5. Share in the useful and joyful creative effort of mankind, and demand your just share of the output.
6. Cultivate good sense, good humor, good manners.
7. Keep clean from all degrading sex relations and earn self-respect.
8. Look for, hope for, help to bring about economic justice, peace, and freedom from oppression.
9. Combat the weakness of fear and superstition by the strength of knowledge and hope.
10. Seek God in all beauty, all love, all perfect and eternal law.

—By Charles and Vine McCasland.

PROCTOR ACADEMY

The Unitarians support a preparatory school, Proctor Academy, at Andover, N. H. It has now been under Unitarian auspices for fifty years and is celebrating the occasion by a campaign in the denomination for a fund of \$112,000.00 with which to advance its work. Mr. Carl B. Wethrell, who is well known to our congregation for his vigorous work as Secretary for the Pacific Coast Conference, is now the Head Master. Under his leadership the school is experiencing a decided growth and the additional funds sought are needed to make possible the enlarged work that it is capable of doing under such able guidance. Any members of the congregation who feel that they can contribute to this purpose are asked to secure pledge cards from the church office.

MAY MEETINGS

The 104th Annual Meeting of the American Unitarian Association will be held in Tremont Temple, Boston, Mass., at 9:45, Tuesday morning, May 21st, 1929. Our church is entitled to send delegates to this meeting and any member of the church who may be in Boston at that time and will act as official representative for us, is asked to communicate with the church secretary so that the name may be sent to Boston at once.

THE FELLOWSHIP OF RECONCILIATION

A conference for the Fellowship of Reconciliation is to be held in Los Angeles May 2-5, inclusive, at the Mount Hollywood Congregational Church, Prospect Avenue and Rodney Drive. Many noted speakers are on the program and the occasion promises to be both interesting and profitable. The complete program may be seen at the church office. Everyone is invited to attend.

During the past week I happened to have been reading about two great big men, both profoundly religious, who were early weaned away from organized Christianity, on account of the supernaturalism and the dogmatic narrowness of the churches. These men were far apart in time, circumstance and even country; but their experience was much the same. I refer to Robert Browning and to Walter Hines Page. Nobody who has read after the great English poet and the great American editor and ambassador can doubt for a minute their deep religious convictions. They were driven out from under the roof of the church by the inability to stay there and breathe freely or think freely for themselves.

We are constantly cautioned, some of us, to be careful lest we offend some of the old timers, set in their ways of thinking. But how about the new timers? How many thousands of old timers would compensate for the loss of these two fresh hearted, open minded young and powerful men? And who knows but that other Robert Brownings and Walter Pages may be just on the point of going or staying according to what they see and hear in the church of today?—Burris Jenkins.

Make excellence the governing idea, not only in your labor, but in your leisure as well. Learn to enjoy yourself by doing things excellently. L. P. Jacks.

I am a part of all that is,

A part of all that's gone,—
There is a glimmering ray of me
Set in the future's dawn.

I tremble with the furthest star,
And gallop with the wind,
I understand the deeps of love,
And ache with those who sinned.

So as I look inside myself
To trap a tune inverse,
I plainly feel and hear and see
The prisms Universe.

—Anne Hamilton.

ORDER OF SERVICE

10:50 A. M.

Musical Selections by Handel.

Organ Prelude—

a. Largo

b. Air from "Rinaldo"

Mrs. Chick

Hymn, "The Word" Number 8.

Reading.

Words of Aspiration.

Response.

Organ Interlude.

Responsive Reading, "Universal
Commandments" Page 50.

Announcements.

Organ Offertory, "Harmonious
Blacksmith."Solo, "Hear Me, Ye Winds and
Waves" from "Scipio".

Mr. Brandt

Address, "Fosdick Defines Religion"

E. Burdette Backus

Hymn, "Light of Ages", Number 19.

Benediction.

Postlude.

Mrs. Ada Marsh Chick, Organist

W. M. A. Brandt, Soloist

MEMBERSHIP

The church membership book is kept at the Secretary's desk in the vestibule except on those Sundays when there is a public reception of members. Those who do not care for the public reception into the church are invited to add their names to the membership roll at any time they desire to do so.

THE HIGH COST OF SUPERSTITION

On Sunday, May 12th, Mr. Backus will speak on the subject given above. We all have our costly superstitions. There is just one way to be rid of them.

SUNDAY NIGHT CLUB

The Sunday Night Club will meet on Sunday evening, May 5th, at six o'clock. Supper will be served and all will join in informal entertainment. Miss Ida Kizler will be hostess.

ALLIANCE NOTES

May 9th is Social Service Day. Mrs. Abbie Brewer will meet with the sewing group at ten o'clock. Come and help Mrs. Brewer carry on the good work.

Mrs. Florence A. Rowe and Mrs. Edward Brewer will be hostesses for a bridge tea on May 23rd. Reserve the date now.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held on Monday evening, May 6th, at seven o'clock in the Alliance Parlor.

THE TELESCOPE

Mr. Wade announces that he will be glad to receive visitors at the telescope each Sunday evening between seven and nine o'clock.

FELLOWSHIP PARTY

Lunch will be served to the members of the Fellowship and their friends at the church on Sunday after the morning service. Immediately after lunch the group will gather in the patio where Mrs. Bruner will take pictures. The young people, under the leadership of Prof. Bennett M. Allen, will then go to Exposition Park to study the fossils.

KINDERGARTEN

A kindergarten is conducted each Sunday morning so that parents wishing to attend the service may leave their children there.

The Los Angeles Unitarian

Volume 4

SATURDAY, MAY 11, 1929

Number 36

CALVIN AND INGERSOLL

One of the chief sources of amusement life affords is its incongruities. A delicious instance of this thrust itself on my attention recently when I discovered on a library shelf a volume containing John Calvin's famous "Institutio" sitting side by side with Robert Ingersoll's "Mistakes of Moses". It tickled my fancy to invite the two gentlemen to step out of their respective volumes and discuss Harry Emerson Fosdick's article on "What Is Religion?" They spoke something after the following manner.

INGERSOLL speaking: John, it seems to me I remember something about the Baptists calling themselves Calvinists. How in the world does a disciple of yours like this fellow Fosdick, get away with such a definition of religion as he has been handing out. Why, with all due modesty, I think, despite my heresies, I could qualify as religious myself under his definition, tho I'm not thinking of offering myself for baptism just yet!

CALVIN: Religion, indeed! Christianity, indeed! We burned Servetus at the stake in my day for daring to propound doctrines that are sound orthodoxy beside this blasphemous babbling! Disciple of mine, you called him. You will have your jest, for well you know that he has left nothing, absolutely nothing, of that one and only true system of religious thought which I set forth in my "Institutio". The fall of man, the incarnation, regeneration, election by the will of God the one true church, the revealed word of God, aye, the very

substance of God himself, *all* that makes Christianity the only religion is gone, dissipated into thin air. And what do we have left? Nothing, nothing but pestilential vapours that are gradually killing with their deadly fumes the true religion which was the sole hope of salvation. The world has fallen on evil days, Mr. Ingersoll!

INGERSOLL: Yes, I have noticed that some change has taken place in the world even in the few short years since I made my contribution to that change, and you have had much longer to observe than I. But "evil days", John Calvin! "Evil days", you can scarcely expect me to echo your words when I discover that some of those harsh things I was compelled to say about the church, its doctrines, and its preachers are now being spoken in the high places of the church itself. I should rather say the world was moving on towards that day I foretold for man when he should snap the chains of priestcraft and superstition and take his destiny in his own hands. Evil days? No! Days of promise, Calvin, days of promise!

CALVIN: You gloat, do you, over your evil deeds? You rejoice in the harvest of unbelief for which you helped to sow the seeds! Well, I thank God for one thing in the midst of my despair. This young preacher, Fosdick, deluded as he is, has not yet fallen to those infamous depths of denial to which you sank. He, at least, has not lost all grip on a belief in his creator. 'Tis true that
(Continued on Page 2, Column 2)

SUNDAY, MAY 12, 1929

"THE HIGH COST OF SUPERSTITION"

Address by E. BURDETTE BACKUS 10:50 A. M.

The Los Angeles Unitarian

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August by

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E. Burdette Backus, Minister.

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8:30 to 5:30.

Home telephone—MORningside 19597.

THIS SUNDAY

Church School—9:50 A. M.

The period of singing in the Church
School begins at 9:50. Prompt atten-
dance is urged so that the children may
not miss any of the interesting things of-
fered each Sunday.

The Adult Class—10 A. M.

Dr. Bullard is beginning a new series
of lectures on Hebrew Literature. In
this first lecture he will discuss the book
of Daniel, and will show that even short-
ly after Christ records were brought to
light proving that the book was not writ-
ten in Nebuchadnezzar's time.

The Study Class—9:50 A. M.

Professor Walter Sylvester Hertzog, di-
rector of Historical Research for the Los
Angeles City Schools, will address the
class on "Gathering Historical Relics and
Records." Mr. Hertzog is widely known
by his radio talks.

The Fellowship—10 A. M.

The general topic for discussion for
the rest of this month is "Our Country
and Its Laws." This Sunday Prof. Ben-
jamin W. Johnson, of U. C. L. A. will
speak on "Productive Citizenship."

(Continued from Page 1)

his mind is befogged so that he sees not
the glory of God but he gropes after Him
and perhaps the Lord of the earth will
yet, in his divine wisdom, choose to show
him and others of this perverse genera-
tion, the truth that will lead them once
more to repentance and salvation.

INGERSOLL: You are right, there,
Calvin. He hasn't sunk so low as to keep
me company. I had hopes of him when
he started out by drawing a circle wide
enough to take me in, but he tightened it
up afterwards so that I got squeezed out.
Just like the rest of you theologians, he
could not resist the temptation to explain
one mystery by propounding another.
That, you may recall, was one of my fa-
vorite definitions of superstitions.

* * *

It is a shame to bring such doughty
opponents to a red hot pitch like this
and then break the continuity—but I am
compelled to do so. I suggest that if you
want to hear some further things that
Calvin might conceivably say on the sub-
ject, go to the Bible Institute, where the
President of the Unversity of Des Moines
is announced to speak on such subjects
as "Some Los Angeles Ministers and
Churches That Ought to be Quarantined."
Then if you desire to listen to some of
the things which the great agnostic might
offer in reply, come hear the address
next Sunday on "The High Cost of Su-
perstition."

NEW ALLIANCE OFFICERS

At the business meeting on May 2nd,
the following officers were elected to
serve the Alliance for the coming year:
Mrs. Louis R. Kern, president; Mrs. E. B.
Backus, 1st Vice President; Mrs. J. B.
Baker, 2nd Vice President; Mrs. R. C.
Gillis, 3rd Vice President; Mrs. David
Donaldson, 4th Vice President; Mrs. Ed-
ward W. Brewer, 5th Vice President;
Mrs. Theodore P. Luderer, Recording
Secretary; Mrs. O. H. Tipton, Corres-
ponding Secretary; Mrs. Stella B. Wright,
Treasurer.

DRAMART ANNOUNCEMENT

It is with a real sense of pride and accomplishment that we offer the announcement that on Wednesday evening, May 29th, at eight o'clock in the Alliance parlor, Squire Coop, head of the department of music at U. C. L. A., will give an interesting and timely talk on "A Survey of Church Music." Mr. Coop is bringing with him a double quartet, a portion of his famous A Capella Choir. These singers have just returned from a visit to Berkeley where they were received with real enthusiasm. The lecture will be particularly interesting as research has been made back into history, and development of music as offered in various types of churches will be treated in an accumulated and resulting manner, showing the influence on the present day sacred music. The singers have a most interesting program arranged for the entertainment of the guests of Dramart.

This evening is the first of an unusual endeavor of the "Dramart Workshop." Our first production was a series of three one-act plays a month ago. We do not intend to specialize upon the drama. We want to bring a balance of the Arts within reach of those interested . . . music, literature, art, drama . . . even the social art. To substantiate this, we are serving refreshments during the evening of May 29th.

We have under preparation a most interesting and worth-while three-act play, "The Enchanted Cottage," which we will have ready for production the early part of June. Watch for the announcement, and by all means visit the Workshop one of the evenings of production. Another rare treat is in store for you. And, remember, OUR SUCCESS IS YOUR SUCCESS.

KINDERGARTEN

A kindergarten is conducted each Sunday morning so that parents wishing to attend the service may leave their children there.

Y. P. R. U. CAMP

The camp for Unitarian young people of Southern California will be held at Big Pines again this year, the week of August 18-25. The rates will be the same as last year, eight days for eight dollars, or a dollar and a half a day if one wants to stay less than a week. Milan Dempster, minister of the Unitarian Church at Stockton, and Berkeley B. Blake, Field Secretary of the Pacific Coast Conference, will be the camp ministers. The young people ought to begin now to make their plans to attend this conference-camp, for it has become a very valuable institution of the Unitarian church in this part of the country.

NEWS FOR THE UNITARIAN

If you have news, either personal or general which you think would be interesting to the readers of the Unitarian, please send it to the church office. We endeavor to make this little paper valuable, and will welcome your cooperation.

MOTHER'S HAND

By Dr. Irving A. Clark

Oh Memory! that brings to mind,
Those sacred days of long ago.
Sacred because a hand reached down,
And helped me on my unknown way.

Through many years along life's path,
I felt that hand entwining mine.
It brought me safely to the time,
When Mother's hand could help no more.

Yet in these intervening years,
Some hallowed influence abounds,
That keeps me in the broad highway
Of Life and Hope, of Love and Truth.

'Tis Heaven's gift that now I see
A hand still reaching down to me.
I clasp that hand and thus I know
It lives, today, in Memory!

My Mother's Hand.

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—

a. Melody in A.....*Dawes*b. Prelude*Wely*

Mrs. Chick

Hymn, "Unrest" Number 3

Reading.

Words of Aspiration.

Response.

Organ Interlude.

Responsive Reading, "Truth".....Page 40

Announcements.

Organ Offertory, "Ave Maria".....*Schubert*Solo, "Mother O' Mine".....*Tours*

Mr. Brandt

Address, "The High Cost of Superstition."

E. Burdette Backus

Hymn, "Be Lord of Self".....Number 21

Benediction.

Postlude.

Mrs. Ada Marsh Chick, Organist

W. M. A. Brandt, Soloist

At the conclusion of the service Mr. Backus will remain to greet members of the congregation.

* * *

Dorothy Rose Sleeper, daughter of Mr. and Mrs. Eaton F. Sleeper, was christened at the close of the sermon on Sunday morning, May 5th.

* * *

Cynthia is the name of the little daughter born to Mr. and Mrs. John P. Hunt on March 21st.

THE BRIDGE OF SAN LUIS REY

Thornton Wilder's famous novel is now being shown in moving picture form. On Sunday, May 19th, Mr. Backus will take the book and the picture as the subject of his address. He will take an entirely different line of thought from that in his review of the book before the Woman's Alliance, for his chief concern will be to discuss the problem presented, namely, are the tragedies of life parts of an all-wise and loving Providence?

ALLIANCE NOTES

On May 16th the sewing group will meet with Mrs. Abbie Brewer at ten o'clock. Members having birthdays in May are invited to sit at the birthday table prepared for them by Dr. Rooney. Luncheon will be served at 12:30 and will be followed by an interesting program. Miss Laura Emery will talk on "Silver Antiques"; Mr. and Mrs. Douglas Donaldson on "Arts and Crafts." Persons having silver or gold antiques are invited to bring them for display. Please make your reservation for this luncheon by Tuesday noon, May 14th.

Save May 23rd for the Alliance. This is the day scheduled to make the quota for May. Tickets for the bridge-tea may be obtained from Mrs. Florence Rowe, Mrs. Edward W. Brewer, or at the church office. If you are not able to purchase a ticket please telephone your reservations to the church office.

PULPIT FLOWERS

The flowers for May 5th were provided by Mrs. R. C. Gillis and Mrs. David Lyons. The flowers this week are in memory of Miss Ursula Williams.

THE TELESCOPE

The new moon will be the object of interest this Sunday night through the telescope. Mr. Wade will be glad to have you visit the observatory between seven and nine o'clock.

The Los Angeles Unitarian

Volume 4

SATURDAY, MAY 18, 1929

Number 37

THE HIGH COST OF SUPERSTITION

A modern office building with the thirteenth floor omitted, a bride who refuses to be married while the hands of the clock are climbing, the fear of a black cat crossing one's path, and many other similar instances of childish superstition, serve to remind us of an ancient and deep-seated attitude of mind which has taken its toll of human happiness and continues to do so today. Dr. Barrett, an ex-Jesuit who still regards himself as a Catholic, says that there is more superstitious running after saints and relics today than ever before. Priests wax rich from the sale of relics, medals and statues. Multitudes of Catholics fasten a medal of St. Christopher to their motor cars in order to furnish protection against accident; a curious association—this is—of an ancient fetish with a triumph of modern science.

Rightly has it been said that—"Superstition is the child of ignorance and the mother of misery," utterly irrational and belonging to the primitive, child-like type of mentality. It consists in believing without evidence, or in spite of evidence, disregarding the true relation of cause and effect, or advancing an entirely spurious relation.

While many superstitions, like those mentioned above, are merely silly rather than serious, one has only to examine certain facts of life to find others that have been through past ages and are today, productive of a vast amount of human misery.

Witchcraft for centuries was held an offense punishable by law in all Christian countries. This was based upon a specific passage in the Bible: "Thou shalt not suffer a witch to live," although it had been customary in ancient Rome to burn alive those found guilty of witchcraft. That it should have continued to within only a scant hundred and forty years of the present time, is due, without doubt, to that other and far-reaching superstition which has been, and is, the great curse of civilized humanity. Namely, that the Bible is the one and only revealed word of God.

During the period when the Inquisition was at its height, one of the greatest books on witchcraft and its suppression was written by two of the Pope's agents. Certain points in this book are of particular interest to us today. For example, the authors contend that, owing to the gravity of the offense, witnesses not usually considered competent to testify—the criminal and the insane—might be used where the testimony was against, but not for, the person accused of witchcraft. It is of current interest because similar tactics were employed in a recent case in New York City against a Mrs. Dennett, the author of a pamphlet on "The Sex Side of Life." The prosecuting attorney refused to accept as a member of the jury anyone who had read anything by H. L. Menken or Havelock Ellis. The court refused to allow the jury to be informed concerning the high esteem in which Mrs. Dennett's pamphlet

(Continued on Page 2, Column 2)

SUNDAY, MAY 19, 1929

"THE BRIDGE OF SAN LUIS REY"

Address by E. BURDETTE BACKUS 10:50 A. M.

The Los Angeles Unitarian

Published Weekly Except July and
August by

The First Unitarian Church
2936 West Eighth St., Los Angeles, Calif.
DUmkirk 4683

Subscription Price—50 cents a year.

Entered as second-class matter July 18,
1928, at the post office at Los Angeles,
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1879.

E. Burdette Backus, Minister.

Mrs. Mary West, Church Secretary. At
the church every day but Friday, from
8:30 to 5:30.

Home telephone—Morningside 19597.

THIS SUNDAY

Church School—9:50 A. M.

The period of singing in the Church
School begins at 9:50. Prompt attend-
ance is urged so that the children may
not miss any of the interesting things
offered each Sunday.

The Adult Class—10 A. M.

"Hebrew Poetry" will be the subject
of the second lecture in the series on
Hebrew Literature which Dr. Bullard is
giving.

The Study Class—9:50 A. M.

Mr. Harold H. Story of Inglewood High
School will speak on "Some After-
Thoughts of Freudianism." The class
will remember the two very excellent
talks Mr. Story gave earlier in the year.
His discussion of modern psychology
promises to be most interesting.

The Fellowship—10 A. M.

Four members of the Fellowship, Roy
Frankson, Alice Skaife, Ruth Newton and
Mr. Freeman, will discuss their views of
Prohibition in the class on Sunday morn-
ing. "Our Country and Its Laws," is the
subject for the month.

(Continued from Page 1)

is commonly held; refused to permit any
expert testimony concerning the matter
in question.

This brings us to the superstitious at-
titude which has surrounded the subject
of sex from ancient times to the present
day; among primitive peoples and among
civilized ones. Regardless of one's opin-
ion concerning the fairness of Miss
Mayo's book, *Mother India*, it is generally
admitted that she is describing evils that
exist. And one of the most revolting
chapters is that in which she describes
the accepted treatment of the Hindu
mother at the time of child-birth. Un-
clean, taboo, and subject to the most
viciously cruel and inhuman treatment.
But whether we realize it or not, this
and the ignorant opposition to the spread
of scientific sex knowledge, which is rife
today, are a part of the vast taboo which
has its origin deep down in mankind's
fear as he stands in the presence of the
mystery of the origin of life.

It is impossible for the imagination to
grasp the way in which the minds of
children have been poisoned and distort-
ed by this fear; the way in which through
their whole lives men and women alike
have had to endure endless and needless
anxiety; the way in which the bodies
and minds of countless generations of
women have been crucified because of
this refusal to face the facts fearlessly.

There is a growing realization on the
part of intelligent men and women the
world over, that there is no solution for
many of the social problems that con-
front us until we deal more intelligently
with this question of the origin of life.
Such an eminent thinker as Dr. Arthur
Morgan, president of Antioch College,
has recently said that it is impossible for
us to solve the problem of world peace
until we have world-wide birth-control.
Social workers are generally agreed that
they can do no more than dip water out
of a vessel into which a stream is pouring
until we realize the necessity for the

(Continued on Page 3, Column 1)

(Continued from Page 2)

spread of this information. Yet the bill legalizing birth-control failed in the New York legislature.

The high cost of superstition! In time and money and energy and human happiness, in progress and intellectual advancement. There is no one of us whose mind is entirely free from the clouds of superstition. Though we are not aware of them, yet are they in some degree costly to us. There is just one way to be rid of them; the way of the open mind, the way of science. We must refuse to allow our minds to crystalize; we must continue to keep them plastic; we must continue to think. And we must stand for the fearless application of the scientific method to every problem.

"Belief, that sacred faculty which prompts the decisions of our will, and knits into harmonious working all the compacted energies of our being, is not ours for ourselves, but for humanity. It is rightly used on truths which have been established by long experience and waiting toil, and which have stood in the fierce light of free and fearless questioning. Then it helps to bind men together, and to strengthen and direct their common action. It is desecrated when given to unproved and unquestioned statements, for the solace and private pleasure of the believer; to add a tinsel splendor to the plain straight road of life and display a bright mirage beyond it; or even to drown the common sorrows of our kind by self deception. . . . Who so would deserve well in this matter will guard the purity of his belief with a very fanaticism of jealous care, lest at any time it should rest on an unworthy object, and catch a stain which can never be wiped away."

KINDERGARTEN

A kindergarten is conducted each Sunday morning so that parents wishing to attend the service may leave their children there.

BUDDHA A HUMANIST

The Christian Register for May 9th reports a review of "Humanist Sermons" which appeared in *The Modern Review* of Calcutta, India. The writer, Mahesh Chandra Ghosh says, "Had Gotama the Buddha been born now in America, he would have been the leader of the humanists. The humanist says, 'Work out your own destiny.' That was exactly the message of Gotama. There is another startling coincidence. Both humanism and Buddhism have been formulated without any reference to God or the Absolute. There is one point of difference. Gotama laid emphasis on salvation, whereas the emphasis of the humanist is on self-development, self-expansion, whole life, full life. But in these 2500 years Gotama would have certainly have revised his ideas."

SHRINERS TO SING HERE

We are to have a rare treat on Sunday evening, June 2nd, when the male quartet of Hella Temple, Dallas, Texas, will present a program in our auditorium. That date marks the beginning of convention week for Shriners and we are happy to have a part in their entertainment. There will be no admission charge and you are urged to invite your friends to hear this splendid quartet.

MR. HARRIS AT SANTA ANA

Wadsworth Harris, a member of the Community Church of New York, and affiliated with this church through membership with the Laymen's League, will be the guest of honor of Prof. and Mrs. Ernst Phillips, when the talented students of the Santa Ana Junior College put on "Macbeth" at the Community Theater, Friday evening. Mr. Harris, who is pleasantly remembered for his many complimentary recitals for this church, has been invited by the internationally known Bohemian Club of San Francisco—composed of men following literature and the arts and art patrons—to appear in one of his popular Shakespearean and poetic recitals.

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—

a. Contemplation *Saint-Saens*b. Kamennoi-Ostrow *Rubenstein*

Mrs. Chick

Hymn, "Let There be Light".....Number 26

Reading.

Words of Aspiration.

Response.

Organ Interlude.

Responsive Reading, "Cheerfulness"

.....Page 47

Announcements.

Organ Offertory, "To the Rising Sun"

.....*Torjussen*Solo, "My Prayer".....*Martin Broones*

Mr. Brandt

Address, "The Bridge of San Luis Rey"

E. Burdette Backus

Hymn, "The March of Men".....Number 23

Benediction.

Postlude.

Mrs. Ada Marsh Chick, Organist

W. M. A. Brandt, Soloist

PSYCHOLOGY

We are all eager for an abundant life, but we fail many times for lack of a proper technique. In the address of Sunday, May 26th, Mr. Backus will speak on "Psychology." How it can help us to pitch the song of life in a major key.

* * *

At the conclusion of the service Mr. Backus will remain to greet members of the congregation.

LAYMEN'S LEAGUE DINNER

A dinner and business meeting for the Laymen's League will be held on Wednesday evening, May 22nd. The dinner speaker will be John R. Richards, president of the Department of Water and Power of Los Angeles. His subject will be "The Owens Valley Water Controversy." Election of officers for the coming year will be an important feature of the business meeting. All the men of the congregation are invited to this dinner and are asked to make their reservations at the church office by Monday, May 20th.

ALLIANCE NOTES

May 23rd is Social Service day. Members who enjoy sewing will be most welcome. This work is under the direction of Mrs. Abbie Brewer, and the group meets at ten o'clock. Each person brings a box lunch and tea and coffee are served from the kitchen.

At two p. m. there will be a bridge-tea in the Alliance parlor. This event is planned by the Ways and Means Committee to raise funds for the month of May. Contributions to the "White Elephant" table will be much appreciated. Mrs. Florence Rowe and Mrs. Edward Brewer are to be hostesses. A delightful afternoon is anticipated.

SUNDAY NIGHT CLUB

Members of the Sunday Night Club and their friends are invited to a picnic on Sunday afternoon to be held in the Lodge belonging to the Girls' Physical Education Club of U. C. L. A. Just a year ago this same group of young people spent an afternoon there and had a most delightful time. You are requested to take your own lunch, bathing suits and towels, if you wish to swim, and there will be a charge of ten cents per person for the use of the Lodge. Cars will leave from the church immediately after the morning service.

The Los Angeles Unitarian

Volume 4

SATURDAY, MAY 25, 1929

Number 38

"THE WILL OF GOD"

The story of the Bridge of San Luis Rey is a delightful modern version of a theme as old as humanity's ability to think. The theme is this: why do the tragedies of life fall on good and bad alike?, or in orthodox terms, how shall we reconcile the goodness and love of God with the terrible sufferings with which he inflicts His children.

According to Thornton Wilder's book, the bridge collapses and five persons are flung to their death. A Franciscan Monk who saw the accident spends the next six years in gathering material on their lives, trying to prove thereby that the evil in this world is for man's own ultimate good and is, in every case, the will of God. The story is admirably told and well worth reading. But we are concerned here with the question which it raises. The conclusion of the Franciscan Monk is the one which has been almost universally accepted. Men have said: "The world is under the guidance of God; everything must have a place in His plan, even though we, with our limited intelligence, cannot see the reason for it." If, as Christian theology tells us, God is all powerful, all wise, and all loving, then the evils and ills of the world must be justified on grounds that transcend human logic. Because few people demand logical consistency, this explanation has sufficed. But here we enter the realm of psychology rather than theology.

Men believe that evil is a part of God's plan because they find it comforting to do so. A sorrow is easier to bear, less embittering, if there is a tremendous rea-

son for it, if it can be felt to contribute toward final good, or if it is a just punishment for sin. These ideas contain, of course, a grain of truth, but one which is very limited in its range and uncertain in its operation.

The thinking which man has done in regard to evil has concerned itself chiefly with a shelter for his weakness. It was this which caused him to raise to the dignity of a universal law, a fragment of truth which he was able to make work, after a fashion. To be sure it has brought him a measure of comfort, but it has also brought him much unnecessary suffering. And it has created a supine attitude toward evil. Seldom is much effort exerted to alleviate an evil if it is considered a part of God's plan. Even so, there would be a legitimate reason, perhaps for treading lightly on these partial truths, if there were no other means of cultivating courage, but such is not the case. Other methods are already displacing the old. The Bridge of San Luis Rey, as a book, is one of the signs that the traditional attitude toward evil is losing its grip on the minds of men. Though a certain amount of good results from the tragedy of the bridge, it is evident that the author wants us to feel that the monk's pious theory is inadequate and incapable of proof.

Because of the change which has come over the world's thinking there are multitudes today who no longer find the old answer valid. Slowly but irrevocably the march of knowledge has been compelling us to think of the universe in impersonal terms instead of personal, to substitute

(Continued on Page 2, Column 1)

Sunday, May 26, 1929

"PSYCHOLOGY"

Address by E. BURDETTE BACKUS 10:50 A.M.

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Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

Home telephone—Morningside 19597.

THIS SUNDAY

Church School—9:50 A. M.

The period of singing in the Church School begins at 9:50. Prompt attendance is urged so that the children may not miss any of the interesting things offered each Sunday.

The Adult Class—10 A. M.

Dr. Bullard will lecture on the book of Job.

The Study Class—9:50 A. M.

Mr. Levin will discuss "The Cause and Cure of Crime," from the standpoint of a liberal. Mr. Levin's clear grasp of social and economic problems makes him fully capable of treating this problem in a stimulating way.

The Fellowship—10 A. M.

Election of officers for the coming year will be held. Mr. Benshimol will speak to the Fellowship on "Patriotism." This is the Sunday preceding Memorial Day, and Mr. Benshimol's talk will be both timely and profitable.

(Continued from Page 1)

the "laws of nature" for the "will of God." We have not as yet become fully aware of the consequences of this change for the various aspects of life; we have but made a beginning in the process of

re-adjusting our ideas, our emotions, our acts.

Some of these consequences, so far as they refer to this problem of evil, are set forth admirably in Walter Lippman's new book: "A Preface to Morals." He says that when we cease to think of the government of the universe as presided over by a being who is subject to the same standards as ours, then this thing we call evil becomes simply a quality of our relation to the world, a way of experiencing things which in themselves are neutral.

A frequent reaction to this changed attitude, is the feeling of having lost a friend; the universe becomes a cold and lonely place, which many find hard to accept. But to these must come the compensation that evil has lost much of its power. It is no longer a part of a great system which looms threateningly over us all the time. Instead, each manifestation of evil becomes a practical situation to be dealt with as best we can.

The importance of this change is colossal. A large part of human suffering lies not in the pain itself, but in the anxiety contributed by the meaning we attach to it. Consider the recent disaster in Cleveland. To those who call it an "act of God," immediately there is an agonizing attempt to fit it in with a moral government of the universe. The tragedy itself is bad enough without adding imaginary horrors—and modern science teaches us that these horrors are imaginary. Then, too, this change has meant the shifting of the emphasis from justifying the ways of God to discovering ways of equipping man to deal effectively with evils. It becomes evident that some evils are of long and some of short duration; some can be avoided, some are inevitable. Man busies himself in eliminating those that will bend to his efforts and in learning how to meet with strength and courage those which are inevitable. Gone is the supine attitude of accepting as the will of God evils that lie within the power of man to correct.

(Continued on Page 3, column 2)

DRAMART ANNOUNCEMENT

A short time ago we announced that on Wednesday evening, May 29th, Squire Coop would give a talk on church music and its development. We regret to say that this most interesting program will necessarily have to be postponed until after the end of the present school term. Unusual press of work at the University makes his visit to us impossible at present.

But following this disappointment we wish to broadcast word to the effect that the DRAMART WORKSHOP'S second production, "The Enchanted Cottage," will be presented June 19, 20 and 21, in the Workshop Theatre. Rehearsals are progressing nicely and plans for a most successful presentation are under way.

The leading roles in this charming three-act play are being assumed by Bonnie Matthews, Edward Bode, Walter Matthews and Mary West. The play as a whole is a big step toward the success striven for by the "DRAMART WORKSHOP."

Remember the dates and visit us again.

SHRINE CHANTERS

Bear in mind that on Sunday evening, June 2, the male quartet of Hella Temple, Dallas, Texas, will entertain us with an unusual program. We are fortunate in being able to present this quartet, for it is one of the best to visit the city during Shrine convention week. Invite your friends to enjoy the evening with you.

CAMP FOR UNITARIAN YOUNG PEOPLE

The seventh annual camp for the young people of Southern California churches will be held again this year for the third time at Big Pines, San Bernardino mountains about one hundred miles north east of Los Angeles. Sports of all kinds are available, hiking, swimming, horse back riding, tennis and, of course, all the fun of companionship in camp.

The camp speakers this year are to be Rev. Milan Dempster minister of the Unitarian church of Stockton, and Berk-

eley B. Blake, our Pacific coast field secretary. The time is August 19-25, the price \$8.00. Any one interested is urged to consult Mrs. E. B. Backus at once.

PERSONALS

Mrs. Agnes Wheeler leaves this week for an extended visit to her old home in New Hampshire and other eastern states.

Mrs. L. A. Cooper will spend the summer in the middle west, visiting in Iowa and Kentucky.

DATK

We have received pictures from the Unitarian Church in Datk, Transylvania, which our congregation helped to support in the difficult years following the war. The pictures are of the church, the minister and his wife, and the organist. They are displayed on the bulletin board at the foot of the stairs in the Community House.

(Continued from Page 2)

This modern viewpoint affords man an equal opportunity to triumph over the evil within himself and has the added advantage of being less likely to cause him to accept as the will of God some evil which the hand and brain of man can remedy.

To tear out the last vestige of the idea that the ills of mankind are a part of an almighty plan, to cease from trying to fit the individual headache into the moral order of the universe, to realize instead that each specific evil must be dealt with removed if possible, triumphed over, mastered in the secret places of the heart; this way lies the healing of the wounds of the world.

M. C. B.

KINDERGARTEN

A kindergarten is conducted each Sunday morning so that parents wishing to attend the service may leave their children there.

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—

a. Peace.....*Dr. Ray Hastings*b. Andante Cantabile from String
Quartet opus No. 11, *Tschaikowsky*.

Mrs. Glick

Hymn, "Comradeship".....Number 57

Reading.

Words of Aspiration.

Response.

Organ Interlude.

Responsive Reading, "*The Spirit of Man*"

Page 44

Announcements.

Organ Offertory, Excerpt from "Funeral
March"*Chopin*Solo, "In Flanders' Fields,".....*Bergin*

Mr. Brandt

Address "*Psychology*"

E. Burdette Backus

Hymn, "My Own Shall Come to Me"

Number 30

Benediction.

Postlude.

MRS. ADA MARSH CHICK, *Organist*W. M. A. BRANDT, *Soloist*

ALLIANCE NOTES

Since next Thursday is Memorial Day there will be no meeting of the Alliance. On the following Thursday, June 6th, the regular luncheon will be held at 12:30, followed by a program for the installation of new officers. Details will be given in next week's calendar.

WHAT IS WRONG WITH MARRIAGE?

For four years Dr. G. V. Hamilton, an eminent psychiatrist, has been conducting a research in marriage by personal examination of two hundred married men and women. The results of his study have been published in a book bearing the title, "What Is Wrong With Marriage?" In the sermon for June 2nd, Mr. Backus will deal with the material presented by this book.

DEATH OF MRS. CLEAVER

Friends of Mrs. Alice Adams Cleaver were saddened by news of her death, which occurred last week. The funeral service was held on Saturday afternoon in the Alliance parlor. Mrs. Cleaver was an active member of the church and the Alliance and she will be greatly missed in both organizations.

The flowers for the church service on Sunday morning were in Mrs. Cleaver's memory, arranged by her daughter, Miss Dorothy Cleaver.

Commemorating Memorial Day, Mr. Brandt will use for his solo on Sunday morning an arrangement of the poem, "In Flanders' Fields," by Lieut. Col. John McCrae.

In Flanders' Fields the poppies grow
Between the crosses, row on row,
That mark our place, while in the sky,
The larks, still singing bravely, fly,
Unheard amid the guns below.

We are the Dead. Short days ago
We lived, felt dawn, saw sunset's glow,
Loved and were loved, and now we lie
In Flanders' Fields.

Take up our quarrel with the foe;
To you, from failing hands, we throw
The torch; be yours to hold it high.
If ye break faith with us who die,
We shall not sleep, though poppies blow
In Flanders' Fields.

The Los Angeles Unitarian

Volume 4

SATURDAY, JUNE 1, 1929

Number 39

PSYCHOLOGY

Each one of us is confronted with the problem of how to live a full, happy and effective life with confidence and courage, free from oppressive doubts and fears. Each one of us is eager to be as the sailor who uses even adverse winds to hold him to his course, rather than as the weathercock, the sport of every wind that blows.

In certain phases of Psychology may be found the necessary wisdom for achieving this result. Psychology, as we know it today, is of three different kinds. There is the psychology of common sense which many people, who have had very little actual schooling, know and use effectively. There is the sham psychology which includes a large amount of pure bunk, with which we are all too familiar; and there is the academic psychology the work of serious and educated men who are attempting to take the psychology of common sense and rid it of its mistakes and uncertainties.

Although still in an unsatisfactory state, academic psychology promises much toward helping us to get a clearer conception of the nature of the mind and the manner in which it functions, and to put our knowledge to a practical use.

It is necessary, first of all, to establish a balanced view of the results to be expected. We must rid ourselves of the fatalistic idea that we can do nothing to alter the situation of our lives, and at the same time realize that we are subject to

certain definite limitations, within which, by rightly exerting ourselves, accomplish much. Many times we find that in the vast play of life's forces about us, a consciously directed, mobilized volume of effort will make all the difference between success and failure.

Obviously, before making any great effort toward directing the processes of our lives, it is necessary to form a clear and adequate picture of what constitutes success. Much unhappiness has been caused by the proneness of human beings to take the short-sighted view of this question. Lives have been carefully and definitely shaped, and thereby ruined, toward ends delightfully satisfying to youth and adolescence, but utterly boring and often distressing to mature minds. This thought has been developed by the late Dr. Eliot of Harvard under the title: "The Durable Satisfaction of Life."

Life doles out to us a certain amount of energy, physical and mental. What we shall be able to achieve with that energy depends largely upon the skill with which we use it. For hints concerning the use of our energy we can turn to no saner writer perhaps than Robert Hutcheon, professor of Philosophy and the Psychology of Religion at the Unitarian School in Chicago.

First, the use of that power which many authorities consider our greatest—our imagination; it is that which enables us to take the facts of our experience and
(Continued on Page 2, Column 2)

SUNDAY, JUNE 2, 1929

"WHAT IS WRONG WITH MARRIAGE"

Address by E. BURDETTE BACKUS 10:50 A. M.
Concert by Shrine Male Quartet of Hella Temple,
Dallas, Texas 8:00 P. M.

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THIS SUNDAY

Church School—9:50 A. M.

The period of singing in the Church School begins at 9:50. Prompt attendance is urged so that the children may not miss any of the interesting things offered each Sunday.

The Adult Class—10 A. M.

The subject of Dr. Bullard's lecture will be "Wisdom Literature."

The Study Class—9:50 A. M.

"Is There a Youth Problem?" This will be the subject of an open forum to be held next Sunday. The question of modern youth has been widely discussed in the past few years, and has received a new impetus by the publication of a booklet by the Y. M. C. A. on "Youth and Sex." Come prepared to express your ideas.

The Fellowship—10 A. M.

During the month of June the Fellowship will study Unitarianism. As an introduction to the course Mrs. Backus will give, this first Sunday in the month, a general survey of the history of Unitarianism. On other Sundays in the month members of the organization will tell the story of the lives of men both in Europe and America who have made great contributions to the denomination.

(Continued from Page 1)

rearrange them according to a pattern of our own making. It is the basis of all art and music and literature and also of all mechanical invention and the generalizations of science. It increases with use and atrophies when allowed to lie idle. Too much routine, too much passive entertainment, are fatal to the imagination. One of its most valuable uses is seen in the practice of looking ahead and seeing the consequences of our acts. It is this that many time prevents irresponsible and unwise actions that lead almost inevitably to broken health, irritable temper and distracted spirit. Thus we are reminded that much evil in the world is due not so much to bad hearts as to lazy imaginations. But perhaps the most valuable use to which the imagination may be put is that of creating ideals for the social and personal life. It is this which raises us above the animals.

Psychology enables us to form our judgments and we are shown the importance of an organized mental equipment, disciplined and thoroughly informed. Morally it is of greatest assistance. It helps us to understand the great instinctive drives of human nature which are responsible for so large a portion of our conduct. It directs us to a course of action which is neither paganism on the one hand nor asceticism on the other. Psychology gives this the name of sublimation. It consists in accepting our appetites and our instincts, granting them a legitimate satisfaction, but diverting the major portion of the energy involved to the service of ideal ends. Psychology also shows us that morality is not an artificial thing forced upon us by some supernatural power, but is rooted in the psychic life itself. Conscience when examined in the light of psychology, becomes not an infallible guide to conduct, the voice of God in the soul, but simply the process of judgment that takes place in each individual on the basis of his attainments, needing to be re-educated con-

(Continued on Page 3, column 2)

OFFICERS FOR FELLOWSHIP

At a business meeting of the Fellowship held last Sunday the following officers were elected for the coming year: John McKinney, president; Elizabeth Eckerson, vice president; Stanley Roush, secretary; Dorothy Donaldson, treasurer. Mr. McKinney, the president, is a senior at Fremont High School, is president of the Boys' League and also of the City Federation of World Friendship Clubs, and has many other interests which fit him for the leadership of this organization of young people.

STREET ASSESSMENT

As we have known for some time, Eighth Street is to be widened and extended from Figueroa to Windsor. Our assessment for this improvement amounts to \$12,629.70. We are awarded \$5,740.00 for the land which the city takes, leaving \$6,889.70 to be paid. We have bonded this amount, payable over a period of thirty years. The annual payments plus the interest will probably be made a part of our yearly budget, as we would feel the burden less in that way.

DRAMART ANNOUNCEMENT

Please keep the dates June 19, 20 and 21 free that you may attend the next production of the Dramart Workshop. The three-act play, "The Enchanted Cottage" will be given and you are promised an evening of rare entertainment. Novel features are to be introduced during the intermissions and you will not want to miss seeing the cleverly designed stage. Keep the dates open and bring your friends.

YOUNG PEOPLE'S CAMP

Plans are well under way for the seventh annual camp for the young people of the Unitarian Churches of Southern California. It will be held again at Big Pines, the Los Angeles County Recreation Park, where complete camping facilities are available in the Glendale Girl Scouts camp. Folders descriptive of the camp will soon be out. The time is to be August 18 to 25.

UNIQUE REQUEST

There has recently come to this office a request from a teacher in the Llano Co-operative Colony at Llano, Louisiana, that this church send to them a person fitted to teach ethics, discipline and self control. She says that her home is in Los Angeles and many times she has attended this church and listened to Mr. Backus over the radio. She believes that this is the only organization to which she might appeal for a person who would fit in with the ideals of their colony.

Anyone interested in making this experiment may see the publication of the colony, which is received at the church office each week, and also the correspondence from the teacher.

If an offense come out of the truth, better is it that the offense come than that the truth be concealed.—Thomas Hardy.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held in the church parlor on Monday evening, June 3, at seven o'clock.

Mr. W. H. Pierce has been appointed to fill the vacancy on the Board caused by the death of Mr. Kerckoff.

(Continued from Page 2)

stantly if one is not to be led astray.

One other point on which psychology sheds its light concerning the moral life: Every stage in the process of development has its own ethical standards, and ill results inevitably from either forcing the standards of adult life upon a child or retaining childish standards during maturity.

In conclusion, psychological theory is important, but not as much so as practice. Maxims are not sufficient; we must acquire habits. We must learn to live by living.

M. C. B.

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—

a. Jubilate Deo..... *Silver*b. Shepherd's Pipe *Harris*

Mrs. Chick

Hymn, "O Life That Maketh All

Things New" Number 10

Reading.

Words of Aspiration.

Response.

Organ Interlude.

Responsive Reading, "Love"..... Page 53

Announcements.

Organ Offertory, "Madrigal".....

..... *Simonetti-Biggs*Solo, "Wind and Lyre"..... *Bohm*

Mr. Brandt

Address—

"What is Wrong With Marriage?"

E. BURDETTE BACKUS

Hymn, "The Streams of Love" Number 52

Benediction.

Postlude.

MRS. ADA MARSH CHICK, *Organist*W. M. A. BRANDT, *Soloist*

MR. ABEL TO SPEAK

Sunday, June 9th, Mr. Backus will have his annual exchange with Mr. Abel, director of the Hollywood Humanist Society. The subject on which Mr. Abel is to speak is: "Can We Behave?"

The words of the solo this morning may be found on page 21 of the service book.

PULPIT FLOWERS

The flowers on June 2nd are in memory of the deceased members of the William H. Knight family.

SUNDAY EVENING CONCERT

On this Sunday evening occurs the concert by the Shrine male quartet of Hella Temple, Dallas, Texas. It promises to be a most interesting program and we want you to invite your friends to come with you to hear it. The concert is absolutely free to the public. A full auditorium will express the Los Angeles spirit of hospitality and our own appreciation to these visitors who are so graciously offering us their services.

DEATH OF MRS. MORDOUGH

Mrs. J. C. Mordough, a member of this church for many years, died early last week enroute home from Honolulu. Her funeral was held on Saturday morning at the Hollywood Cemetery.

The pulpit flowers on last Sunday morning were sent by the members of Mrs. Mordough's family.

ALLIANCE NOTES

The committee in charge of the Alliance meeting on June 6th are anxious to make it a memorable occasion. The program is as follows: sewing group meets at 10:00 o'clock; board meeting at 11:30; luncheon at 12:30; business meeting and installation of officers at 2:00 o'clock.

Every woman in the congregation is invited to come on that day and participate in the good time which is being planned. The luncheon will be the very best, and a surprise program is being arranged for the luncheon hour. The installation of the new officers will be a little more elaborate than usual, and special music will be a feature of the occasion. Please attend this luncheon and business meeting, and help make it a day of profit and pleasure to the women of the church. In order that you may have the best service possible for lunch, please make your reservation at the church office by Tuesday noon, June 4th. We expect to serve a large number and YOUR reservation is important.

The Los Angeles Unitarian

Volume 4

SATURDAY, JUNE 8, 1929

Number 40

WHAT IS WRONG WITH MARRIAGE?

The parent of today is likely to be somewhat staggered by the casualness with which his children look at the institution of marriage. A girl of twelve flippantly remarks that she will get a divorce from her future husband if he turns out to be not so nice as she expected, and this is typical of the entire attitude of youth.

Conditions, which, in the past, made stable marriages an economic necessity, have broken down; religious teachings are no longer the compelling force they once were; birth control, the most revolutionary practice in human history, has spread through all classes of society. We find that marriage, the family, and the whole range of sex morality, are under fire as they have never been before. Discussion concerning them is rampant. Established customs are being subjected to the most daring scrutiny and criticism.

Students of social science agree that this is not merely the exhibition of an unwholesome appetite for forbidden subjects, but is rather an indication that relatively few people are happy in their personal lives and that they are beginning to realize that much of their unhappiness is associated with an inadequate solution of those problems.

In Dr. G. V. Hamilton's book, "What Is Wrong With Marriage?" is found a very thorough study of the situation. Dr. Hamilton, in company with many serious minded people today, believes that the attitude of "Mrs. Grundy" toward

these questions, the attitude which demands a hands-off policy, has been, and still is responsible for much of the unhappiness and ill-health, mental and physical, which prevails in connection with marriage. He realizes the utter futility of attempting to hold and maintain the rigid standards of the past, and also the necessity for establishing new standards on a basis of sound scientific knowledge.

Dr. Hamilton, who is himself one of New York's most eminent psychiatrists, has made an exhaustive examination of the personal lives of 200 married men and women. He has selected this group as an authentic cross section of the better class of intelligent Americans. Some of his findings are indeed startling. For instance, he finds that out of that group 277 persons admit that their marriages are failures. Of the rest only four state that they consider their marriages completely successful.

It is impossible to go into detail in regard to the findings of this investigation, but a few points may be touched upon as being significant. It was found that money was not nearly so important a factor as is generally supposed. In fact there were just two things that stood out with any degree of preponderance as the causes of unhappiness. First, incompatibility, due to differences of temperament, and second, trouble arising out of different attitudes toward the sex life.

In regard to the first, Dr. Hamilton, in his wide experience has found that in the majority of cases, the difficulty is not

(Continued on Page 2, Column 2)

SUNDAY, JUNE 9, 1929

"CAN WE BEHAVE"

An address by THEODORE CURTIS ABEL 10:50 A. M.

The Los Angeles Unitarian

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DUnkirk 4683

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Entered as second-class matter July 18, 1928, at the post office at Los Angeles, California, under the Act of March 3, 1879.

E. Burdette Backus, Minister.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

Home telephone—Morningside 19597.

THIS SUNDAY

Church School—9:50 A. M.

The period of singing in the Church School begins at 9:50. Prompt attendance is urged so that the children may not miss any of the interesting things offered each Sunday.

The Adult Class—10 A. M.

Dr. Bullard will lecture on "Scrolls."

The Study Class—9:50 A. M.

Mr. S. S. Myrick, representing the Council on International Relations, will speak on World Peace. Mr. Myrick is a vivid speaker, who has much experience with Far Eastern problems. His approach promises to be most stimulating.

The Fellowship—10 A. M.

"Great Unitarians in Europe," is to be the subject in the Fellowship on Sunday morning. Stories of the lives of the following men will be told: Servetus by Dorothy Perry; Francis David by Irene Donaldson; Socinius by Virginia Eckerson; Joseph Priestly by Caroline Firkson; James Martineau by Merna Frankson.

An exhibition of pictures relating to Unitarian history has been arranged in the Fellowship room. Members of the congregation are invited to visit the room during this month.

(Continued from Page 1)

so much to be found in the partner to the marriage who is found to be at fault by the other, but rather in the fault-finder himself. This is true in all cases except those in which actually vicious characteristics prevail. There is, Dr. Hamilton says, a definite and deep-seated reason for this, which dates back to certain emotional patterns formed in earliest youth. Often this is known as a mother complex, or in the opposite situation, a father complex. He goes on to state that men and women who have had a normally happy childhood, who have not centered their affections on either parent, but have loved both about equally, are more than likely to find their future mate quite reasonably compatible. Any faults he may have, unless of grave importance, are considered a part of his personality and at least tolerated. On the other hand, the person, either man or woman, who has centered his childish love on his parent of the opposite sex, is likely in later life to find the characteristics of his mate extremely irritating if not intolerable when they fail to measure up with this early emotional pattern. This situation can be greatly improved by a complete understanding and the resolve on the part of the aggrieved partner to use his intelligence rather than to let himself be ruled by his emotions. If this can be done, it often develops that what seemed to be outstanding faults, are only outstanding differences, and much unhappiness may be avoided if they are accepted as such.

As to the second outstanding cause of unhappiness, it has been found that much of it has been due to the attitude toward sex which has prevailed in the past. The attitude which has been thrust upon women especially which has made them feel in the very depths of their souls that everything pertaining to sex was vile and unmentionable, and that utter ignorance regarding it was the supreme virtue.

(Continued on Page 4, Column 1)

DRAMART WORKSHOP PRODUCTION

Effects wholly unexpected will mark the second production of the Dramart Workshop the evenings of June 19, 20, and 21, at eight fifteen. Our first offering was a series of three one-act plays and from the very favorable comment offered, this first attempt was a very successful one. It is our belief that the approaching play, "The Enchanted Cottage," will be even more favorably received. Rehearsals are showing rapid growth and the stage is assuming the picture of a room in an old English country cottage.

The play itself is a most unusual romance of a crippled young fellow from the war, and a little woman of the village, ugly, plain and almost wholly unnoticed by those about her. They find a friend in a blind Major living near, who brings them a most weird story of their housekeeper and her supernatural powers. They fear her. The aristocratic parents of the boy are meddlesome and without feeling. But in "The Enchanted Cottage" the two unfortunates find a great truth.

There will be no admission charge on any night of the production, but to defray incidental expenses, a collection will be taken.

COMMEMORATION

My dead have not been laid beneath the sod,

Where granite slabs or shafts of marble mark

Their place and celebrate their day of passing.

No white-niched wall for urns of solemn bronze

Holds sacred relics of their earthly frames.

With ceremony and poetic word
Their ashes have been given to the sea.

From out infinity their spirits came
To earth. The rhythmic waves of ocean
flowing

Wide and far seem fitting messengers
To bear their dust along His infinite
ways.

I do not wish to think their fleshly husks
Are lingering where wreaths of blossoms
fade.

"In Memory" where many people go,
A fountain plays. And too, a sun-dial
stands

Which gives to every passerby its word
Of quiet faith and truth that—"Ye are all
The children of the Light." and "Glorify
The Hour"—the message brief but sweet,
still speaks

From my own garden dial of Baby's days
Too fleet. No precious hour can be forgot.

I do not celebrate their days of death,
But birthdays, joyous times through all
their years.

It pleasures me to give some happiness
To lonely souls bereft of kin, or send
An ill-fed child to romp upon a farm;
A gift for babies pitifully blind.

A pair of skates to students needing fun,
A dollar to help build their swimming
pool.

A book to far-off mountain southerners,
Two tickets to the preacher for a play;
A brick to build the Grenfell Hospital,
For one held village bound—a city trip,
A lacy fern when flowers are too rare.

Such are the monuments to those I love,
They are not gone. They dwell in living
joys.

* * *

The above poem was written by Stella Knight Ruess, daughter of Mr. and Mrs. William H. Knight, to whose memory the fountain and sun-dial stand in the patio of this church. Mrs. Ruess recently won the prize in a contest for a poem to be danced on the concert stage in New York, sponsored by the Federation of Women's Clubs. The poem appeared in the April number of "American Poetry Magazine," and is entitled "Drowsy Waters."

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—

a. Processional*Dubois*b. Meditation from "Thais".....*Massenet*
Mrs. Chick

Hymn, "Comradeship" Number 57

Reading.

Words of Aspiration.

Response.

Organ Interlude.

Responsive Reading—

"A Creed of Life" Page 41

Announcements.

Organ Offertory, "Deep River".....

.....*Fisher-Roger*

Solo, "Psalm of Trust,".....

.....English Traditional

Mr. Brandt

Address—

"Can We Behave?"

Theodore Curtis Abel

Hymn, "I Would Be True," Number 28

Benediction.

Postlude.

MRS. ADA MARSH CHICK, *Organist*W. M. A. BRANDT, *Soloist**(Continued from Page 2)*

Happily this situation is being dispelled and a more wholesome attitude has arisen among the younger generation, an attitude, by the way, which is one of the chief causes of distress among the older people in regard to the direction in which the younger ones are headed.

From Dr. Hamilton's book we are able to get much helpful knowledge that will tend to relieve some of the inevitable confusion which prevails in the minds of many people today. One point stands out clearly. We cannot return to the standards of the past. We must form new and better standards based on the most expert knowledge available.

M. C. B.

RELIGION WITHOUT REVELATION

Julian Huxley a grandson of Thomas Huxley, and himself a distinguished biologist, has written a book entitled "Religion Without Revelation." It was acclaimed in an editorial of the Christian Register as being no less epoch making than Darwin's "Origin of Species." Mr. Backus will devote the remaining three Sundays of June to a presentation of the material of this volume. Each address will be complete in itself, but if you wish to get the full significance of Prof. Huxley's work, you will plan to be present every Sunday.

ALLIANCE NOTES

Thursday, June 13, is Social Service Day, and the sewing group will meet at ten thirty. These meetings afford opportunity to visit and talk over the affairs of the Alliance while the sewing is being done. All the women of the congregation are invited to participate in the important work of this department of the Alliance. Each one brings a box lunch and coffee and tea are served from the kitchen.

CHANNING HALL

A beautiful photographic reproduction of a portrait of William Ellery Channing has been presented to the church by one of the members. It is to be hung in the Social Hall, which will be officially designated as "Channing Hall." Plans are being made for luncheon to be served following the service on Sunday morning, June 30th, when the portrait will be unveiled and a brief service held, giving the name to the hall.

The church will be closed during July and August so that this is the last opportunity for the church family to be together for some time. Plan to be present on this occasion. Tickets will be on sale the next three Sundays, and reservations must be closed by June 27th.

The Los Angeles Unitarian

Volume 4

SATURDAY, JUNE 15, 1929

Number 41

CAN WE BEHAVE?

The Bible tells us that God created man in his own image, which implies that man was at first perfect, and that he placed man in a perfect environment. He was not able, however, to keep this perfect man from misbehaving. He punished him, he destroyed the earth, he sent the prophets to persuade him, all to no avail. Man continued to misbehave. Then as a last resort, God sent his only begotten son, so we are told, to die as a sacrifice for man's misdeeds, but in spite of it all, man continued to misbehave. Today, even in so glorious a country as California, man misbehaves to such an extent that we are forced to build new jails and to exercise the patrol to the point of making it a menace in order to make room in our existing jails for the large number of misbehavers which the courts are continually sending to them. Can we make ourselves behave? Can we do what God apparently, according to Christian theology, cannot?

It is certain that men have always misbehaved. In China, Persia, Egypt, Babylonia, Greece, Rome, Europe, America—everywhere—we find that men have misbehaved and the catalogue of men's misdeeds is long. Men have murdered, lied, stolen, become sexually perverse, unfilial, treasonable, covetous and have blasphemed and violated rituals and oaths. Why? The theologian tells us that men are altogether sinful. They are conceived in sin, born in iniquity, trained in degradation and are altogether helpless except through faith in the saving power

of Jesus' blood. The philosopher tells us that men have not aimed high enough in the heavens of idealism, and hence have remained in ignorance, lacking in poise and prone to indulgence in natural passions and intemperance in their tastes. Certainly the legal experts have not made men behave. We have legislated our taboos and prohibitions only to find that by multiplying and intensifying our laws we have increased the number of violators and created a disrespect for law itself.

The psychologist in recent years is discovering much about man's behavior we have not previously known. He finds man driven by inherent life forces to procure food, shelter, comfort, congenial work, pleasant fellowship and the ecstasy of mating, and in his struggles to secure these elemental desires, met by opposition, competition, disappointment and disillusionment. The result is an inevitable maladjustment manifested in acts considered as misbehavior. The social worker also finds man engaged in a continual conflict in his struggles for the goal of happiness and tells us, as a result of his experience in studying and dealing with man, that misbehavior is not necessarily immoral, it is rather a social phenomenon that is the inevitable result of the interactions inherent in the nature of our social life. Man misbehaves, not because he is a free moral agent and chooses to do wrong in preference to right, but because he is caught in a network of social relationships and element-

(Continued on Page 2, Column 1)

SUNDAY, JUNE 16, 1929

"RELIGION WITHOUT REVELATION"

An address by E. BURDETTE BACKUS.....10:50 A. M.

The Los Angeles Unitarian

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Subscription Price—50 cents a year.

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THIS SUNDAY

Church School—9:50 A. M.

Prompt and regular attendance will insure vital interest in the many unique features offered each Sunday morning.

The Adult Class—10 A. M.

Dr. Bullard is discussing Hebrew literature, and this Sunday will lecture on "Apocalypses."

The Study Class—9:50 A. M.

"Can We Enforce Prohibition," will be the subject for discussion in the Study Class on Sunday morning. In view of the fact that President Hoover has appointed a commission to study law enforcement, this is a timely topic. Various members of the class will present different phases of the subject, and these talks will be followed by discussion.

The Fellowship—10 A. M.

Mrs. Backus will speak to The Fellowship Sunday morning on Unitarianism Today, describing its organization, activities and beliefs. A number of questions on Unitarian belief have been handed in by the young people and these questions will be answered Sunday.

(Continued from Page 1)

al natural impulses and longings and in his struggles for success and happiness inevitably become entangled in the web of circumstances, violating legal enactments, committing breaches of social etiquette and encroaching on the rights of his fellowmen. Being the animal that he is, and living in a society such as ours, man must of necessity misbehave.

What then can we do? To create a

state of society in which men shall behave is the most important problem before us today. To do this it will be necessary to approach the whole problem from an entirely new viewpoint. We must look upon it, not as a problem of individual morality, but one of social engineering. We must study man objectively, consider his needs and desires, discover his powers and limitations, learn what stimuli will call forth the most desirable responses and proceed to create those stimuli and eradicate all others. In this task for the new age, our social institutions will need to be transformed. The church must reconstruct its outlook and program, and organize mass sentiment in behalf of those prime social necessities such as cheerfulness, kindness, understanding, sympathy, sincerity, honesty, social justice and economic wellbeing, instead of preaching about the salvation of souls for a possible world beyond. We must regard all moral standards as relative and make them serve man rather than attempt to mould and shape man to fit absolute and arbitrary moral standards. We must treat misbehavers as socially ill folk, not as criminals who have conspired against society from deliberate choice.

Man does not start his life with a deliberate choice either to do right or to do wrong. Long before he learns to think of the rightness or wrongness of his acts, he strives to fulfill the inherent desires of his organism. In proportion as he is able harmoniously to adjust himself to the machinery of his society, will he behave. But as long as humans exist in an imperfect social order and struggles for happiness, so long will there be maladjustments and hence misbehaviour. The problem of behavior is primarily one of social engineering rather than individual morality, and can be solved only as we pool our intellectual resources and cooperate in the creating of a society in which the elemental needs of man may be obtained with the least possible friction.

—T. C. A.

HUMANIST LITERATURE

Mr. Backus is frequently asked to recommend books presenting the humanist point of view in religion. There is a growing literature on the subject and the following recent volumes will be found valuable.

Religion and the Modern World by John Herman Randall and John Herman Randall, Jr. Published by Stokes, \$1.50.

Religion Coming of Age, by Roy Wood Sellars. Published by MacMillan, \$2.50.

A Preface to Morals, by Walter Lippmann. Published by MacMillan, \$2.50.

Religion Without Revelation, by Julian Huxley. Published by Harpers, \$2.50.

Scientific Humanism, by Lothrop Stoddard. Published by Scribners, \$2.00.

VACATION EXPENSES

The church will close during the months of July and August. During that time certain expenses continue. The Board of Trustees wish to urge contributors to keep up their regular payments during that time so that there need be no difficulty in meeting the bills. Those who are accustomed to make their offering by the envelope system may pay in advance or send the usual amount to the church office each week. Please give the trustees your hearty cooperation in this matter during vacation.

IDEALS

As you think, you travel; and as you love, you attract. You are today where your thoughts have brought you; you will be tomorrow where your thoughts take you. You can not escape the result of your thoughts, but you can endure and learn, can accept and be glad. You will realize the vision (not the idle wish) of your heart, be it base or beautiful, or a mixture of both, for you will always gravitate towards that which you, secretly, most love. In your hands will be placed the exact results of your thoughts; you will receive that which you earn; no more, no less. Whatever your present environment may be you will fall, remain, or rise with your thoughts; your wis-

dom, your ideal. You will become as small as your controlling desire; as great as your dominant aspiration.

—James Allan.

SUMMER CAMP NEEDS HELP

There is a need for automobiles to take young people to the summer camp. There have also been several requests for cots of the folding canvas kind to use in camp, and one or two more tents are needed. If you will be able to drive up to Big Pines on either August 18th or 25th, taking some young people with you; if you have a cot or tent you could spare during that week; or if you wish to make a financial contribution to the camp, please communicate at once with Mrs. Backus or the church secretary.

POSITION WANTED

A capable young Japanese, member of our congregation, desires to secure a position with a Unitarian family. He will do house or yard work, or is able to do office work. Inquire at the church office.

EXHIBIT OF COLONIAL FURNISHINGS

Mrs. Mary D. Greble, a member of this church, is having a very interesting exhibit of early American furniture, china, Indian baskets and other unique displays at the Museum in Exposition Park for a few weeks. You are cordially invited to see this valuable collection.

MRS. BARNETT ILL

Mrs. E. S. Barnett is recovering from a serious operation at the home of her daughter, Mrs. F. R. Cyr, 2611 West Avenue 31.

UNITARIAN EXHIBIT

An exhibit of Unitarian history will be on display in the Fellowship room during the month of June. The young people have arranged this exhibit to accompany the talks they are having during the month on Unitarianism. Members of the congregation are cordially invited to visit the exhibit.

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—

a. Andante *Batiste*b. Cathedral Shadows *Mason*
Mrs. ChickHymn, "Forward Through the Ages"
Number 64.

Reading.

Words of Aspiration.

Response.

Organ Interlude.

Responsive Reading, "Evolution" Page 42.

Announcements.

Organ Offertory, "Nocturnette"
.....*Edward d'Evry*Solo, "Service"
.....*Charles Wakefield Cadman*

(Lyric by Edward Lynn)

Mr. Brandt

Address—

"Religion Without Revelation"

E. BURDETTE BACKUS

Hymn, "Evolution" Number 7.

Benediction.

Postlude.

MRS. ADA MARSH CHICK, *Organist*W. M. A. BRANDT, *Soloist***"THE ENCHANTED COTTAGE"**

Programs for the play to be given by the Dramart Workshop will be available on Sunday morning. Don't fail to get several copies to distribute among your friends. This charming three-act play promises to be most entertaining, and a splendid program of music is also being arranged. Plan to visit the "Workshop" on one of the evenings next week, the 19th, 20th or 21st, and give this group of enthusiastic workers the inspiration of your presence. There is no admission charge, but an offering will be taken to defray the necessary expense.

The Sunday Night Club has discontinued until after the summer vacation.

COMPARATIVE RELIGION

The second address on "Religion Without Revelation" to be given next Sunday, will deal with those chapters which present the material on Comparative Religion and psychology and religion. Here we have the direct application of science to the field of religious experience. It is the discoveries made in this process, more than anything else, that are responsible for the new religious point of view that is today developing. It is a fascinating story which you will rejoice to hear and which will make a permanent contribution to your own religious life.

ALLIANCE NOTES

The birthday luncheon will be on June 20th. All members of the Alliance having birthdays this month kindly notify Mrs. Abbie Brewer or Dr. Rooney so that reservations will be made for them at the birthday table. Mr. Ben-shimol is to be the luncheon speaker. A program and social hour will follow. Since this will be the last meeting of the season it is hoped that as many as possible will be present. Please make your reservation at the church office for the luncheon.

The International Committee will meet promptly at 11 o'clock when Miss Belle Smith will tell of her visit in London during Unitarian Anniversary Week.

CHURCH DINNER

Tickets are on sale, 50 cents each, for the dinner to follow the church service Sunday, June 30th. Mrs. Mentzer is to be in charge of the kitchen and we are assured a fine meal. There will be the unveiling of the picture of William El-lery Channing, founder of American Unitarianism, and our social hall will be officially named for him. Secure your tickets at once. The capacity of the dining room is limited to 225.

The Los Angeles Unitarian

Volume 4

SATURDAY, JUNE 22, 1929

Number 42

RELIGION WITHOUT REVELATION

"The next great task of science will be to create a religion for humanity." This sentence from an essay by Lord Morley, served to crystalize in the mind of Julian Huxley, the resolve to make his own contribution to the new religion. This he has done in the book which he calls: *Religion Without Revelation*. The title itself suggests at once the contrast between his position, and almost all that passes for religion in the modern world.

Dr. Huxley, at present professor of Zoology at Kings' College, London, is exceedingly well equipped for the task of combining the wisdom which lies at the heart of religion, with the world view that science presents today. He cares nothing for the revealed religion of orthodoxy and frankly accepts the fact that the new religion can have no light other than that produced by the discoveries of men in the realm of science. He definitely points out that those who minimize or deny the conflict between science and religion, are rendering a dis-service to both sides of the question. He maintains that, since science has carried its investigations over into psychology, anthropology and religion itself, the long battle is reaching a climax that is infinitely more disturbing to the traditional religionist than anything associated with the name of Darwin.

Two things, Dr. Huxley insists, are of utmost importance: Religion must adopt the methods of science, and science must admit the psychological basis of religion as an ultimate fact. He then proceeds to

emphasize the idea that we must watch our attitude toward belief. Here he quotes Bernard Shaw: "The fact that a believer is happier than a skeptic is no more to the point than that a drunken man is happier than a sober one. The happiness of credulity is a cheap and dangerous quality." Nor must we let ourselves believe a thing for reasons other than scientifically sound ones. We must adopt in the intellectual field the counterpart of St. Paul's maxim for the moral realm—test all things, hold fast to that which is good.

Professor Huxley goes on to ask: *What shall we believe?* Here he finds it necessary to dispose of two beliefs which, for most men and women still constitute the core of religion. It is interesting to note that he scarcely mentions some of the better known orthodox doctrines, assuming that these have been discarded long since by all intelligent people, but his statement in regard to God is very definite. "I dis-believe," he says, "in a personal God in any sense in which that phrase is ordinarily used, or, indeed, in any supernatural spiritual existence or force." He takes his stand firmly on a naturalistic philosophy, maintaining, with Voltaire, that the idea of personality in God has been put there by man himself. He goes on to say that the next great step in religion must be the liberating of the idea of God from the shackles of personality, and makes the practical statement that man will undoubtedly exert himself to a much greater extent than he has in

(Continued on Page 2, Column 2)

SUNDAY, JUNE 23, 1929

"COMPARATIVE RELIGION"

Address by E. BURDETTE BACKUS.....10:50 A. M.

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E. Burdette Backus, Minister.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

Home telephone—MOrningside 19597.

THIS SUNDAY

Church School—9:50 A. M.

Mr. Benshimol has arranged for a splendid motion picture comedy for Sunday morning. At eleven o'clock the Fellowship will act as hosts to the members of the Church School and will serve refreshments in the school rooms. The children are all invited to participate in this party.

The Adult Class—10:00 A. M.

Dr. Bullard has prepared an especially fine lecture for the last of this series. It is entitled "The Code of Hamarabai." You are invited to avail yourself of the opportunity to hear it. There will be no more meetings of the Adult Class until September.

The Study Class—9:50 A. M.

Mr. A. E. Briggs will speak on the exceptionally interesting subject, "The Effect of Einstein on Philosophy." Mr. Briggs is well known to the class; his treatment of philosophical questions is always brilliant and enlightening.

The Fellowship—10:00 A. M.

Members of The Fellowship will tell the stories of famous Unitarians in America: Channing, Parker, Emerson, Starr King and Chas. W. Eliot. On June 30th, Mr. Benshimol will speak on the subject, "Unitarianism, A Challenge to Youth."

(Continued from Page 1)

the past, in the matter of cleaning up the ills and injustices of his world, when he ceases to rely upon God.

In regard to the second article of belief, whether or not men are immortal, Professor Huxley pronounces himself an agnostic. There are extreme difficulties, he says, in believing that a soul can exist apart from a body, but they do not amount to disproof. However, he finds most of the so-called evidence entirely unconvincing, and is content to let the issue rest. In company with many modern thinkers, he feels that the hope of another world is not necessary to a worthwhile life, or to one lived on the highest possible plane.

To those who would say that by eliminating God and immortality, he has destroyed religion, Professor Huxley points out that this identification of religion with certain beliefs, springs from a failure to penetrate to the true nature of religion. The heart of religion, he says, is to be found in man's sense of sacredness. This has many times centered itself on unworthy objects and causes, being in itself, neither good nor bad. But, and here is the most important point of all, the emotional impulse, the feeling of awe and reverence in the presence of the whole of life, persists when all of the traditional trappings of religion have been dropped by the wayside in man's progress.

It becomes evident that, today, man's sense of the sacred is coming to center itself more and more around the pursuit of truth, the value of human life, and the causes of freedom, justice and brotherhood. Professor Huxley proposes, as the supreme object of our sense of sacredness, the endeavor to achieve human control by human effort, in accordance with human ideals of the adventure of life on this planet.

—M. C. B.

QUESTIONNAIRE

It has been suggested that the Los Angeles Unitarian might well be expanded. We want the opinion of every reader in regard to our proposed plan. Will you kindly express your ideas concerning the following points.

1. Would you like to have the Unitarian continued as a weekly or would you prefer a monthly publication, carrying one complete sermon and various departments, supplemented by a single program and announcement sheet for Sunday mornings?

2. If enlarged to a monthly which of the following departments could be included to the best advantage:

- a. Inspirational articles;
- b. Inspirational poems;
- c. Personal news items;
- d. Selected humor;
- e. Drama, art and music;
- f. Contributed articles by members of the congregation.

We realize that we are not able to cover the entire field of possibilities. If you have suggestions not touched upon, please mention them also. Send your communications to the church office as early as possible.

REV. MILAN DEMPSTER

Rev. Milan Dempster who will be one of the speakers at the Unitarian Young People's Camp this summer is minister of the Unitarian Church at Stockton. He graduated with honors in philosophy from the University of California at Berkeley in 1923. He then studied at Harvard Theological School for three years, serving at the same time as assistant in the historic Boston church, King's Chapel. Mr. Dempster has met and fellowshiped with many different sorts of people. He has worked on ranches, in stores, on freighters, has traveled third class across the Atlantic, and in France, Switzerland and Italy, and has gone to many student conferences. He will be a very interesting and helpful guide and companion for the young people fortunate enough to share a week of camp life with him.

Information about the camp which will be held at Big Pines from August 18-25, may be secured from Mrs. Backus or at the church office.

LAST ISSUE UNTIL SEPTEMBER

This is the last issue of the Los Angeles Unitarian until church opens in the fall. Then you will receive it again with the announcements of our resumed activities. Have you answered the questionnaire about it that appears elsewhere in this issue? We want your opinion.

DEATH OF F. L. HOSMER

The last issue of the Christian Register carries the announcement of the death of Frederick L. Hosmer on June 7th in his 89th year. Mr. Hosmer is a well known minister of the Unitarian Church, and is famous for the many beautiful hymns he has written. Three of his hymns are in our service book. "The Indwelling God," number 14; "The High Court of Nations," number 58; and "Forward Through the Ages," number 64.

UNITARIAN PICNIC AT LONG BEACH

The annual picnic for the Unitarian Churches of Southern California will be held in Bixby Park, Long Beach, on Saturday, June 29th, under the auspices of the Associate Alliance. The executive board of the Associate Alliance will meet at eleven o'clock. Picnic lunch will be served shortly after noon, and the program will begin at two o'clock. Definite details of the program will be announced on Sunday. Everyone is cordially invited to attend. If those going in automobiles have room for extra passengers please notify the church office.

This church derives its income almost entirely from the pledges of its members and attendance. Newcomers who may wish to make a regular subscription will find pledge cards on the table in the vestibule or they may be obtained from the ushers. Signed cards may be given to the ushers or mailed to the church office.

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—

a. Choral Prelude *Deshayes*b. Sunset Meditation *Biggs*

Mrs. Chick.

Hymn, "Life of Ages" No. 4

Reading.

Words of Aspiration.

Response.

Organ Interlude.

Responsive Reading—

"Universal Commandments".....Page 50

Announcements.

Organ Offertory—"Elegie" *Massenet*

Solo, "Salutation of the Dawn".....

.....*Frederick Stevenson*

Mr. Brandt

Address—"Comparative Religion".

E. BURDETTE BACKUS

Hymn, "The Word" Number 8

Benediction.

Postlude.

MRS. ADA MARSH CHICK, *Organist*W. M. A. BRANDT, *Soloist***PERSONALS**

Mr. and Mrs. A. V. Andrews and daughter Gertrude left on Sunday night for a two months' trip in Europe.

Miss Ruth Woodbury, daughter of Mr. and Mrs. C. W. Woodbury and granddaughter of Mrs. Ella Woodbury, was married on Friday afternoon, June 14th, to Mr. Roland George Bookless. The ceremony was performed in the auditorium of the church in the presence of a group of intimate friends of the family. The young couple will make their home in Los Angeles.

PULPIT FLOWERS

The two large baskets of gladioli on the platform Sunday morning were prize winning flowers from Mrs. Gillis' gardens. Other flowers on Sunday were contributed by Mrs. B. A. Lawrence, Mrs. Snow and Mr. Henry Sparks-Holt.

DINNER

Have you secured your ticket for the dinner following the church service Sunday, June 30th? This is our last time together before the summer vacation. Mrs. Mentzer has prepared an attractive menu, including strawberry shortcake—all for 50c. The brief program for the unveiling of the picture of William Ellery Channing and the naming of Channing Hall has been arranged. This is our "Communion Service," a time of human fellowship. Secure your tickets at once. They will be on sale at church on Sunday, June 23rd, and after that at the office until Thursday afternoon, the 27th. No further reservations will be accepted after the 27th. We want a capacity attendance.

ALLIANCE NEWS

The sewing group has finished what sewing was on hand so there will be no meeting on the 27th.

The summer picnics of the Alliance will be held on the third Thursdays of July, August and September, in the patio of the church. The July picnic will celebrate the birthdays coming in those three months. In the afternoon of that day, July 18th, bridge will be enjoyed by those who care to play.

LAST SUNDAY'S SERMON

In response to numerous requests last Sunday's sermon on "Religion Without Revelation" has been printed and will be on sale at church Sunday, June 23rd. The price is ten cents a copy or three for twenty-five cents. Get them to give to your friends.

SUMMER OFFICE HOURS

Mrs. West will be away during the months of July and August, but the church office will be kept open each morning from nine until twelve, and Mr. Benson may be reached by telephone at other hours.

Mr. and Mrs. Backus will spend the summer at Laguna Beach, and can always be reached through the office.

The Los Angeles Unitarian

Volume 5

Saturday, September 14, 1929

Number 1

SHIPS AND MEN

A great ocean liner is a splendid symbol of the capacity of men, by virtue of their intelligence and skill, to master the forces of nature and direct them to human ends. The vessel embodies a wealth of special knowledge that has been accumulated by many individuals over a long period of time. In operation it is under the constant vigilance of men who have been especially trained to bring it to its destination. We have a marvelous convergence of human forces for the accomplishment of a specific purpose.

It would be a gain if more of the same quality of directed energy were displayed in the conduct of human life both in its individual and its social aspect. Too many of us are like the ship-wrecked mariner clinging to a crude raft that is driven hither and yon by tide and wind. We don't know where we are going; we have no clearly conceived purpose for our lives to which we bend our every energy. We are the helpless victims of the blind forces that beat in on us from the outside and surge up from within.

The result is that individually we are filled with the sense of defeat, or feel that such triumphs as we have won are hollow because they do not advance a satisfying purpose for our whole life; their significance ends in themselves. Socially we pay a terrible price in poverty, disease, war, injustice, because it is only the rare individual who seeks to form a definite conception of the goal of men's life together, and to direct the energies of society to that end.

After all the port of destination for humanity is not difficult to name. It is "The Good Life." The only satisfying purpose for any man is the achievement of that quality of inner life which in itself is the supreme good. The only adequate goal for humanity at large is to order its vast energies in such fashion that the "Good Life" becomes possible of attainment by all its members.

By the "Good Life" is not meant one which conforms to some narrow code of prohibitions. That may be a bad life instead of a good one. What is meant is a life that is guided by intelligence and animated by love; a life that has attained the state of freedom because by a process of self-discipline it has reached the point where its desires coincide with the right.

None need fear that thus to set a single goal for all humanity will result in an undesirable uniformity of character. "The Good Life" will inevitably take on as many different forms as there are individuals who attain it. Marcus Aurelius said: "Even in a palace life may be well lived." The pattern of the good life will differ profoundly in the palace and the cottage for the beauty of perfection can assume a myriad forms. Yet, however diverse the forms, there will always be an essential kinship between them that makes them parts of a single whole.

It is easy enough to say glibly that "The Good Life" is the port of our destination. It is another matter to summon our powers and make progress on our

(Continued on Page 2, Column 2)

SUNDAY, SEPTEMBER 15, 1929

"A HERETIC'S APPRECIATION OF ORTHODOXY"

Address by E. BURDETTE BACKUS.....10:50 A. M.

The Los Angeles Unitarian

Published Weekly Except July and
August by

THE FIRST UNITARIAN CHURCH

2936 West Eighth St., Los Angeles, Calif.

DUnkirk 4683

Subscription Price—50 cents a year.

* * *

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* * *

E. Burdette Backus, Minister.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—10:00 A. M.

The organization of the Church School for the coming months will occupy the greater part of the hour. Mr. Alfred L. Benshimol, principal of the Belmont High School, will have charge of the school again this year, and has many interesting things planned. Classes for children of all ages are provided and a kindergarten is conducted during the church hour so that parents wishing to attend the service may leave the children there.

The Adult Class—10:00 A. M.

Dr. Bullard is starting a series of lectures on New Testament history. His subject for this week is "The Times of Jesus."

The Study Class—10:00 A. M.

The Study Class will meet, with Mr. John Steven presiding. There will be a speaker on International Relations. Plans for the year's program will be discussed.

The Fellowship—10:00 A. M.

The first regular meeting of The Fellowship will be held on Sunday morning at ten o'clock. The topic for discussion will be "The Greatest Obstacle to World Peace." Four members of the Fellowship will give their ideas as to what that obstacle is.

(Continued from Page 1)

course. Part of that course is but poorly charted; most of us have only a fragmentary knowledge of what is known about it. Worse still we are so overwhelmed by the trivialities of every day, by the demands of the practical world, so betrayed by our own untamed impulses, that again and again we are driven from the course even when we know where it lies.

Yet despite all our difficulties, in the midst of our defeats, it remains everlastingly true that it is only as we return to the struggle that we can find any enduring satisfaction in life. Deep seated in the heart of man is the urge to attain moral perfection. At our best we demand that everything in our lives,—our work, our play, our loves,—shall contribute to this supreme end. These other things may be of value in themselves but after all that which counts above all else is what we become, what we are. To serve this urge is life; to deny it is death. Hard though this service is, meager as our attainments in it may be, it is there alone that we discover the conviction that we are fulfilling the purpose of our being.

IN MEMORIAM

C. J. O. Irwin, Wm. H. Baurhyte, O. E. Dutton.

ATTENDANCE

The attendance at the morning service last Sunday was most gratifying. There were 533 persons present. Such a representation is inspirational, both to the minister and members of the congregation, and it is hoped that the same keen interest manifested in that service will continue throughout the year.

Twenty subscriptions were made to the Los Angeles Unitarian, six of which were new. We believe that the Unitarian should go to the homes of every one interested in this church, and urge the renewal or new subscription to the publication. The price is only 50c per year.

THE EVOLUTION OF GOOD WILL

Men often think of heroism and love of fellowman as a frail plant that would fade and die from human nature but for special support and delicate nurture. I do not believe that is the case. Altruism and brotherly love are not hothouse plants, unable to stand the wind and frost of everyday life. They are hardy growths, native to the soil of human nature. I believe they have had no special nurture of Providence, but have fought their own fight and have found enduring place in human character and in society in the ruthless process of natural selection. Brotherly love and altruism survive and grow in human society because they add to the prospects of survival of any family or nation in which they exist.

Consider larger units made up of small nations each with a few millions of men. In one group suppose these units or nations are ruthless and pitiless toward one another, while in the other group the small nations stand together in good will, forbearance, and mutual service. Which group of these small nations will excel in competition? To ask the question is to answer it. Apply the same principle to the major races of men. If any major race can develop internal harmony, mutual regard to a marked degree, then that race will surely dominate.

Where can we stop in the application of this principle? Only when we have included the whole human race within our field of mutual service and co-operation. As the nations unite in larger and larger units, those who cannot unite will be subordinated. We might conceive, at last, the human race divided into two large camps, within each of which there would be unselfishness, tolerance, brotherly love, and heroic service, and yet between the great camps there might be ruthless and bitter rivalry. Such a condition is impossible, for all intelligent men would see that their love for their neighbors could be fulfilled only by eliminating the terrors of world-wide war

and by a union of forces in the brotherhood of all mankind.

I have sketched a typical development of human society only to illustrate a point. Heroism, tenderness, and altruism found birth in a ruthless and cruel world because those qualities of unselfishness gave added power to the families that possessed them. Within the family some degree of altruism is inevitable. Were it eliminated a thousand times, it would be born again. The size of the group within which altruism pays has constantly grown larger. There is no limit to that growth until the group includes all mankind. We may hinder this process and add greatly to human tragedy, but its ultimate fulfillment is inevitable.

—Arthur E. Morgan,

President of Antioch College.

OFFICE HOURS

Mr. Backus will keep office hours at the church from 4 to 6 P. M. on Tuesday, Wednesday and Thursday of each week and may be seen at other times by appointment.

PERSONALS

Mr. and Mrs. Backus, Virginia and Mary have moved back to the city from Laguna Beach where they spent most of the summer. Their new home is at 1025 South Manhattan Place.

Miss Florence Rowan leaves soon for a three months' tour of the Pacific. She will visit Hawaii, the Orient, the Philippines and the islands of the South Sea.

Berkeley B. Blake, Field Secretary for the Pacific Coast, was called to San Diego from the young people's camp at Big Pines in August by the critical condition of his mother who was injured in an automobile accident. Mrs. Blake accompanied him and both have been with the mother, who is now believed to be out of danger.

"I believe in Spinoza's God, who reveals himself in the orderly harmony of what exists, not in a God who concerns himself with fates and actions of human beings."—Einstein.

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—

a. Festival Fantasia Tschirch

b. Sunset Meditation Biggs

Mrs. Ada Marsh Chick

Hymn, "The Spacious Firmament
on High" Number 1

Reading.

Words of Aspiration.

Organ Interlude.

Reponsive Reading, "Old Testa-
ment Prophets" Page 42

Announcements.

Organ Offertory, "A Vesper
Prayer" DiggleSolo, "How Beautiful Upon
the Mountains" Harker
Helen McWilliamsAddress, "A Heretic's Appreciation
of Orthodoxy"
E. BURDETTE BACKUSHymn, "Forward Through the
Ages" Number 64Mrs. Ada Marsh Chick, *Organist*Miss Helen McWilliams, *Guest Soloist*

POETRY

What place has poetry in your life?
What are your favorites, old and new?
On Sunday, September 22nd, Mr. Backus
will take this theme as the subject of his
sermon.

ALLIANCE PICNIC

The September picnic for the Alliance
will be held in the patio on Thursday,
the 19th.

Regular meetings of the Alliance will
be resumed in October.

CHURCH MUSIC

During the month of September, Miss
Helen McWilliams, who has sung many
times at the Flower Street building, is to
be the soloist.

Plans are under way for the engage-
ment of a double mixed quartet of young
college people, and we hope to be able
to make definite announcement of the
personnel next week.

SUMMER VISITORS

During the summer several ministers
from other Unitarian churches visited
our building and called on Mr. Backus:
Miss Dorothy Dyar, University Church,
Seattle; Clifton W. Gray, Topeka; James
C. Coleman, Jacksonville, Florida; E. S.
Ferguson, New Orleans; Chas. H. Lytle,
Th. D., Meadville Theological School.

Mr. A. Wade, who installed and oper-
ates the telescope, reports that his Sun-
day evening visitors included represen-
tatives from many states, and among the
callers was a group from St. Louis. These
young people attend Dr. Dodson's church
and his classes at Washington University.
Their remarks indicate that Dr. Dodson
is equally as popular at home as abroad.

PRIZES

The Los Angeles Unitarian offers three
prizes, a first of \$5.00, a second of \$3.00,
and a third of \$2.00 for the best sets of
reasons for joining the First Unitarian
Church of Los Angeles. Both compre-
hensiveness and manner of statement will
be considered in making the awards. The
editors wish to learn ALL the reasons
for membership that are in the minds of
our people, and they seek also terse,
striking statements of the same. The
competition is open to anyone whether a
member or not. Even if the prizes do
not appeal to you, send in your reasons
for the good of the cause. All entries
must be received at the church office not
later than 12, noon, October 6th. The
judges will be announced later. The win-
ning statements will be published in the
Los Angeles Unitarian.

The Los Angeles Unitarian

Volume 5

Saturday, September 21, 1929

Number 2

A HERETIC'S APPRECIATION OF ORTHODOXY

James Harvey Robinson, in "The Mind in the Making," warns his readers to beware of old ideas as they are probably wrong. This is doubtless a needed challenge to the reexamination of traditional beliefs. None-the-less it is almost axiomatic that a system of thought which has served the needs of many people through long centuries has something of truth in it. The truth will probably be found in the human need which the system has met rather than in the thought forms in which it has been expressed. When we look at the fashion plates of a few years ago the mutton-leg sleeves and full length skirts seem ridiculous to us. Yet we know that these garments not only served the primary purpose of clothes but also that the wearers felt all the pride and satisfaction of being dressed in the height of fashion. Likewise orthodox theology, though it strikes us as being equally out of date, met the primary religious needs of multitudes and gave them a sense of comfort and security. It continued to do so for those who can accept its teaching without question. We will take note of some of the human services which orthodoxy has rendered.

In the 13th century there lived a great thinker by the name of Thomas Aquinas. He undertook to work into a single comprehensive system of thought all human knowledge. The science and philosophy of the ancient Greek world together with Christian revelation provided his material. In such masterly fashion was his

work done that it became authoritative for the Roman Catholic church and continues so today. It may even be said that he was more successful in working the known facts into an organic whole than any thinker who has followed him. This is due, however, not so much to his superiority as it is to the fact that the material with which he dealt is only a small fragment of that which confronts the modern thinker.

Thomas Aquinas and the Church which fostered his philosophy rendered a great intellectual service to man. As a modern historian, himself anything but orthodox, has said, "The philosophy of Thomas Aquinas offers a world in which most intellects can rest with satisfaction. Only the sceptical, doubting, inquiring spirit of experimental science finds no welcome." It is no wonder that today, when one philosophy succeeds another with appalling rapidity, many turn to the security and the richness of Catholicism as a refuge. In similar fashion, though perhaps without the same completeness and beauty, the orthodoxy of Protestantism continues to provide an intellectual home for myriads.

Likewise orthodoxy has exerted a tremendous moral influence in the world. The crux of its theology is its doctrine of sin and salvation. Man is conscious of his evil, he longs for purity and righteousness; his being is torn by the civil war which rages within it. Christianity has dramatized the moral struggle in a way that has appealed powerfully to the

(Continued on Page 2, Column 1)

SUNDAY, SEPTEMBER 22, 1929

"POETRY"

Address by E. BURDETTE BACKUS.....10:50 A. M.

The Los Angeles Unitarian

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1879.

* * *

E. BURDETTE BACKUS, Minister

Office hours — Tuesdays, Wednesdays
and Thursdays from 4 to 6 p. m.

Home address—1025 South Manhattan
Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At
the church every day but Friday, from
8:30 to 5:30.

THIS SUNDAY

Church School—10:00 A. M.

The organization of the Church School
for the year occupied the hour last Sun-
day. Classes were formed for children
of all ages with competent teachers in
charge and we cordially invite all the
children of the parish to attend these
classes and enjoy the program which has
been prepared.

The Adult Class—10:00 A. M.

Dr. Bullard will lecture on "The Great
Apocalypse."

The Study Class—10:00 A. M.

Mr. Levine will speak to the Study
Class on unemployment, locally and
abroad. Mr. Levin has a great deal of
material and statistics for this subject.
He has spoken to the class before and
all will remember with what ease he
handles his subjects.

The Fellowship—10:00 A. M.

Mr. Benshimol will speak to the Fel-
lowship on "Is Peace Possible?"

(Continued from Page 1)

imagination and has consequently helped
man mightily to win the battle in his
own soul. We must not allow the fact
that we use a different jargon to obscure

from us the truth that Christianity has
here been dealing with the same human
situation that confronts us. We talk
about inherited instincts instead of the
old Adam; we speak of social control
and sublimation instead of the new
Christ. But it is the same old story in
different guise and the measure of our
success is not so much greater than that
of the past that we can afford to scoff at
its attempt to deal with this perpetual
problem.

It has not been only in helping to
build individual lives of moral strength
and beauty that orthodoxy has rendered
an important human service. Always
there have been leaders in the Christian
church who have made a brave effort to
apply the idealism of Jesus to social
problems. They have been men keenly
sensitive to the wrongs and injustices
with which men have inflicted their own
kind and they have toiled valiantly for
those causes which have promised more
of justice and humanity for the victims
of our social diseases. Surely we are
ready to offer our homage to this spirit
wherever it manifests itself.

To be sure great evils have accom-
panied the good of orthodoxy; its dog-
matism and its spirit of exclusiveness
have imposed formidable barriers to the
progress of the world. But it is futile
to speculate on how much better things
would be had some other types of re-
ligion ruled the western world these last
2000 years. There is no changing the
past; we may as well be grateful for the
good that it contained at the same time
that we are on our guard against the per-
petuation of its evils.

The whole situation may be summed
up in a single figure. Christian ortho-
doxy has been like a splendid cathedral
that humanity has been toiling to build
through the centuries. Its structure has
been worked out by minds of the first
order; generations of scholars and ar-
tists have enriched and beautified it with
their creations; a host of humble men
and women have built their very lives

Continued on Page 3, Column 1

UNITARIAN EXTENSION PROGRAM

The Board of Trustees and the Minister have worked out a plan for consolidating our forces and enlarging the scope of our activities. We believe that we are rendering a unique service to the community and that our work should be pushed with greater vigor so that we may extend the influence and the benefits of our ideas far beyond our present range.

The only way in which those in charge of our affairs can succeed in this project is by the loyalty and cooperation of the present members of the congregation. "Nothing great is accomplished without enthusiasm." We believe that our cause is worthy of your enthusiasm and that when we ask a specific service in its behalf you will respond with alacrity.

The first request which we make is that you will assist us in building up a list of names of those who should be interested in our institution but at present have no connection with it. We are confident that there are hundreds of such persons in the community. Special cards have been provided for securing these names. You will receive one on entering the church Sunday and more may be obtained from the secretary. Think over the list of your friends and acquaintances and give us the names of those whom you think would enjoy our church. We want **SELECTED** names; not just any, but those of individuals who will feel at home with us. You may be sure that those whom you suggest will be treated with every courtesy; we shall avoid undue pressure and all annoyance, but we do intend to make a determined effort to extend the benefits and opportunities of the First Unitarian Church of Los Angeles to a wider circle of friends.

Turn in your card to the secretary on Sunday or mail it to the church during the week.

Continued from Page 2

into it. For millions of the past who have accepted it without question and

for their intellectual heirs today, it has been a true spiritual home, rich in comfort and inspiration. In its dim aisles, under its lofty dome multitudes of lives have been fostered that have been a blessing to the world in humble and in exalted station. All honor be to it for the service it has rendered.

But now, in the fullness of time, it has fallen into decay. The march of knowledge has compelled us to see that its vast plan is mythology instead of reality. The foundations are undermined, the mortar that binds its stones is crumbling. The air within is musty, stagnant, foul. While there still remains much of compelling beauty in the old structure, while it still retains its hold on the affection of thousands, the intelligence of our day has condemned it as unsafe, in imminent danger of collapse.

A new temple must be built for the spirit of man. Those who shut their eyes to this fact and still call people into the crumbling walls of the old, however sincere they may be, are rendering a disservice to humanity and are setting the seal on their own doom. They will be buried in the ruins. We may accord our admiration to the loyalty they exhibit, yet were it not wiser for them to transfer the treasures of the spiritual life to the temple that is building. What is crumbling is not religion, but an outworn theology and the stream of religion has already transferred its life-giving waters to the new shrine. Fain would I summon my brothers of orthodox persuasion to lend their magnificent powers to the building and enriching of the new temple for there they can serve humanity's need far better than in the old. Whether or not they respond to the invitation the building of that new temple will move on apace. It is so written in the destiny of the race.

*"The old order changeth, yielding place
to new,
And God fulfills himself in many ways
Lest one good custom should corrupt
the world."*

ORDER OF SERVICE

10:50 A. M.

Organ Prelude—a. Prelude on "Nicaea".....*Calver*b. Swan Song.....*Blumenthal*
Mrs. Ada Marsh Chick

Hymn, "Let There Be Light"....Number 26

Reading.

Words of Aspiration.

Organ Interlude.

Responsive Reading, "Aspiration".....
.....Page 46

Announcements.

Organ Offertory, "Adagietto".....
.....*Bizet-Fricke*Solo, "Love Never Faileth".....*Root*
Helen McWilliams

Address, "Poetry"....E. BURDETTE BACKUS

Hymn, "Unrest".....Number 3

Benediction.

Postlude.

MRS. ADA MARSH CHICK, *Organist*MISS HELEN MCWILLIAMS, *Guest Soloist***IN PRAISE OF THE DOCTOR**

On Sunday, September 29th, Mr. Backus will speak on the above subject that he may in part discharge the deep debt of gratitude he owes the medical profession.

CHURCH DINNER

The first church dinner of the season is to be served on Thursday evening, September 26th, at 6:30 in Channing Hall. Mrs. H. T. Mentzer is to be in charge of affairs which insures a perfect meal.

Tickets are 50c and will be on sale at the church office all during the week, and after the service on Sunday morning.

Reservations must be in by Tuesday, September 24th.

All members of the congregation are urged to attend this first social function in order that acquaintances may be renewed and new ones made, and also to hear some of the plans which Mr. Backus has made and will present at that time.

FELLOWSHIP PARTY

On Friday evening, September 27th, the Fellowship will be entertained at the home of Alfred and Roland Escherich, 3333 N. Marengo Avenue, Altadena. All young people of senior high school and college age are cordially invited. Regarding transportation call Mrs. Backus, ROchester 0209.

IN MEMORIAM

Miss Jennie Gould, 811 Golden Avenue. September 16, 1929.

WHY BE A UNITARIAN?

It was announced in last week's Unitarian that prizes would be offered for the best sets of reasons for membership in the Unitarian church. Do not neglect to send in your reasons by October 6th. Not only do we want you to compete for the prizes, but we want to know what our readers are thinking along these lines. Your answers will be of great advantage to Mr. Backus in the plans he is making for Unitarian extension work in Los Angeles.

MASTERY

I would not have a god come in
To shield me suddenly from sin,
And set my house of life to rights;
Nor angels with bright burning wings
Ordering my earthly thoughts and things;
Rather my own frail guttering lights
Wind-blown and nearly beaten out,
Rather the terror of the nights
And long sick groping after doubt,
Rather be lost than let my soul
Slip vaguely from my own control—
If my own spirit let me be
In sole, though feeble, mastery.

—Sara Teasdale.

The Los Angeles Unitarian

Volume 5

Saturday, September 28, 1929

Number 3

THE COLLAPSE OF PROTESTANTISM

We are confronting the greatest crisis in the history of the Christian Church, so great in its magnitude that we can scarcely comprehend its meaning for the future of the religious world.

A critical and destructive movement began in the sixteenth century which has inevitably brought its institutions, known as Protestantism, to collapse, with utter confusion. The whole structure of her philosophy has fallen, having been undermined by her method of picking and choosing from the deposit of the Christian faith such teachings and dogmas as suited her desires, until today we have a modernism in Protestant Christianity which is almost a complete denial of the Reformation faith with which she began. And the last feeble defenders of this emasculated pseudo-Christianity have their backs against the wall and are making a pathetic and sad attempt to defend their lost cause against a powerful and purely secular scientific educational movement. This movement considers the faith of the Modernists as obscurantist and reactionary, as the Modernists have held the faith of the Fundamentalists to be.

What an irony of the fates, that the Modernists are today making their last feeble defense of a faith which they had thought would win the scientifically trained and thinking minds, but which has lost the very people whom they sought to win by their compromise with the traditional Christian faith! This mediating compromise has been rejected

by the modern thinking world. Men who hold the scientific attitude of mind will not accept any compromise, because they live in the world of facts. The whole Protestant institution is routed and brought to confusion by the mighty offensive of realistic, scientific, philosophical, cultural, and social Humanism.

When Henry Sloane Coffin, the retracting Modernist president of Union Theological Seminary, made his plea to all Modernists and Fundamentalists that they "forget their differences and make a common cause against the Humanists, the religious scourge of Christendom," he failed to take into consideration that they would have neither weapons nor ammunition with which to fight this formidable foe. And even if the Protestant sects may, in the crisis, succeed in effecting a loose unity for defense, by a new compromise between the Fundamentalists and the Modernists, it will make their position only the more hopeless. If Unitarianism should enter the disorganized ranks of this lost cause, and fail of going into the promised land toward which she has been looking and moving for more than a hundred years, for fear of the giants in that land, she too will come to ignoble end, along with the rest of the compromising sects, at the very entrance of the land that flows with milk and honey.

This is certain. There will be no return to the wanderings in the wilderness. The wilderness experiences are ended. We know just where we are in our re-

(Continued on Page 2, Column 1)

SUNDAY, SEPTEMBER 29, 1929

"IN PRAISE OF THE DOCTOR"

A tribute to the Medical Profession in an address at 10:50 A. M. by
E. BURDETTE BACKUS

The Los Angeles Unitarian

Published Weekly Except July and
August by

THE FIRST UNITARIAN CHURCH

2936 West Eighth St., Los Angeles, Calif.
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* * *

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California, under the Act of March 3,
1879.

* * *

E. BURDETTE BACKUS, Minister

Office hours — Tuesdays, Wednesdays
and Thursdays from 4 to 6 p. m.

Home address—1025 South Manhattan
Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At
the church every day but Friday, from
8:30 to 5:30.

THIS SUNDAY

Church School—10:00 A. M.

The Church School will open as usual
with a period of singing after which the
lesson for the morning will be presented
and discussion in the several classes will
follow.

The Adult Class—10:00 A. M.

Dr. Bullard's lecture will be on the
Testaments of the Twelve Patriarchs.
Dr. Bullard considers this the most im-
portant part of the Jewish Pseudepigrapha.
You will find valuable and interest-
ing information in these lectures.

The Study Class—10:00 A. M.

The interest in last Sunday's discus-
sion of unemployment was so great that
the subject will be continued this week
with Mr. Levin as leader.

The Fellowship—9:45 A. M.

Four members of The Fellowship, Eliz-
abeth Hager, Frank Freeland, Stanley
Roush and Caryl Warner, will discuss the
subject, "My Opinion of the Bible."

(Continued from Page 1)

ligious thinking. It is only a matter of
who will enter the promised land. We
have come out of the wilderness of de-
structive criticism for the first time since

the critical movement began. The wil-
derness of Protestantism is back of us, as
arid and fruitless as the desert.

Two doors are open before us. We
may return to the traditional Catholic
faith, or we may go on to Humanism.
Now that the critical research is ended,
the traditional Catholic faith, as defined
by the Catholic creeds, remains the near-
est Christianity to the Christianity of the
New Testament that we have ever had.
To reject this faith is to reject it all.

The Modernists have tried to get back
of the tradition of the supernatural
Christ to the religion of Jesus and his
teachings. Having rejected the tradition
about the theological Christ, and the
metaphysical relation to God, the Father,
they hoped to save something of the
Christian tradition by which they might
continue to call themselves Christians.
But in denying that the Christian deposit
of faith was a direct objective revelation
from God, they brought Jesus down from
his supernatural plane to the human
plane, thereby destroying his supernatu-
ral authority and sanction; for, after all,
subjectively, human beings have no way
of judging of superhuman values. And
although Modernists still wish to be
called Christians, with a supernatural
sanction for their faith—believing that
they have something revealed to them
from a supernatural source—thinking
men will not be impressed and will not
listen to the Modernist appeal with a
tolerant indifference.

If you cannot prove a positive objec-
tive revelation from God, you must leave
all supernaturalism out of the equation.
Since such a revelation is not even con-
sidered by the Modernists, the present
thinking world is not interested in any
supernaturalism they may seek to ex-
pound.

In the light of modern science, the new
philosophy seeks a human sanction alone.
Human beings must work out their sal-
vation without any superhuman aid or
intervention. And since Modernists have
placed the source of the Christian revel-

(Continued on Page 3, Column 1)

(Continued from Page 2)

ation within the subjective and intuition-al experiences of the human mind, denying its objective nature, their Christianity can have no other value than a human value. Modernism is only an unacknowledged Humanism, without any super-human authority or sanction.

We are never going to get anywhere until we are willing, without fear or prejudice, to admit the sordid historic facts about the Reformation. The Reformation was not a movement within the Renaissance, but a countermovement, a Philistinism, as hostile and destructive of the new learning as it was destructive of the Catholic civilization. It was Vandalic in sweeping away all the joy, beauty, art, and culture of the civilization which it sought to destroy. The Renaissance of classic and cultural humanism was considered the scourge of Protestantism in the days of the Reformation, and it is so considered by President Coffin today. If we have made any scholastic and cultural advance in our modern world, we have not Protestantism to thank for it, for Protestantism very reluctantly and unwillingly receded before the rising tide of science, art and beauty. We must think of the Reformation as within the revolution, and not within the Renaissance.

Protestantism gave religious sanction to the spirit of nationalism and greed and avarice, which was destructive of the unifying Christian impulse which brought into being the universities, the trade-craft guilds, and individuality within the communal unity. In Luther it became the advocate of bigamy, and adultery, and lies, and the massacre of starving peasants. In Calvin and Puritanism, it became the defender of the industrial capitalists, who exploited defenseless women and little children, with their "dark Satanic mills." In Wesley and the Evangelicals, it became an emotional dope, with which to keep the exploited poor and ignorant content with their cruel fate, and a whip to keep the slaves in order. And every step in the emancipation of mankind from this degradation in

Protestantism has been won by a humane secularism fighting for the rights of man, before a slowly yielding though unwilling Protestantism.

Finally, Unitarianism broke entirely from the Protestant tradition, and in Channing proclaimed anew the divinity of man. The new Humanism in religion began with Unitarianism in the early nineteenth century, and, although those early Unitarian Humanists still gave their cause a supernatural sanction, they were with their faces set toward the rising sun of truth, from whatever source it should come.

Now that we are in the dawning of the new day, will Unitarianism, for the first time in her history, recede from her advancing position, and take her place within the disintegrating ranks of a compromising Protestantism? The Modernists with the Protestant sects are as hostile to the advance of scientific knowledge as are the Fundamentalists. They have not the moral courage to break with the Fundamentalists, whose faith they repudiate, neither have the courage to declare their convictions in such unequivocal terms that the simple people who still believe the old orthodox faith will know just where their churches had led them. The Modernists continue to use a nomenclature with a double meaning, which deceives only themselves and the simple untrained minds within their churches.

The rest of the world has passed them by. The position of the orthodox within the Protestant churches is equally hopeless. They have not the moral courage to make a definite break with the Modernists and declare themselves as holding the orthodox Christian faith in its totality. They, too, have made the compromise.

I have been unable to find a Protestant willing to accept the whole deposit of Christian faith, in its balanced form, as broad and as all-comprehensive as the Apostolic faith which once conquered the world.

Protestantism cannot retrace her steps.
(Continued on Page 4, Column 1)

(Continued from Page 3)

She has made the great compromise and is neither scientific nor Christian in her attitude.

The future of religion belongs to Christian Catholicism, or to a catholic Humanism with a vision and program for world unity as comprehensive as human experience.

Unitarianism made the great departure, opened the doors, showed the way. If she should close the doors now, and refuse to make the next great adventure, she would utterly fail of her mission in the world. Christian Catholicism or a Catholic Humanism? Which will it be? The thinking world of trained minds will decide.

WILLIAM A. MARZOLF,

In The Christian Register for Sept. 19, 1929.

ALLIANCE NOTES

The first regular luncheon of the Alliance will be held on Thursday, October 3rd, at 12:30. The October birthdays will be celebrated. An interesting program has been arranged for the afternoon and all the women of the congregation are invited to join in making this first meeting an enjoyable occasion. Reservations for the luncheon should be in by Tuesday noon, October 1st.

The Executive Board will meet on the same date at eleven o'clock.

MUSIC ANNOUNCEMENT

The Music Committee is happy to announce the engagement of a double mixed quartet selected from the University A Capella Choir of U. C. L. A. Squire Coop, of the music department of the University organized and directs this choir and they have been meeting with a great deal of success in concert work. We are fortunate in having these young people and anticipate some delightful music. Julian Ginsberg, who was a member of our quartet last year, is business manager for the choir, and is included in the personnel of the group which we

shall hear. They will make their first appearance in October.

MR. MACDONALD

The minister of the Unitarian Church of Santa Monica, Mr. J. W. Macdonald, is a friend of Mr. Backus of long standing. They were together for three years in Theological School. On Sunday, October 6th, they will exchange pulpits. Theologically they differ radically and by mutual agreement have decided to tell each other's congregations the why of their difference. Mr. Macdonald will speak to the Los Angeles congregation on "My Religious Faith; Why I do not call myself a Humanist." Mr. Backus will address the Santa Monica congregation on "The Religion of a Humanist."

Parents wishing to attend the morning services may leave their children in the kindergarten room on the second floor. Classes are provided for children of all ages.

UNITARIAN EXTENSION PROGRAM

Have you responded to the request to send in names of those whose temper of mind should make them feel at home in our church? Remember, please, that the responsibility for the success of our present undertaking rests on you just as much as on your delegated officers. It is not much you are asked to do, but your response is very important. Send your card at once.

Also, how about those reasons for membership in the First Unitarian Church of Los Angeles? Some have already submitted theirs. More important than the prizes which go to the persons sending in the best list is the information which the minister and the officers derive concerning what you are thinking about the church. Remember all entries must be received at the church office not later than 12, noon, October 6th.

The Los Angeles Unitarian

Volume 5

Saturday, October 5, 1929

Number 34

IN PRAISE OF THE DOCTOR

"The advance in medicine and the advantages that have accrued therefrom have been entirely the result of the rational method of observation and experiment." This description of the method by which medical science has been able to double the average length of life in a century is of tremendous importance. The triumphs of medicine are the product of the scientific method which has brought that knowledge by which we are able to control nature. When man thought of disease and death as acts of providence, when they endeavored to cure by casting out demons, laying on of hands, prayers and incantations, no progress was made in its mastery. But when they adopted the method of critical, skillful, and open minded impartial inquiry into causes they began to get the upper hand and their victory has proceeded at an accelerating pace to the great advantage of our kind.

Now, the significant thing is that this method of intelligent study into causes which has worked a revolution in our dealing with disease is capable of a much wider application in human affairs and will bring correspondingly great benefits in other fields. Consider how in a few years it has transformed the earth bound stage coach into the winged chariot of the skies. Consider how it has multiplied the power of man's arm in factory and field. It will bring equally profound and beneficent changes when it is applied to the field of human relationships, the affairs of government, the organization of our industrial and social life, our educa-

tional endeavors, our international relations. There is scarcely an obscure corner in human enterprise into which this method could not enter with astounding results.

But its extension into every new field meets with bitter opposition. There are very few who have any genuine appreciation of what the scientific method is. The mass of men find that it runs contrary to deep seated tendencies of their own minds; they love mystery and the dark and resent explanation and the light. They want to get something for nothing, to eat their cake and have it too, and they are loath to make the effort to live in the world of reality that science reveals to them. They have a natural inertia and object passionately to the change which the application of the scientific method forces upon them.

The result is that the scientific spirit must do ceaseless battle for its very existence. It has an increasing prestige today. Yet this must not blind us to the fact that it is still an insecure achievement of the human mind and that in the background there loom up the dark and menacing forces which are ever on the alert to destroy it should the opportunity provide. Let us remember that scientific medicine began in ancient Greece and several centuries before our era had made notable progress. But its achievements were lost to mankind for centuries in the night that descended on the western world with the fall of the Roman Empire and were only rewon when the Renais-

(Continued on Page 2, Column 1)

SUNDAY, OCTOBER 6, 1929

"My Religious Faith: Why I Do Not Call Myself a Humanist"

Address by J. W. MACDONALD of Santa Monica.....10:50 A. M.

The Los Angeles Unitarian

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E. BURDETTE BACKUS, Minister

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Home address—1025 South Manhattan Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—10:00 A. M.

Classes of the Church School will meet as usual at ten o'clock.

The Adult Class—10:00 A. M.

Dr. Bullard will discuss the various "Saviour cults," sixteen in number, which have flourished at different times during the early history of religion.

The Study Class—10:00 A. M.

The Study Class has an interesting meeting planned for Sunday morning. You will be interested in the discussion.

The Fellowship—9:45 A. M.

The Fellowship is devoting the month of October to a study of the Race Problem. Mr. Alfred Benshimol, Principal of Belmont High School, will be the speaker next Sunday. His subject will be "Race Prejudice."

The Fellowship is a group of young people of Senior High School and College age. A cordial invitation to attend its meetings is extended to all the young people of the church.

(Continued from Page 1)

sance began to recover the scientific temper of mind.

It is the duty of the intelligent lay-

man to help the doctors prevent the recurrence of such a dire calamity and to keep the way open for further progress in medicine. The doctor could do far more effective work if he had more intelligent cooperation on the part of the public. He is handicapped because he must meet the opposition of the superstitions which still linger in the minds of the people; because they have so little understanding of what it is all about. Especially in this southland of ours where quacks, cultists, dogmatists and sentimentalists of every sort thrive as do our gardens, the doctor needs the understanding support of his lay friends. A few years ago a bill was introduced into the state legislature by the anti-vivisectionists, the effect of which, had it passed, would have been to drive the biologists of our universities out of the state if they were to pursue their studies. That sort of noxious weed is ever springing up and it is for us to destroy it root and branch.

However the obligation is not all on one side. The doctors in their turn should lend their power and their prestige to aid the men and women who, in other fields of endeavor, are working in the same spirit. The true martyr to the scientific method today is the individual who dares to bring our social and political institutions under the glass of free and impartial inquiry for the purpose of searching out cause and result. If he so much as suggests that there are admirable elements in a culture alien to our own he is in danger of being branded as a traitor. If he dare criticize our institutions he is fortunate if he does not find himself in jail. The principle at stake is the same. We shall never make much progress towards a just order among men until we are free to bring the inquiring and impartial mind to bear on all the problems of human life. The medical profession as the greatest single body of men acquainted with the scientific spirit and what it is capable of accomplishing, have a special obligation to fulfill in making the world safe for the universal application of intelligence. If it

(Continued on Page 3, Column 1)

(Continued from Page 2)

is important for them to extend their activity to care for the sanitation of our cities and homes it is even more important that they enlist in the fight to cleanse the human mind of the disease germs of dogmatism and bigotry and superstition which still linger on to the great detriment of our health.

If the doctor is true to his own ideal he cannot fail to meet this challenge. That ideal is a noble one which has come down from the days of Hippocrates. It represents the ideal physician as "calm, effective, humane, observant, prompt and cautious, at once learned and willing to learn, eager alike to get and give knowledge, unmoved save by the fear that his knowledge may fail to benefit others,—incorruptible and pure in mind and body." It is a noble ideal embodying at once the humanitarian spirit of religion and the inquiring mind of science. The combination is superb for these two things made flesh are the hope of the world. Great are the benefits which the men who have even approximated this ideal in the past have conferred on our humanity. Even greater is their promise for the future. They are splendid colleagues of the true minister of religion, fulfilling the injunction to bring unto men life, life ever more abundant.

E. BURDETTE BACKUS.

THE IMPORTANCE OF BEING A UNITARIAN

Other churches have their rally days when all their members make a special effort to be present. We are about to begin a Unitarian Extension Program. It will open on October 20th. The minister requests that we make the preceding Sunday, October 13th, our Rally Day. It will give us all courage and enthusiasm for our program. If everyone on our roll were present there would not be an empty seat in the Church. The subject of the sermon is "The Importance of Being a Unitarian." It is extremely important that you be present.

AMERICAN MERCURY

The current issue of the American Mercury contains an article on the Unitarian Church in which our members will be interested. It is somewhat more merciful than the usual article on organized religion in Mr. Mencken's magazine.

M. M. MANGASARIAN

The Laymen's League is to present Mr. M. M. Mangasarian in a series of Sunday evening lectures beginning October 20th. Mr. Mangasarian, who was for 25 years the leader of the Independent Religious Society of Chicago, has given several series of lectures for us in the past few years and by his brilliance has attracted large audiences. His many friends in the city will rejoice at this further opportunity to hear him.

HOLLYWOOD UNITARIAN CHURCH

The Hollywood Unitarian Society will resume services on the 13th of October under the leadership of Dr. James C. Coleman. His wife, Mary Lillie Coleman, will be the associate minister. Mr. and Mrs. Coleman have come to California from Jacksonville, Florida, where they were ministers of the Unitarian Church. The services of the Hollywood Unitarian Society will be held in the Church building at the corner of Fountain Avenue and Fuller.

LAST CALL

To date only nine persons have responded to the request to send in their statement of reasons for membership in the First Unitarian Church of Los Angeles. Doubtless many are suffering from the common complaint of procrastination and the last few days will bring in many more entries. Remember that Sunday noon, October 6th, is the closing hour. The announcement of the prize winners will be made at an early date.

ORDER OF SERVICE**10:50 A. M.****Organ Prelude—**a. Ave Maria *Liszt*

b. Londonderry Air

.....Arranged by *Coleman*

Mrs. Ada Marsh Chick

Hymn, "The Noble Host".....Number 34

Reading.

Prayer.

Organ Interlude.

Responsive Reading, "Wisdom"....Page 50

Announcements.

Organ Offertory, "Solace".....

.....Sibley G. Pease

Solo, "The Good Shepherd".....

.....*Van de Water*

Helen McWilliams

Address, "My Religious Faith; Why

I do not call myself a Humanist"

J. W. MACDONALD

Hymn, "The Indwelling God,".....

.....Number 14

Benediction.

Postlude.

MRS. ADA MARSH CHICK, Organist**MISS HELEN McWILLIAMS, Guest Soloist****RABBI HERMAN LISSAUER**

Our church has been given as a place of meeting for the congregation of Rabbi Herman Lissauer over the Jewish New Year. Rabbi Lissauer has recently resigned from Temple Emanuel because his thinking has led him to a Humanist position and he desires to establish a congregation which shall use a ritual in conformity with his intellectual position. The meetings will be held Friday evening and Saturday, the 4th and 5th of October, Sunday evening the 13th and Monday the 14th from 10 A. M. to 5 P. M.

A CHALLENGE

John McKinney and Ben Berg, two members of the Fellowship, challenge any two persons in the church to uphold the affirmative in a debate on the subject, "Resolved, that individual consciousness

survives death." The debate will be held in the Fellowship room Sunday morning, October 27th.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held on Monday evening, October 7th, at seven o'clock in the office of the church.

NEEDLEWORK GUILD

The donation of two new garments or \$1.10 constitutes a membership in the Needlework Guild. Please leave your contributions at the church office or with Miss Belle Smith, 1621½ W. 7th Street, before November 1st.

ALLIANCE NOTES

Work done in the sewing room during the month of October is for the Red Cross. Mrs. Abbie Brewer, who is in charge of this department of the Alliance, invites the women of the church to assist in this worthy cause. The first meeting of the group will be at ten o'clock, Thursday, October 10th. Each one brings a box lunch and coffee is served from the kitchen.

ORGAN GUILD CONCERT

The Los Angeles Chapter of the American Guild of Organists will be our guests on Monday evening, October 7th. The members will meet for dinner, which will be followed by a business meeting and later a concert in the auditorium. This concert is open to the public and you are cordially invited to enjoy it with the Guild members. The organists who will play are Lora A. Chesnut of Pasadena and Harold Gregson of Riverside.

GENERAL CONFERENCE

The Biennial General Conference of the American Unitarian Association will be held in Chicago, October 15 to 17. Programs are now available at the church office. If any member of the church is to be in Chicago during that time and would serve as a delegate, please leave your name with the church secretary so that proper credentials may be given.

The Los Angeles Unitarian

Volume 5

Saturday, October 12, 1929

Number 4

MY RELIGIOUS FAITH; WHY I DO NOT CALL MYSELF A HUMANIST

The fundamental positive message of the Humanists within our Unitarian Fellowship is that men and women should strive with the help of modern scientific knowledge and technique to secure "the enrichment of the individual life and the improvement of the social order". The fact is, however, that Unitarian Theists advocate just as much as do the Unitarian Humanists the thorough-going application of the scientific method to the cause of a better civilization. Moreover, I am inclined to think that the Theists are putting forth as much individual human effort for the better order of society as are the Humanists. In other words, I think the Theists even *talk* as much about it—and *do* as much about it, as the Humanists. In this respect the Humanists within our Unitarian Fellowship are not different from those who are called Theists.

Because of the fundamental needs of my human spirit I make the following postulates of faith: A faith that the supreme, ultimate reality is not material force, but spiritual Being whom I call God, who is the inspirer of man's unceasing struggle up the heights of moral achievement; a faith that human personalities do not cease at physical death; a faith that in spite of the tragedies in human life there is a spiritually good purpose of God for all human souls working out to fulfillment.

Now, at least some of those who call themselves Humanists do not make such

YOUR LOYALTY

Mr. Backus is counting tremendously on the loyalty of the members of the congregation to aid him in the Unitarian Extension Program that is now under way. As an earnest of that loyalty he asks that every member of the church family be present Sunday morning. This service is for ourselves—not the outsiders, though they are welcome. It is a gathering of our strength for the task before us. The sermon will present the great reasons for the existence of the Unitarian Church, the magnificent opportunity that confronts it. You will thrill to its challenge.

An added incentive for your presence Sunday morning is described on page 3 of this issue.

postulates of faith. They say that these postulates of mine are merely theories that I cannot prove. I answer: So be it. Let me point out that some of the Humanists themselves advance and proclaim theories that they cannot prove. Dr. Slaten, in his sermon in the volume "Humanist Sermons," says, "Humanism will try you as by fire. You sense your isolation, and that when your little span of life is done you sink down into extinction, the blackness of darkness forever." This statement that physical death is the extinction of the human personality is a theory that Dr. Slaten cannot prove,—even as I cannot prove personal immortality.

Out of the fundamental needs of my

(Continued on Page 2, Column 1)

SUNDAY, OCTOBER 13, 1929

THE IMPORTANCE OF BEING A UNITARIAN

Address by E. BURDETTE BACKUS 10:50 A. M.

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Home address—1025 South Manhattan Place. Telephone ROchester 0209.
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THIS SUNDAY

Church School—10:00 A. M.

Classes of the Church School will meet as usual at ten o'clock.

The Adult Class—10:00 A. M.

Dr. Bullard's lecture this week is on "The Historicity of Jesus." This subject is one which is of vital interest to all, and since Dr. Bullard is a specialist in Biblical history he speaks with authority. You cannot well afford to miss this particular lecture.

The Study Class—10:00 A. M.

Mr. Harold Storey, who is now editor of the Inglewood Californian, will speak to the Study Class on the subject "Why Sociology is not a Science." Mr. Storey has been heard many times by this group and always presents an interesting and convincing discussion.

The Fellowship—9:45 A. M.

"The Negro Problem" will be discussed by four members of The Fellowship: Dorothy Donaldson, Merna Frankson, Roland Escherich and Caroline Firkins.

(Continued from Page 1)

mind and spirit for such a faith as I have expressed, I postulate such a faith and live my life in it. And that faith does not contradict anything that science is not in a position to disprove. Of

course these postulates of faith cannot be scientifically proven, but neither can they be disproven. And because they can be neither proven nor disproven, I affirm that under these circumstances the need of my human spirit is a sufficient ground for my faith.

It happens that these postulates of my human spirit have certain affiliations with the philosophical humanism of Prof. Schiller of Oxford, and of William James, particularly as set forth in James' essay, "The Will to Believe." He might have called it "The Right to Believe." It also happens that in one of the sermons in the volume of Humanist Sermons, the sermon by Frank Doan, who has been called the father of Unitarian Humanists, there is a passage which indicates a personal religion made up also of postulates of faith. The passage reads: "Asked another day what was my religion,—I replied: My religion is made up of many 'over-beliefs.' These beliefs I dare say, you, my skeptical friend, do not share, if indeed you do not flatly reject them as 'unproved.' I do accept them because they 'work' for me in my way of life. I feel free to do this, because there is nothing thus far in what you call 'exact knowledge' and 'experimental data' to disprove them." In a foot note Dr. Doan spoke of his "over-beliefs" as postulates.

If Frank Doan's humanism were the humanism of the majority of the men in our Unitarian Fellowship who call themselves Humanists, perhaps I could consider myself a Humanist. But that is not the case. So I do not call myself a Humanist. If I have to have a label other than Unitarian Minister, a term which happily includes both Humanists and Theists, then my label is Theist. Yet I sometimes think that distinctive labels within the free fellowship of the Unitarian Ministry are unfortunate, though apparently they cannot now be avoided. The point I am most concerned to make, however, is that the faith which I have expressed is my religion.

JAMES W. MACDONALD.

A READING CIRCLE

A reading circle has recently been formed among the members of The Fellowship for the purpose of reading and discussing Unitarian teachings. Dr. Wilbur's "Our Unitarian Heritage" is at present the basis of study. The group meets every Sunday evening at the church from 6:30 to 8 and will be glad to welcome any young people interested in learning more about Unitarian ideals and history. Mrs. Backus meets with the group each Sunday evening.

CORRECTION

The opening of the Hollywood Church which was announced in last week's Unitarian as taking place on October 13th, has been postponed until after the Chicago Conference, at Mr. Blake's suggestion.

AWARDS

The editors of the Los Angeles Unitarian wish to thank those who responded to the invitation to send in their reasons for memberships in the Unitarian Church.

The judges were Mr. Berkeley Blake, Secretary of the Pacific Coast Conference of Unitarian Churches and Mr. James Macdonald, minister of the Santa Monica church. They were in entire agreement in their decisions. First place was awarded to Mrs. Marian C. Bruner; second to Mrs. Laura G. Chandler; third to Mrs. Snow Longley Housh. There were many others of merit and the judges were reluctant to make a decision.

The other prize winning articles will be printed in next week's issue.

* * *

"My reason for writing my name in the Unitarian Church membership book is to show that I wish to join with the courageous band who have given me courage to try to live a life of usefulness to my fellow men, and thus, a life full of contentment for myself."

Laura G. Chandler.

GIFT COPY

The undersigned member of the congregation of the First Unitarian Church is entitled to receive free of charge a copy of the book "Songs and Readings" on presentation of this coupon at the conclusion of the service Sunday morning, October 13th.

Name:

.....

- - - - Clip Here - - - -

The above offer is made because of the many and insistent demands for a copy of the book of Song and Readings which we use at our services. We are constrained, however, to limit the offer to those who attend service this Sunday. By the phrase "member of the congregation" in the coupon is meant all who attend the church whether they are formal members of the organization or not.

MANGASARIAN LECTURES

The Laymen's League announces a series of lectures by M. M. Mangasarian to begin Sunday evening, October 20th. The subjects for the lectures will be available on Sunday morning and you are asked to provide yourselves with a number of the announcements to send to your friends.

Mr. Mangasarian has recently completed a tour of the countries bordering the Mediterranean Sea, and he will give his audiences the benefit of his observations there.

Have you noticed Fellowship Row? If not look for it next Sunday morning. The Fellowship members believe in their church and one way of showing their loyalty is by attending in a body every Sunday morning.

The Los Angeles Unitarian

Volume 5

Saturday, October 19, 1929

Number 6

During the Unitarian Extension Program which is inaugurated this week, the Los Angeles Unitarian will publish in each issue an article written by a member of the church on the subject, "Why I am a Unitarian." If any reader of the Unitarian has friends who would be interested in any particular article, the church office will supply extra copies of that issue.

* * *

"WHY I AM A UNITARIAN"

I feel called upon to affiliate with a church of some denomination because the church fills the same place in the ethical life of the community that the Chamber of Commerce fills in the business world, i. e.; it is the headquarters from which emanate those influences which make for a cleaner and a more wholesome community.

The Unitarian Church does not ask me to subscribe to a creed. It does not ask me to abandon personal beliefs nor conform to a standard set up by any other individual or body of men. It does not seek to define or to explain by words or phrases those things which defy explanation. On the other hand, it offers me the opportunity to contribute whatever I can to the common good; to add my interpretation of the meaning of life to the general fund of interpretations, and to join in a fellowship for the better life.

I must give my personal support to a movement which offers me an opportunity to associate with men and women of liberal thought. With these men and

women I have an opportunity to discuss liberal ideas and to keep my own attitudes from becoming rigid.

The Unitarian Church forms the nucleus of a body which must exist for the maintenance of the fight for freedom of religious thought. Similar organizations are maintained to champion restriction of religious freedom. It is idle to suppose that liberty of thought, which has been purchased at such a price, can be retained except at the price of eternal vigilance. Those who are members of no church and at the same time are of a liberal mind should realize the price that has been paid to win for them their present freedom. They cannot afford to remain indifferent.

The history of the Unitarian Church has been one of battle against forces tending to shackle progressive thinking. The lives of its leaders in the past have been examples of courage. When I think of the devotion of men like Servetus and Socinus, when I think of the uncompromising fearlessness of the men of Poland in an earlier day, when I contemplate the

(Continued on Page 2, Column 1)

INVITATIONS

Do not fail to send to your friends before Sunday the cards of invitation announcing the special sermons on Unitarianism which Mr. Backus will give during the next ten weeks. In order to obtain the greatest benefit from these addresses not one should be missed. Additional invitations may be obtained from the church office.

SUNDAY, OCTOBER 20, 1929

"WHO ARE THESE UNITARIANS?"

E. BURDETTE BACKUS.....10:50 A. M.

"THE MIND OF THE OLD WORLD TODAY"

M. M. MANGASARIAN.....8:00 P. M.

The Los Angeles Unitarian

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Subscription Price—50 cents a year.

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THIS SUNDAY

Church School—10:00 A. M.

The attendance in Church School continues to grow and very gratifying results are being obtained in each Sunday morning session. Children of all ages are invited to classes planned to interest and instruct.

The Adult Class—10:00 A. M.

Dr. Bullard's lecture will be concerning the life of Paul, the most voluminous writer of the New Testament.

The Study Class—10:00 A. M.

Waldemar Westergaard, Ph. D., Professor of History in the University of California at Los Angeles, will speak to the Study Class on the subject, "American and Scandinavian Education Compared." The address will start promptly at ten o'clock.

The Fellowship—9:45 A. M.

Mr. Nakazama, a Japanese lecturer and scholar of note, will speak on "Japan and World Peace."

(Continued from Page 1)

tragedy that has been the lot of those men who preferred death to renunciation, I am filled with zeal to persevere and to believe that the cause of liberal thought in religion cannot be defeated.

In the history of our own country, there never has been a liberal cause which has not been espoused by the Unitarian leaders. Whether it were to uplift the dignity of the freeman or to free the slave the Unitarian leaders have always been in the vanguard. Indeed, the careers of many of our leaders have been such as to win for them places in the Hall of Fame.

In conclusion let me say that my intelligence is never offended nor my reason assaulted by utterances from the Unitarian pulpit.

For these reasons I am a Unitarian, a member of the Unitarian Church and urge all men and women of liberal religious thought, who are not already affiliated with a church, to join with us to advance the cause of freedom in religion.

Alfred L. Benshimol,

Principal Belmont High School.

LATE COMERS

You are always welcome at church even if you do not get there before the benediction. You are reminded, however, that it cannot fail to disturb others when you come late and detract from the effectiveness of the service. For this reason the ushers do not seat late comers except at such times as will cause a minimum of disturbance. You can assist greatly if you are in your seat before eleven o'clock.

MEMBERSHIP

The membership book is open for signatures of those who wish to join the church. It will be found on the table by the organ console every Sunday following the service. Mrs. W. D. Moore is in charge during the month of October.

UNITARIANS IN THE HALL OF FAME

Twenty-two out of sixty in our National Hall of Fame were Unitarians. It is expected that we will have on exhibition in the patio of the Church on Sunday, October 27th, large sized photographic reproductions of the busts of these twenty-two famous Americans. On that date Mr. Backus is to speak on the significance of this astonishing proportion of Unitarians among America's great. Will our church maintain its proportion in the future? The answer lies with us.

AWARDED FIRST PRIZE**IN "REASONS FOR MEMBERSHIP" CONTEST**

I believe that membership in the Unitarian Church is advisable because it tends to foster habitual attendance, and only through this can the best ends, both personal and social, be served. I have divided my reasons into these two groups—personal and social, because they seem to fall naturally into the two classes, each of equal importance, one to the individual and the other to society.

I. Personal Reasons for Membership in the Unitarian Church.

1. Because it brings almost certain inspiration and uplift to all who are interested in the humanitarian ideal of religion.

2. Because it forms a unique and effective method of keeping alive one's interest in, and increasing one's knowledge of, current discoveries and practices in all of the social sciences—using this term in its broadest sense.

3. Because it establishes an association with some of the best and most forward-looking minds of the community, and affords an opportunity to partake of, and to contribute to, the most progressive thought of the day.

4. Because it helps to establish a basis for high moral conduct in the lives of those who have outgrown the orthodox incentives—i. e.—the hope of heaven and the fear of hell, and in the lives of those also to whom wealth and power have brought a measure of immunity from the ordinary penalty of the law.

II. Social Reasons for Membership in the Unitarian Church.

1. As the Unitarian Church is, of necessity, very limited in its membership in comparison with other churches, it should be able to count among its members the largest possible number of persons who are interested in its aims and ideals, in order that its effectiveness in the community may not be handicapped; in order that it may in some

degree off-set the rampant propaganda of organized orthodoxy throughout the world today.

2. Membership is necessary because only through organized cooperation can the ideal of freedom in religion survive as an effective part of community thought, or can any real progress be made toward extending this ideal. This in itself is of supreme importance because it tends to concentrate the best minds upon problems of human betterment rather than upon a possible existence after death.

3. Because young people today must inevitably cast aside the shackles of orthodoxy, there must be a strong and flourishing organization to meet their need.

MRS. E. L. BRUNER.

CORRECTION

In the article, "My Religious Faith; Why I do not call myself a Humanist," by James W. Macdonald, printed in last week's issue, a sentence in the fourth paragraph should have read: "And that faith does not contradict anything that science is in a position to prove, and it affirms that which science is not in a position to disprove."

ARE YOU DOING YOUR PART?

The members of the congregation have been asked to turn into the church office on cards provided for the purpose, the names of persons they think could be interested in the work of the church. Not many have responded as yet. These cards will be found in the seats on Sunday. Please use them as requested.

ASSOCIATE ALLIANCE

Women of the congregation are invited to attend a meeting of the Associate Alliance which will be held at Pomona on Friday, October 25th. The first session will convene at 11 o'clock and will be followed by a box luncheon. An interesting program has been arranged for the afternoon.

MANGASARIAN LECTURES

Friends are receiving with great delight the announcements that Mr. Mangasarian is to give another series of lectures here. The Laymen's League have arranged for six Sunday evening addresses, the first to be given on Sunday evening, October 20th at eight o'clock. Mr. Mangasarian has just returned from a European tour and will give his audiences the findings of his observations there.

The subjects for the entire series are:
October 20th—The Mind of the Old World Today—the Shake-up in Traditional Thinking.

October 27—Egypt, Cradle of Civilization, Desert Mother of the Gods.

November 3—Geneva, the Crucible of World Thinking.

November 10—What Christianity has done for Civilization and What Civilization has done for Christianity.

November 17—Morals in Modern Life.

November 24—Has the So-called Rediscovery of Jesus anything to Offer the Modern World?

Cards announcing these subjects may be obtained from the secretary or ushers. You are invited to supply your friends with information concerning these lectures.

An organ recital will be given preceding each lecture. Mrs. Chick will play on October 20th and 27th.

The astronomical observatory on the roof of the church will be open an hour before each lecture.

ALLIANCE NOTES

Mrs. Brewer, who is in charge of the Social Service work, urges the women of the Alliance to assist in the sewing. A great amount of work is on hand at present for the Needle Work Guild and the Red Cross, all of which must be finished this month. Try to be present on Thursday, October 24th, at ten-thirty. Each one brings box lunch and coffee is served from the kitchen.

On Wednesday afternoon, October

30th, the first bridge tea of the season will be given. Mrs. J. H. Faulk and Mrs. W. J. Ladd are hostesses for the occasion. Tickets may be obtained from them or at the church office.

INTRODUCING NEW MUSICIANS

We introduce to the congregation this week the members of the double mixed quartet from the University A Capella Choir who will furnish the musical numbers for our Sunday morning services and lead the congregational singing. Laura Redden and Sylvia Margolin are the sopranos; Virginia Pohlman and Eva Burns, contraltos; James Blackstone and George Shochat, tenors; Clifford Lilyquist and Julian Ginsberg, basses.

The numbers which they will use are mainly from their own repertoire, and the members of the congregation are asked to consider these songs not as expressions of theology, but as works of art.

We are glad to welcome these young people to a part in our service.

HALLOWE'EN DANCE

On Friday evening, October 25th, there will be a costume dance in Channing Hall. The Fellowship, under whose auspices the dance is given, invites all members of the congregation who enjoy dancing and a social evening to be present. Tickets are 50c.

THURSDAY NIGHT MEETINGS

During the period of the Unitarian Extension Program Mr. Backus will be in the Church Parlor every Thursday evening at 8 o'clock for the purpose of an informal discussion of the sermon of the preceding Sunday with any who may desire to attend. The purpose of these meetings is to provide an opportunity for those interested in the church to get a clearer understanding of its position by asking questions on points that are not clear in their own minds. The first meeting will be held Thursday, October 24th, at 8 P. M.

The Los Angeles Unitarian

Volume 5

SATURDAY, OCTOBER 26, 1929

Number 7

ON TO NEW GOALS

The following article is composed of excerpts from the address given before the General Conference of Unitarians held recently in Chicago, by the chairman, Dr. Curtis W. Reese.

"We stand today better equipped for a forward movement than ever before. Our work, far from being over, was never needed more than today, both in America and throughout the world. It is high time that we should become conscious of Unitarianism as a necessity in the religious life of mankind.

"I am of the opinion that for perhaps the next quarter of a century our missionary activities should be directed along three definite lines. The first is the printed page. And since the best missionary work begins at home, I should suggest that concerted effort be made to put *The Christian Register* in every Unitarian household. There is no use to talk about an advance on the part of people who do not know of the affairs, the hopes, and the dreams of the movement of which they are a part. A prime requisite of the growth of a movement is an informed constituency. A Unitarian household should regard the denominational organ as belonging in the list of household necessities. Any person who stands in the way of the increased circulation of the denominational paper because he disagrees with an occasional contributed article or editorial is not yet acquainted with the Unitarian doctrine of a free mind.

"Next to the printed page is the spoken word. Obviously we need a staff of lecturers constantly in the field. Such lecturers should be chosen because of their unique equipment for the special type of work involved. They should not be expected to count converts, or to organize churches, or to speak in churches primarily. They should be available for forums, colleges, clubs, universities, and especially the radio. Think of the immense publicity value of the lecture staffs of our friends of the Christian Science and the international Bible Students movements. A staff of popular educators, not mere evangelists, who know their subjects and consequently are able to discuss them so that the way-faring man can understand, would be of inestimable value to the Unitarian cause. I mean lecturers who are not afraid to discuss Unitarian doctrine in the most reactionary communities — lecturers who know definitely why we are what we are and tell how we became so; lecturers who can tell in simple language how we got our Bible and how the doctrines have come to be. By means of such lecturers, especially when the radio is made use of, we could reach many people who now have little or no knowledge of our movement.

"I submit to you that the Unitarian gospel is worth all it costs its believers—in isolation, in misunderstanding, in toil and in sacrifices. Its compensations in promotion of character and elation of

(Continued on Page 2, Column 2)

SUNDAY, OCTOBER 27, 1929

"UNITARIANS IN THE HALL OF FAME"

E. BURDETTE BACKUS 10:50 A. M.

"EGYPT, CRADLE OF CIVILIZATION, DESERT MOTHER OF THE GODS"

M. M. MANGASARIAN 8:00 P. M.

The Los Angeles Unitarian

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* * *

E. BURDETTE BACKUS, Minister

Office hours — Tuesdays, Wednesdays and Thursdays from 4 to 6 p. m.

Home address—1025 South Manhattan Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—10:00 A. M.

Attendance and interest in Church School continues to grow, and the teachers are most enthusiastic in the reports of the work accomplished. It is the object of the School to furnish a thorough training in Bible history and literature, Church history, and ethics, not by prescribed methods, but by a unique approach to each subject. Parents are invited to visit the School and are urged to assist the children in prompt and regular attendance.

The Adult Class—10:00 A. M.

Dr. Bullard will discuss "The Synoptic problem." Why were the four gospels written? Which was written first? And who wrote them? No part of the Bible offers a greater question than this.

The Study Class—10:00 A. M.

The talk Sunday morning will be on new ideas in education. Mrs. L. N. Anderson is not able to announce a speaker, but promises to have one who is prominent in the field of education.

The Fellowship—9:45 A. M.

A most interesting debate will be heard in The Fellowship room when Mrs. Emelia Goldsworthy Clark and Dr. Lee Howard will take the affirmative against John McKinney and Ben Berg on the question "Resolved, that individual consciousness survives death."

(Continued from Page 1)

spirit, its rewards in personal growth and fraternal sympathy, are beyond compare. Our heritage is great; our spirit is great; and our future greater still, if we place on the altar of our churches the best gifts that we have, feeling that no sacrifice is too great for a gospel that rings true to the highest impulses and aspirations of the human soul."

FIRST UNITARIAN MARTYR

Michael Servetus was burned at the stake by order of Calvin, on October 27th, 1553. The anniversary of that date falls on next Sunday and Mr. J. C. Coleman, until recently minister of the Unitarian Church in Jacksonville, Florida, has been invited to address the congregation on this subject in a ten-minute prelude to the sermon.

What use do you make of your Los Angeles Unitarian after you have read it? It is suggested that while the series of articles by prominent members of the congregation are appearing, giving their reasons for association with the church, you hand it to a friend with a request that he read the current article. Those who desire to keep a file of the paper can secure an additional copy at the office.

BEQUEST

A check for \$2000 was received recently from the estate of Mrs. Richards. A resolution of the Trustees, made when we came to the new building, requires this money and all similar bequests to be put into a permanent endowment fund. To date \$8000 has been received. The Trustees have been compelled to borrow from this fund to meet payments due on the organ. Regular interest is paid on the loan and the principal will be returned as rapidly as the church finances permit. Other members of the congregation are asked to perpetuate their interest in the church by including it in their wills. The income from all such bequests will be used to extend the work of the church.

WHY I AM A UNITARIAN

I am a member of the Unitarian Church because that organization stands wholeheartedly for the scientific attitude of mind and against superstition. The Unitarian church not only defends the right of science to freedom in its own field, but insists upon the application of the scientific point of view to the solution of the problems of life and to the advancement of human ideals.

Having devoted my life to scientific research and teaching, I find a congenial atmosphere in the Unitarian church, whose teachings do not clash with my honest convictions, where no compromises are required, and where I find inspiration and encouragement honestly and courageously to do my part in the world.

Prof. Bennett M. Allen,
Department of Biology,
University of California at Los Angeles.

AWARDED 3RD PRIZE IN "REASONS FOR MEMBERSHIP CONTEST"

I am a member of the First Unitarian Church of Los Angeles—emotionally, because I was brought up in the Unitarian church; because I take pride in the liberal attitude of my ancestors, literally to the third and fourth generations; because I respond to its simple ritual, its forward-looking tradition with the same tenderness the Fundamentalist feels for his tradition-encrusted creed.

intellectually, because, more clearly than any other organization with spiritual ends, it reconciles the material facts of science with a reverent attitude toward the unknown; because it gives to the individual member absolute freedom of belief, striving to make of one spiritual family those who conceive the Infinite in the actual terms of humanism and those who clothe their conception in the most poetic fancies of theism.

socially, because I believe a truly liberal church has a real duty to perform in bridging the gulf between the moral

sanctions of the old Orthodoxy and the ethical obligations inherent in the social order.

Snow Longley Housh,
Department of Literature,
Los Angeles High School.

JUST A REMINDER

Are you doing your share in the Extension program by sending out the invitations to attend the series of addresses now being given on the fundamental principles of Unitarianism, and by turning in to the church office, on the cards provided for the purpose, the names of those who should be interested in our work? Already the program is producing results in a quickened activity on the part of a considerable group of our members, and 13 persons have added their names to the membership roll. A reading table has been established in the church office on which will be found late copies of the Christian Register, selected booklets, and books intended to provide easy access to an understanding of our position. You are invited to make use of this literature yourself and to inform your friends of it.

THE TWILIGHT OF CHRISTIANITY

The attention of the members of the congregation is directed to the new book of this title by Prof. Harry Elmer Barnes, of Smith College. The book is dedicated "to John H. Dietrich, Foremost American Exponent of a Civilized Religion." Mr. Dietrich is the minister of the Unitarian Church in Minneapolis. In the conclusion of the volume Prof. Barnes says, "Unitarian Humanism will serve admirably as the basis for the religion of the future . . . It simply appears to the writer to be, beyond all comparison, the most sincere, intelligent, consistent, and promising effort thus far achieved in the way of harmonizing an earnest religious impulse with the outstanding facts and attitudes produced by modern knowledge."

OUR HALL OF FAME

Pictures of the busts of Unitarians whose names appear in the Hall of Fame in New York City have been received at the church office and will be on display in the patio on Sunday. These are beautiful pictures and are worthy your careful attention. Each one attending services on Sunday will be furnished with a pamphlet published by the American Unitarian Association on "Unitarians in the Hall of Fame."

PUULPIT FLOWERS

Flowers on Sunday morning, October 20th, were furnished by Mrs. Effie E. Goff and Mr. Henry Sparks-Holt.

FELLOWSHIP DANCE

The members of The Fellowship will be hosts at a dance to be given in Channing Hall on Friday evening, October 25th. This is the first dance of the season and the young people are making every effort to provide enjoyable entertainment for all who care to attend. Tickets are 50c.

BRIDGE-TEA

On Wednesday afternoon, October 30th, Mrs. J. H. Faulk and Mrs. W. J. Ladd will act as hostesses for the Alliance at a bridge tea, the first to be given this year. All women of the congregation are invited to bring their friends and participate in this social event. Tickets are 50c and will be on sale Sunday morning or at the church office during the week.

THURSDAY NIGHT MEETINGS

During the Unitarian Extension Program Mr. Backus will be in the church parlor every Thursday evening at 8:00 o'clock to discuss informally with any persons interested the material presented in the sermon of the preceding Sunday. While these meetings are intended primarily for those just getting acquainted with the church, older members of the congregation are also welcome.

DEBATE ON IMMORTALITY

Sunday, October 27th

Some time ago John McKinney and Ben Berg, two members of The Fellowship, issued a challenge to any two members of the congregation to take the affirmative against them in a debate on the subject, "Resolved, that individual consciousness survives death." The challenge was accepted by Mrs. Emelia Goldsworthy Clark, a prominent artist and member of our congregation, and Dr. Lee Howard, formerly a Congregational minister and President of Fargo College, North Dakota. Anyone interested is invited to hear this debate, which will begin promptly at 9:45 A. M. in the Fellowship room on the third floor of the church.

DELIGHTFUL!

Such was the verdict of the music lovers in the congregation concerning our new A Capella choir which began its services last Sunday. It was noticeable also that the congregational singing was much improved by the leadership of these young people. Next Sunday they are to sing two numbers, "The Silver Swan" by Gibbons, and "Dulcis Memoria" by Tomas Luis da Vittoria. Both will be sung unaccompanied and the second number in Latin.

ALLIANCE NOTES

A great deal of work is on hand in the sewing room and the women are urged to take part in finishing certain tasks during this month. Mrs. Brewer is in the sewing room every Thursday morning at ten-thirty and is glad to welcome all who can assist in this work. Bring a box lunch, and tea and coffee will be served from the kitchen at noon.

THE UNITARIAN'S IDEA OF GOD

The third of the series of sermons on the distinctive teachings of the Unitarian Church will be given next Sunday under the title, "What Do Unitarians Think About God?"

The Los Angeles Unitarian

Volume 5 SATURDAY, NOVEMBER 2, 1929 Number 8

WHY I AM A UNITARIAN

Because my parents were before me? Observation leads me to believe that the religion of the majority of people usually follows that of their forebears.

It was not so with my dear mother.* Born of a strict Presbyterian family, all of her youth and school life she absorbed the principles of that sect.

She was married at an early age and the care and education of her children opened her eyes to the responsibilities of life. She shrank from the harsh tenets of the Presbyterian faith, and in the reaction there was a natural tendency to the other extreme. After passing through a period of doubt and conscientious seeking for the truth she became a devoted follower of Channing.

The atmosphere of the little city in the "Western Reserve," so called, was distinctly orthodox, and even the children of the Severance family could not fail to observe that they were tabooed because of their supposed lack of religious training.

There was no church of liberal tendencies within reach, but extensive reading and frequent contact with visitors from the east served to supply the need. Madame Severance kept open house to scores of the more liberal thinkers. The lectures were popular at the time and presented many of the most eminent thinkers of the country.

A residence of some years in Boston brought the opportunity of meeting many

of the intellectual lights of the period. It was a time of growth and education for the whole family. Sermons by Theodore Parker, Starr King, and Edward Everett Hale, as well as many others, furnished stimulating food for thought.

In his teens the writer had the pleasure of attending a noted school at Concord where he lived in the family of Bronson Alcott. Nathaniel Hawthorne, who had just returned with his family from many years' residence abroad, was the next door neighbor, and Emerson lived only a short distance down the road. The children of these families were congenial school and play-mates. The atmosphere of the group and of the historic little village was both stimulating and restful.

Later in California, the wise words of that tower of strength, Horatio Stebbins, and his successor the present minister of the First Unitarian Church of San Francisco, Caleb S. S. Dutton, confirmed and encouraged the attitude of the maturer man.

On his return to Los Angeles after many years' absence, it was gratifying to see the prosperity of the little society which had its first meeting in my mother's parlor, and which now is fittingly housed in a most convenient and attractive home, and which, under the able direction of Mr. Backus, is rapidly becoming a leading factor in the development of the community.

It may be gathered that it would be
(Continued on Page 2, Column 2)

SUNDAY, NOVEMBER 3, 1929

"What Do Unitarians Believe About God?"

E. BURDETTE BACKUS - - - - - 10:50 A. M.

"Geneva, The Crucible of World Thinking"

M. M. MANGASARIAN - - - - - 8:00 P. M.

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E. BURDETTE BACKUS, Minister
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Home address—1025 South Manhattan Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—10:00 A. M.

The Church School provides classes for children of all ages and offers original presentation in the course of study. The School opens promptly at ten o'clock and the children are urged to be in their places at that time.

The Adult Class—10:00 A. M.

Continuing his discussion of the authorship of the books of the New Testament, Dr. Bullard will speak on the authorship of the books credited to John; the Fourth Gospel, the Epistles of John and Revelation.

The Study Class—10:00 A. M.

Mr. Harold Story, Editor of the Inglewood Californian, who has appeared before the Study Class many times, will speak again to this group on the subject "The Logical and Psychological Absurdity of Argument About Immortality." This subject was suggested by the debate which took place at The Fellowship meeting on last Sunday, and all who heard that discussion will want to hear Mr. Story.

The Fellowship—9:45 A. M.

Mr. Busick, who is County Organizer for the Socialist Party, will speak to The Fellowship on the subject "Socialism in its Relation to World Problems."

Members of the cabinet are asked to meet at 8:45 Sunday morning.

(Continued from Page 1)

difficult for me to avoid being a Unitarian without showing ingratitude, a lack of appreciation and understanding. Aside from this, however, Unitarianism appeals to me because of its tolerance, its freedom, its encouragement of individual thinking, its absence of creed or formal ritual, its common sense.

Because of these and the precepts of my dear mother, I accept it as the best of the religions offered to man for his guidance and comfort.

J. S. SEVERANCE.

* * *

*The Late Madame Severance, Founder of the Los Angeles Unitarian Church and the Friday Morning Club.

IN LOVE WITH THE WORLD

I am in love with the world; by my constitution I have nestled lovingly in it. It has been my home. It has been my point of outlook in the universe. I have not bruised myself against it nor tried to use it ignobly. I have tilled its soil, I have gathered its harvests, I have waited upon its seasons and have always reaped what I have sown.

While I have delved, I have not lost sight of the sky overhead. While I gathered its bread and meat for my body, I did not neglect to gather its bread and meat for my soul. I have climbed its mountains, roamed its forests, sailed its waters, crossed its deserts, felt the sting of its frosts, the oppression of its heat, and always have joy and beauty waited upon my going and coming.

—John Burroughs, Naturalist.

After all, the most natural beauty in the world is honesty and moral truth; for all beauty is truth. True features make the beauty of a face, and true proportions the beauty of architecture, as true measures that of harmony and music. In poetry, which is all fable, truth still is the perfection.

—Shaftesbury.

THE ESSENTIAL NATURE OF RELIGION

Religion in the best sense of the word, is the devotion of the heart and will to some great ideal in life. It is the universal war against sin and wrong, greatly and imaginatively conceived. It is the divine urge in the human breast—"the life of God in the soul of man." It summons men from their haphazard, animal life, rescues them from their passions, is never without the sense that they need correction, adjustment, salvation. Its presence means emancipation from the cares and fears of worldliness, release from anxious, burdened moods, a new tranquilization, poise of spirit, power; a widening of horizons, an easing of strain, an inner resourcefulness and stability. The individual loses himself in a larger life and thereby finds that life has more dignity and worth.

Religion, if it be worthy the name, always brings this sense of revelation, of profounder insight into the meaning of things, a new evaluation and perspective . . . There is a way to live—it has been found over and over again by this saint and that—that ennobles life and gives it a heavenly radiance; it is of the pathos of human existence that so few have caught the vision, so few have learned the precious secret that might be the heritage of all.

There are many possible attitudes toward life. A man may be cowed and despairing, he may be unemotional, indifferent, sodden; he may be rebellious, or cynical, or frivolous, or melancholy. There is the rake, who makes of life a debauch; there is the Epicurean, who makes of it a dainty pursuit of enjoyment; there is the humorist, who makes of it a joke. To all these attitudes religion is sharply opposed. The religious attitude, through all its variations, is an earnest, aspiring attitude. It seeks to wean men from their haphazard, hand-to-mouth existence, to save them from the satiety and heart-hunger that are inevitably engendered by selfish and sensual,

and even by trivial and flabby living. Sad it may sometimes be, when confronted by the ineffaceable pain and disillusion of life, ecstatic and light-hearted it may be in the brighter moments; but it is always serious, demanding restraint of conduct and discipline of will.

It may be thought that this is too simple a matter to constitute religion. Religion does not exist to persuade men to believe something unnatural and a mystery; it exists to express and keep before them those natural ideals which they do in their better moments believe in, but tend forever to forget; to make them, in despite of temptation and inertia and wilfulness, steadily remember and care for and obey them. To reinforce the weak voice of these ideals men need to make a religion of them, to devote themselves to their commands with ardor, and become possessed by them. Not only must the mind be convinced, the heart must be won, the imagination stirred, the ideal which the needs and conditions of our life prescribe must be thought of not as a yoke, to be heavily and grudgingly obeyed, but as a vision to be passionately loved and followed. And religion, because it does that for man, is the greatest and most beautiful thing in his life.

DURANT DRAKE,

From "Problems of Religion."

QUESTION BOX

In addition to the meetings Thursday nights at 8:00 o'clock for the purpose of discussing the sermon of the preceding Sunday it has been decided to institute a question box for the period of the Extension Program. Anyone desiring to ask a question concerning the church or any point in the minister's address may put it in writing and drop it in the box which will be found on the secretary's desk in the vestibule. It will be answered the following Sunday from the pulpit.

ALLIANCE LUNCHEON

The regular Birthday Luncheon will be held on Thursday, November 7th. Members having birthdays in November are invited to sit at the Birthday table.

The luncheon speaker will be Mrs. Charles H. Richmond, former president of the Hollywood Woman's Club, and prominent in affairs pertaining to Internationalism. Her subject will be "Progress in World Friendship."

It is very necessary that you make your reservation for the luncheons. Please send word to the church office by Tuesday noon, November 5th. Do your part in making the luncheon a success by co-operating to this extent.

MAN

There is no point on which the Unitarian differs so profoundly from the orthodox as in his conception of man. The sermon for Sunday, November 10th will be on "What Do Unitarians Think About Man?"

17 NEW MEMBERS

Good progress is being made in connection with the Unitarian Extension Program in enrolling new members. To date seventeen have signed the book which is open every Sunday at the front of the church following the service. During the month of November, Mrs. Mary E. Fox will preside at the book.

DRINKING FOUNTAIN FOR PATIO

Mr. Backus announced from the pulpit on Sunday that the Trustees wished to establish a drinking fountain in the patio at a cost of \$125, and that they would be glad to have it as a memorial or gift from some member of the congregation. Before the service was over a note was received at the pulpit stating that the fountain would be provided, but asked that the name of the donor be not announced.

THE HALL OF FAME

Hundreds of persons on Sunday eagerly scanned the faces in the Hall of Fame now established in the patio of the church. The universal verdict is that the pictures are most striking and that arrangements should be made to have a permanent exhibit of them. They will be kept in place every day that the weather permits during the period of the Unitarian Extension Program. Every visitor receives a catalogue of the pictures and a copy of the flier on "Unitarians and the Hall of Fame." The cooperation of the congregation is solicited in giving the exhibit the widest possible publicity. Inform your friends of it, or, better still, invite them to accompany you on a visit to it. Two of the best pictures escaped general notice because of their location, in the base of the tower. Look for them the next time you are at church.

TAXES

For the first time the church has been presented with a tax bill on personal property,—the furnishings of the church. This amounts to \$250. It is an item not included in our budget and as we are pressed for funds the treasurer hopes that some persons in the congregation will add to their contributions in sufficient amounts to cover this bill.

PULPIT FLOWERS

Mr. and Mrs. O. W. Orlander provided flowers for the service on Sunday, October 27th.

The flowers for November 3rd are furnished by Mrs. R. C. Gillis.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held at 7:00 o'clock on Monday evening, November 4th, in the church parlor.

The Los Angeles Unitarian

Volume 5

SATURDAY, NOVEMBER 9, 1929

Number 9

ROOM

To try—by word, by deed, by life itself—to make plain to some other questing soul our own vision of what constitutes perfection—that is religion.

Your vision and mine may vary by ever so much or ever so little, but they are not likely to be identical. Moreover, your ideal and mine today may not be those of yesterday nor tomorrow. Our goals move with us. Yesterday we thought we were saying the final and clinching word. Today we have climbed a little higher, attained a new horizon, realized that the last word still eludes us.

Because of this we may not be what the short-sighted call consistent. If ourself of today does not agree with ourself of yesterday, it is even surer that two of us will not always, in the shallow sense, agree with each other. No creed can be cut to fit both of us at one time or even one of us all the time. We are like sailors who, having set upon a destination, cannot reach it by sailing in a direct line but must veer first to the right and then to the left.

It is because the Unitarian Church recognizes this fact that I am a member of that church. It furnishes sea-room for those who are struggling toward the truth—elbow room for those who seek to grow.

LOTTA WOODS,

Scenario Editor for Douglas Fairbanks.

The fourth in a series on the subject "Why I Am a Unitarian," contributed by

members of our church. These articles appear every week for the duration of our Extension Program.

WHAT DO UNITARIANS BELIEVE ABOUT GOD?

Broadly speaking there are two divergent schools of thought among us concerning this great subject. One is known as Theist, the other as Humanist.

The Theists constitute the great majority of membership in our churches. They have inherited the traditional Unitarian theology. At the time when the Unitarian denomination was born the great issue in theology was over the question of the Trinity. The Unitarians were the ones who denied the Trinity and insisted on the Unity of God; hence the name "Unitarian" which means one who believes that God exists in one person. Here you have a specific answer to the question as to whether or not Unitarians are atheists; the majority of them are not, they definitely affirm their belief in a supreme being.

The Theist says that God is the creator and sustainer of the Universe; that he is imminent in Nature, being the power that guides the stars upon their courses, spins the shining garments of the lily, and creates the upward surge within the heart of man. But at the same time that God is imminent in his universe the Theist says that he transcends it; he is more than all he has created. He is a unified, self-conscious personality

(Continued on Page 2, Column 2)

SUNDAY, NOVEMBER 10, 1929

"What Do Unitarians Think About Man?"

E. BURDETTE BACKUS 10:50 A. M.

"What Christianity has done for Civilization, and

What Civilization has done for Christianity."

M. M. MANGASARIAN 8:00 P. M.

The Los Angeles Unitarian

Published Weekly Except July and August by

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* * *

E. BURDETTE BACKUS, Minister

Office hours — Tuesdays, Wednesdays and Thursdays from 4 to 6 p. m.

Home address—1025 South Manhattan Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—10:00 A. M.

The Church School provides classes for children of all ages and offers original presentation in the course of study. The School opens promptly at ten o'clock and the children are urged to be in their places at that time.

The Adult Class—10:00 A. M.

Dr. Bullard's subject will be "The Prophetic Gnosis," a discussion of the question whether or not the prophecies recorded in the Old Testament find fulfillment in the New.

The Study Class—10:00 A. M.

Mr. Harold Story will speak again to the Study Class. His subject will be "The Physical Aspect of Psychology."

The Fellowship—9:45 A. M.

Three members of The Fellowship: Metta Beardsworth, Mary Clark and Phil Johnson will discuss the Jury System, and the advisability of abolishing it.

CHURCH MUSIC

Our choir, which is composed of a double mixed quartet from the University A. Cappella Choir, will sing on Sunday morning "Tollite Hostias" from the Christmas Oratorio by Saint Saens. This selection bears the joyful, jubilant note of Christmas. Saint Saens is one of the modern composers, having lived between 1835 and 1921.

(Continued from Page 1)

whose essential nature is that of mind. It is he who gives direction and meaning to life; he guides the growth of the world, which we call evolution, to his own ends. Everything which happens in the Universe is by his will and in accord with his divine plan. In his being all the ideal qualities which exists in such fragmentary and obscure fashion in human life, love, mercy, justice, etc., are to be found in the undimmed splendor of perfection. For the Theist, God is not simply an answer to the intellectual questing for the why of the universe, but meets the emotional needs of man as well. He is the Cosmic Friend with whom it is possible for man to have communion; indeed, the very essence of religion for the Theist consists in this fellowship with God.

We turn now to the Humanists. The study of psychology and the social sciences has shown them how the idea of God came to be, and they are convinced that this idea persists in our modern life, not because it conforms to the facts which we know about the universe, but because of our emotional attachment to it. The research of astronomers and physicists presents to us a universe that is scarcely to be interpreted in terms of the human intellect. It is being forced home upon us that it is preposterous for us to take our intelligence as the yard stick with which to measure the universe, and to make God in the image of our own minds.

The Humanist is one in whom this consequence of modern knowledge has found lodgment. He says it is possible that there may be a Supreme Being, such as the Theist conceives, but if so he is of such a different order than ourselves that we cannot hope to have any genuine understanding of him, any true commerce with him. It seems more probable to the Humanist that nature is self-sustaining, and that we do not need the hypothesis of a power behind it, which

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(Continued from Page 2)

is guiding all things. The Humanist inclines to the philosophy of Naturalism. He recognizes that he himself is a product of a vast order of nature. Science is telling him more and more about the way Nature functions but it nowhere reveals to him Cosmic Companion.

These two widely divergent points of view can exist side by side in our churches because the supremely important thing to the Unitarian is the method by which he endeavors to arrive at the truth, and not the particular doctrines which he happens to espouse at the moment. We have reached the stage where we must progressively adjust our ideas all the time to the new knowledge that is flooding in upon us. To do this requires a plastic mind. We must keep ourselves young, always ready to accept new truth as an angel from heaven. The great difference between science and religion has been that in religion the advent of each new truth has been looked upon as a disaster and the necessary readjustment has been made reluctantly, postponed as long as possible; whereas in science each new truth has been acclaimed as a triumph, eagerly welcomed and made use of. We of the Unitarian church covet that same attitude of mind for religion and earnestly seeking to establish it as our way of life.

E. BURDETTE BACKUS.

THINK TRULY

Thou must be true thyself,
If thou the true wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach.
The overflow of heart it needs
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—HORATIUS BONAR.

THE CHRISTIAN REGISTER

In an age when editorial freedom is passing, when vigor of expression and variety of content are the exception rather than the rule, it is a significant fact that many leaders of public opinion, scientists, editors, ministers of other denominations, and thousands of men and women of all ages, in every walk of life are appreciative readers of our Church paper—THE CHRISTIAN REGISTER.

Members and friends of our parish now have the opportunity of becoming acquainted with THE REGISTER at a special introductory rate of five months for one dollar. Curtis W. Reese, formerly secretary of the Western Conference, says that no Unitarian household can afford to be without it. Your name and one dollar given to the church secretary will provide you with this interesting weekly denominational paper. Don't delay handing in your subscription that you may not miss any of the numbers.

ATTENDANCE

During the month of September the average attendance at the Sunday morning service was 338 and during October only 328. However, the unusually large attendance at the opening service in September (533) brought the September average up, and the figures for October show a much more uniform attendance.

"What Do Unitarians Think About the Bible?" will be the subject of the address by Mr. Backus on Sunday morning, November 10th.

THE TELESCOPE

The observatory is open each Sunday evening for an hour preceding the lecture. Mr. Wade announces that on next Sunday evening the Moon and Jupiter will be visible.

Men in the mass probably get their philosophy from their conduct, and when they have been mean they are cynical.

W. A. WHITE.

CHURCH DINNER

Arrangements have been made to have a church dinner the night of Wednesday, the 20th of this month. The program for the evening will be on the subject of World Peace. A number of distinguished speakers are to be invited to give short addresses. Their names will be announced in the next issue of the Los Angeles Unitarian. Tickets for the dinner are 50 cents and will be on sale following the service Sunday.

DOES THIS APPEAL TO YOU?

We want to establish the pictures from the "Hall of Fame" as a permanent part of the church equipment. They cost \$8.50 each, including the frame. It has been proposed that the members of the congregation be offered the opportunity of giving them to the church. There will be 23 pictures in the completed collection. Will 23 members volunteer to contribute one each? You can specify which one you desire to go as your gift. If you are interested consult the church secretary.

FINANCES

The Treasurer's report at the last Trustees' meeting indicated that we are going to come to the end of the year with a deficit of \$1200. We want to reduce this amount as much as possible and the members of the congregation are asked to be generous in their contributions during the next two months.

SUNDAY NIGHT CLUB

All young adults of the congregation are invited to a "get-together" meeting in the church parlor on Sunday evening, November 10th, at six-thirty. Plans for a continuation of the Sunday Night Club will be discussed.

HUMANIST SERMONS

We have on hand six copies of "Humanist Sermons," which we are able to sell for \$1.50 each. Inquire of the Secretary.

SHOULD IT BE SUPPRESSED?

The Christsian Scientists are trying to suppress the sale of Dakin's recent "Life of Mary Baker Eddy". Mr. Mangasarian will discuss their effort to do this in a prelude to his address of Sunday night.

UNITARIAN LITERATURE

A short list of books and articles on Unitarianism which are to be found in the Public Library has been prepared for distribution. You will find copies of it on the table for the free distribution of literature. Help yourself and pass the list on to friends.

RABBI ERNEST TRATTNER

The author of "Unraveling the Book of Books" which was selected by the Religious Book of the Month Club as one of its volumes, and also by the Free Thought Club, will give a ten minute address on his book Sunday morning prior to the sermon. Rabbi Trattner is an interesting and forceful speaker. Invite your friends to hear him tell the story of the Higher Criticism.

DRAMART

Rehearsals are under way on the next production, presenting three one-act plays written by the director, Paul Fort. A three-act play was almost ready for presentation but due to copyrights, had to be given up. For this reason the Dramart has adopted a policy of presenting for the most part original plays.

The plays will be given the week of November 25th. They are: "Innoculation," "Phosphorus", and "Sugar."

ALLIANCE NOTES

Thursday, November 14th, is Social Service day and the women are invited to lend a hand with the sewing. Each provides her own lunch and hot drinks are served from the kitchen. Mrs. Brewer will be in the sewing room at ten-thirty.

The Los Angeles Unitarian

Volume 5

SATURDAY, NOVEMBER 16, 1929

Number 10

WHAT UNITARIANS THINK ABOUT MAN

The old theological view of man represented him as created by God. He was originally perfect, as becomes the handiwork of God, but he fell from his perfect state by his own sin, and now every person born into the world is by nature sinful and deserving "God's wrath and damnation." It is man's chief business on earth to win salvation for his soul which he can do only by faith in Christ as the Son of God who makes atonement for his sin.

This theory of the nature of man which has dominated the Christian centuries and is unfortunately propagated even today, is entirely rejected by the Unitarian. He believes it to be the answer to the riddle of man's existence given by men in ages long past who, without adequate material to work with, retired into the fastness of their own minds, spun the answer out of their imaginations and then erected it into a system for which they claimed the authority of God. To the Unitarian it seems nothing more than a theological monster which has unfortunately survived into our day. Its only legitimate place of residence is out in the Museum at Exposition Park along with the bones of the prehistoric beasts dug up from the La Brea pits. It ought to feel entirely at home with the saber-toothed tiger.

In the place of the rejected theological picture the Unitarian accepts the one painted for him by modern science as a result of the painstaking study of many

men, over a long period of years, in examining the evidence and formulating a theory in harmony with the facts observed. This picture is known as evolution. It tells us the story of how, by a gradual process of growth, man has arisen from the animal forms below him. He is the highest animal which the process of evolution has brought into being on this earth. The Unitarian accepts this account of the origin of man with perfect equanimity and is free from that emotional reaction which the theory of evolution provokes in the minds of those who are still under the influence of the traditional theological concepts.

While there are many persons today who have come to accept tranquilly the substitution of the evolutionary account of the origin of man for the theological one they are not ready to accept certain further consequences of the scientific study of man's nature. The findings of the psychologists are more disturbing than those of the biologists. Almost no psychologist today believes in the soul as a spiritual entity apart from the body. These specialists in the study of the mind are almost universally agreed that the idea of the soul is a relic of the theological tradition and that it must be abandoned because it does not conform to the facts. They are convinced that mind and body are a unit and that if we are to retain the word soul at all it can be only to describe the organization of the inner capacities which enables the individual to function at a high level of

(Continued on Page 2, Column 1)

SUNDAY, NOVEMBER 17, 1929

"What Do Unitarians Think About the Bible?"

E. BURDETTE BACKUS 10:50 A. M.

"What Christianity Has Done For Civilization, and
What Civilization Has Done For Christianity"

M. M. MANGASARIAN 8:00 P. M.

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Church School—10 A. M.

The Church School provides classes for children of all ages and offers original presentation in the course of study. The School opens promptly at ten o'clock and the children are urged to be in their places at that time.

The Adult Class—10 A. M.

Dr. Bullard will begin a new series of lectures on the life of Jesus. The subject for this Sunday will be "Jesus the Man."

The Study Class—10 A. M.

The talks on Psychology will be continued with Mr. Harold Story as leader. His subject will be "The Psychology of a Conservative."

The Fellowship—9:45 A. M.

Mr. B. Ram, a student from India who is attending U. S. C. will speak to The Fellowship on "India, Past and Present."

(Continued from Page 1)

life; soul is an achievement, not a native endowment.

Now, the Unitarian is one who believes in facing the facts, in squaring his theory with the established truth. If it should prove to be the case that the psychologists are right in their description of the nature of the soul the Unitarian will feel constrained to accept it just

as he accepts the doctrine of evolution. There are reputable thinkers who are convinced that the psychologists are mistaken and that it will eventually be established that the older notion of the soul as an entity capable of existence apart from the body is more nearly in accord with the facts than the current opinion of the psychologists. We must, however, keep our minds open on this point and if necessary be ready to make the required readjustment in our picture of the nature of man.

We learn what man is, not alone from biology and psychology, but also from the social sciences, from anthropology and from history. These tell us a great many important things about him; some of them flattering and some quite the reverse. Man as he actually is presents a curious mixture of strength and weakness, of vice and virtue, of sordidness and idealism. The Unitarian seeks to get a realistic picture; he wants to know what man really is so that he may not be mislead by false theory concerning his "original nature" or betrayed by an unwarranted optimism concerning his future.

Our position is not unlike that of the architect who requires specialists to provide him with accurate knowledge concerning all the materials which he proposes to use in the building for which he is drawing the plans; his purpose demands that he shall know the strength of steel girders, how concrete will behave under different conditions, and a host of similar things, but all these things are subordinate to the grand objective of rearing a beautiful and dignified structure which shall serve the human purpose for which it is intended. Even so the Unitarian demands accurate knowledge of what man is, not simply as an end in itself, but that he may use his information as a means for the development of man in the future.

We have caught a vision of human nature as it might be were its inherent

(Continued on Page 3, Column 1)

(Continued from Page 2)

possibilities properly developed. We know that man is practically omnipotent on this planet and that his future is in his own hands. It is the part of wisdom to study the material available, know its defects as well as its strength; discover the methods whereby it can be purged of its dross, refined, wrought into nobler substance; and then to set about deliberately building the finer life we have seen in our vision. It is here that the Unitarian finds the substance of his religion. Any service rendered in all the wide world which makes human life happier and richer, especially anything which contributes to the progress of humanity, the Unitarian gladly acclaims as a part of his religion. As Joseph H. Allen lecturing to the students in the Harvard Divinity School nearly fifty years ago stated: "Our great, our real religious task is to aid in the unfolding of human nature, society, and life, toward the highest, noblest, fairest forms of which they are capable."

Permit me to conclude with a personal confession of faith. I believe in man. I sing with Swinburne: "Glory to man in the highest!" I honor him for the sturdy quality of his manhood which has brought him along the difficult path from barbarism to civilization; I honor him for the pure gold of his character which even the multitude of his vices cannot obscure; I reverence him for his great sons and daughters who ever and again arise to reveal the grandeur of which he is capable. I do not worship him; I worship that which he may become, the ideal which ever lures him on. I believe in his future. The fiery heart of my religious faith consists of the passionate identification of my own life with that of humanity as it marches into the future. I dare to believe that even now in the midst of the chaos and conflict of our existence there is being forged the frame work of the "Great Society" of the future which in ever fuller measure shall offer completeness of life to men. Once more I lift the

voice of faith and cry aloud, "I believe in Man!" E. BURDETTE BACKUS.

PICTURES AS GIFTS

It was proposed last week that members of the congregation pay for the pictures which appear in our Hall of Fame and present them to the church. Nine have responded and the following pictures have been chosen as their gifts: John Quincy Adams, Mr. H. B. Brackett; Agassiz, Mrs. Louis R. Kern; Channing, Mrs. Mary D. Greble; Peter Cooper, Mrs. L. N. Anderson; Franklin and Maria Mitchell, Mr. A. Wade; Jefferson, The Fellowship; Longfellow, H. R. LeGrange; John Marshall, Mrs. Mary A. R. Henry.

This offer will remain open for a short time only, and if you desire to contribute one of the pictures as a permanent part of the church equipment, please see the secretary and specify which one you wish named as your gift. The price is \$8.50 each.

CHURCH DINNER

Much thought has been given to the arrangement of the "International Program" which is to follow the church dinner on Wednesday evening, November 20th. Mr. Mangasarian will be one of the speakers and others will be announced on Sunday. We are indebted to the Sutro-Seyler Studio for the musical program which will consist of violin selections by Purcell Mayer, noted K. F. I. artist, and piano numbers by Eugene List, a ten year old boy who made a reputation for himself when he played with the Philharmonic Orchestra recently. Several of the foreign consuls have been invited to the dinner as our guests, and altogether it promises to be a most happy and interesting occasion. The program, which will be held in the church auditorium, is open to the public, but seats will be reserved for those who have attended the dinner.

The ticket sale is very brisk, and you are urged to secure your tickets at once as it is very evident the supply will be exhausted well in advance of the dinner.

SUNDAY NIGHT CLUB

Meetings of the Sunday Night Club have been resumed and all young adult persons in the congregation are invited to attend. The group meets in the church parlor on Sunday evenings at 6:30 for an informal social time. Light refreshments are served and a small sum is charged to cover the expense. The object of this club is to foster sociability, and you are urged to use this means of getting acquainted with other members of the congregation.

DRAMART PRODUCTIONS

During the last week of November the Dramart Workshop will present three one-act plays written by the director, Paul Fort. They are to be given each evening of that week in order that everyone may have an opportunity to become acquainted with the work that is being done. No charge is made for admittance but an offering is taken to defray the expense of production.

On Friday night of this week, November 15th, Miss Genevieve Logan, a noted actress and an authority on diction, will meet with the members of Dramart and speak on matters pertaining to their work. Visitors are welcome at this meeting.

FINANCES

There is only one more month in the church year and the officers are anxious that all pledges be met in full by December 15th. If you are in arrears will you not make a special effort to meet the balance by that date?

With all pledges paid there will still be a deficit of approximately \$1200 which will have to be borrowed if it cannot be made up within the organization. We appeal to your generosity!

PULPIT FLOWERS

Mrs. Effie Goff furnished the flowers for the service on November 10th. The flowers on November 17th are in memory of Mrs. Carrie O. Richards.

ALLIANCE NOTES

At eleven o'clock on Thursday morning, November 21, the International Relations department will hold their regular monthly meeting. The subject will be "India." This will be followed by luncheon at 12:30 at which time Miss Ververka, Supervisor of Kindergartens in Los Angeles will be the speaker.

At 2 P. M. Mrs. O. B. Manchester will have the program, and will give a review of current books, drama and events.

The year books are on sale for 25c each. Each member of the Alliance ought to have one of these books. Membership dues are payable to the treasurer, Mrs. Stella B. Wright.

Please bear this in mind! You are always expected to make a reservation for the luncheons if your name does not appear on the permanent reservation list.

THURSDAY NIGHT MEETINGS

Mr. Backus is glad to receive, on Thursday evenings at eight o'clock, in the church parlor, any who wish to discuss the sermon of the previous Sunday. Mr. Backus also invites you to drop questions in the question box which is found on the secretary's table. He will answer these questions from the pulpit the following Sunday.

NEXT SUNDAY'S SERMON

The subject of the address on Sunday morning, November 24th, will be "What Do Unitarians Think About Jesus?"

SUNDAY MORNING MUSIC

We continue to enjoy the music by our choir which is a double mixed quartet from the University A Capella Choir. Their special number this week will be "Ave Verum Corpus" by William Byrd (1543-1623). This motet, to a Latin text, is by England's first great composer. It is simple in style, almost to the point of severity, but is extremely moving in its pathos. Mrs. Ada Marsh Chick, the church organist, gives a ten minute organ prelude each Sunday morning.

The Los Angeles Unitarian

Volume 5

SATURDAY, NOVEMBER 23, 1929

Number 11

WHAT DO UNITARIANS THINK ABOUT THE BIBLE?

The answer to this question is that the Unitarian rejects completely the orthodox dogma that the Bible is the word of God, and maintains to the contrary, that it is entirely the work of man. It is human, not supernatural.

Behind this answer lies the whole history of modern Biblical scholarship. An army of students has been busily engaged for many years searching out the true story of how we got the Bible. They are well agreed in their conclusions. Reduced to the minimum the story told by the scholars is this. The Bible is an anthology selected by a natural process out of the literature produced by the Hebrew people from 1200 B. C. to 150 A. D. It was written by a large number of authors most of whom cannot be identified. The material in it was edited and re-edited. Gradually the idea was established that these particular fragments were the word of God and that the remainder was of a lower order.

The orthodox believer is either ignorant of this story or he shuts his eyes to its significance. The result is that he cherishes many mistaken notions about the Bible. He is unaware that the material in it was not written in the order in which it now appears; he has no conception of the manner in which the text has been corrupted and altered as it has been handed down from generation to generation; he is unaware of the different readings of the same text to be found in the various versions now in use by different Christian groups; he has no prop-

er understanding of the fact that the Bible is simply one among the Holy Books of the world and that the believers in these other books make for them the same claim of supernatural origin and authority which are made for the Bible.

The sad consequence of this ignorance concerning the true nature of the Bible has been to erect it into a formidable barrier to the progress of humanity. The mistaken idea that it is the word of God has made it authoritative in all fields of human thought with the result that it has imposed the standards of a barbarous age on succeeding centuries. To quote the words of Prof. Bury, "The truth is that sacred books are an obstacle to moral and religious progress, because they consecrate the ideas of a given epoch and its customs, as divinely appointed. Christianity, by adopting the books of a long past age, placed in the path of human development a particularly nasty obstacle."

It is only when we have a true understanding of the origin and nature of the Bible that we are in a position to form a fair judgment of its contents and make proper use of them. We then recognize that we have in this body of literature a valuable source book for the study of the evolution of human society, and especially the evolution of religion. It is not the kind of material to place in the hands of children because it reflects too clearly the cruelty and the vulgarity of the ages which produced it. Much of it is dull and uninteresting, profitable

(Continued on Page 2, Column 1)

SUNDAY, NOVEMBER 24, 1929

"What Do Unitarians Think About Jesus?"

E. BURDETTE BACKUS.....10:50 A. M.

"Socrates, Moses, Jesus, and Their Morals"

M. M. MANGASARIAN.....8:00 P. M.

The Los Angeles Unitarian

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* * *

E. BURDETTE BACKUS, Minister

Office hours — Tuesdays, Wednesdays and Thursdays from 4 to 6 p. m.

Home address—1025 South Manhattan Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—10 A. M.

Interest and attendance continue to grow. The children are enjoying their work under the able direction of a selected corps of teachers. The school has made a gift of a picture to the church—that of Francis Parkman, one of the men whose bust appears in the Hall of Fame.

The Adult Class—10 A. M.

Continuing his lectures on the life of Jesus, Dr. Bullard will have as his subject this week "Jesus the Healer."

The Study Class—10 A. M.

Mr. Harold Story of Inglewood is giving a series of lectures on Psychology. The subject for this Sunday will be "The Psychology of a Radical."

The Fellowship—9:45 A. M.

"Heaven and Hell: the orthodox conception contrasted with the Unitarian ideas" will be discussed by three members of The Fellowship, Charlotte Lathrop, Mary Anderson and Lawrence Beebe.

(Continued from Page 1)

only to the special student. On the other hand it contains many stories of vital human interest. Unfortunately these stories have been given an exaggerated importance because they have been found in the Bible. There is no inherent reason why the lives of Moses, David

and Paul are more deserving of our study than the lives of Jefferson, Emerson and Lincoln.

There are some passages in the Bible which command our admiration because of their artistic merit. This is notably true of the best of the Psalms and some of the passages in the book of Job. There are also to be found in its pages many pithy sentences which stick in the mind like burrs in sheep's wool; they will live because of this quality.

But the chief value of the Bible is to be found in the ethical idealism of the prophets. Jesus is to be included in their number. The circumstances of life among the Hebrews conspired to concentrate the attention of their finest minds on the problems of human conduct. They thought deeply and felt profoundly on the relations between man and man. The result is that we have in the writings of Amos, Hosea, Isaiah and their like, clear cut and moving statements that righteousness, justice, mercy, and peace are the supremely important concerns of religion and that human life cannot be established on a secure basis until these qualities are everywhere made the rule.

Prof. Hutcheon has recently stated that the "intuition of the Hebrew prophets is the greatest contribution ever made by a small group of men to the moral idealism of the western world." To be sure the progressive thinkers of our own day find it more profitable to express their moral idealism in human rather than in theological language, but that need not obscure the fact that we owe a great debt of gratitude to these bold spirits of long ago who were the precursors of our modern social idealism. Unfortunately the prophets have not exercised nearly as much influence in the world of religion as their traditional opponents, the priests. These latter have always offered the easier salvation to be found in creed and ceremony in place of the difficult discipline of the inner life demanded by the former. The relig-

(Continued on Page 3, Column 1)

(Continued from Page 2)

ion of the priests has always been popular; the prophets are still a voice crying in the wilderness.

I have been asked why we no longer have the Bible on the reading desk in our church. The answer is that the Bible is not an adequate symbol of our religious position. There is much in it that we find of value, but there is much more that we find useless or positively vicious. Why should we give such material a place of honor? Furthermore why should we exclude a multitude of passages from other sources which our judgment tells us are every bit as fine as anything in the pages of the Bible? This Holy Book of the Christian world is too narrow, too exclusive to serve as a symbol for a people who are trying to make their religion as broad as all humanity.

We do not want any Bible in the sense of an authoritative body of supernaturally given truths. That is prohibited by our point of view for we do not believe in the supernatural. If we are to have any book at all on our reading desk as a symbol of our attitude it must be one which includes not alone the fine ethical idealism of the Old and New Testaments, but also the noble statements of Buddha and Confucius; the story of Socrates and the wisdom of the ancient Greeks; the magnificent words of Marcus Aurelius; lines from the Rubiyat of Omar; the splendor of Shakespeare; the humanity of Whitman; yes, and passages from the daily press in which the courage and nobility and idealism of man are writ large. All the idealism, the wisdom, the aspiration of the world would have to be represented there.

Since there is no single book which adequately represents the universal up-reach of the human spirit it seems to me more profitable, instead of having the Holy Book of one people here all the time, to bring you Sunday by Sunday some passage out of that larger Bible which my limited knowledge of its contents commends as most suitable to the occasion.

*"Slowly the Bible of the race is writ
And not on paper leaves, or leaves of
stone;
Each age, each kindred, adds a verse to it,
Texts of despair or hope or joy or
moan;
Still at the prophet's feet the nations sit."*
E. BURDETTE BACKUS.

THE HALL OF FAME

Only two of the pictures which hang in the patio representing our Hall of Fame remain unsold. Our people have made a splendid response to the suggestion of giving this exhibit a permanent place in our building, and all the pictures will soon be hung showing the names of the donors. There are five which have not yet been received from New York, but we expect to have them early in the spring, and they, too, may be presented to the church.

Judging from the number of catalogs and folders which have been used since this exhibit was placed, approximately 1500 people have seen these pictures. Many of this number visit the patio on week days, attracted by the sign as they pass the building. The secretary to the Director of the Hall of Fame wrote this office last week that she had had a letter for a man in California who had seen the pictures here and complimented her on the display.

That we should do unto others as we would have them do unto us—that we should respect the rights of others as scrupulously as we would have our rights respected—is not a mere counsel of perfection in individuals—but it is the law to which we must conform social institutions and national policy, if we would secure the blessings and abundance of peace.

—Henry George.

KINDERGARTEN

Parents are invited to leave their small children in the kindergarten on the second floor of the church during the morning services.

ALLIANCE NOTES

There will be no meeting of the sewing group on Thursday the 28th as that is Thanksgiving Day.

You are reminded, however, that this department of the Alliance meets *every* Thursday at 10:30 unless otherwise announced. Mrs. Brewer desires your assistance in this important work.

The Year Books are on sale and every member of the Alliance is urged to buy one. They are 25c each.

"SIN IS A MYTH"

Prof. Harry Elmer Barnes stirred the country when, at a meeting of the Association for the Advancement of Science, he announced that "sin is a myth." What did he mean? Mr. Backus will speak on this subject in the address of December 1st, entitled "What Do Unitarians Think About Sin?"

CHRISTMAS MUSIC

Plans have been made for a program of Christmas music to be given by the entire A Cappella choir of the University of California at Los Angeles. There are twenty-four of the young people in this choir and their work, under the direction of Squire Coop, has commanded widespread admiration. This program of Christmas music will be given as a part of our service on Sunday morning, December 22nd. The service will be so arranged that it will be no longer than usual. Plan now to attend on that date.

SUNDAY NIGHT CLUB

A large group met on Sunday night for supper and enjoyed the renewal of acquaintances made last year as well as the making of new ones. The young adults of the congregation are cordially invited to attend these informal meetings and participate in the social events planned for the year. Sunday evenings at 6:30 in the parlor.

DRAMART PRODUCTIONS

The week of November 25th has been selected by the Dramart Workshop for the production of the three one-act plays written and directed by Paul Fort. The sets and costumes have been designed and made by members of this group, and this presentation will have the distinction of being entirely original.

"Innoculation" will have in its cast Walter Matthews as Dr. Smith, Ruth Newton as Bertha, and Jack Kirchmeier as Judson. Irene Donaldson plays the part of the wife in "Sugar"; Harvey Greene that of the husband and Phyllis Hunter is the maid. In "Phosphorus" will be seen Rose Weiner as Peg, Ruth Bennie as the mother, and Harold Enfield as Larry.

These plays will be given each evening of the last week in November at 8:15 o'clock. There is no admission charge, but an offering will be asked to defray the expense of production. Please give this event good publicity among your friends.

NO MID-WEEK MEETING

Since next Thursday is Thanksgiving there will be no meeting of the discussion group of that evening.

THE CHRISTIAN REGISTER

One of the greatest assets of our liberal faith is The Christian Register. A multitude of enthusiastic readers consider it the most interesting and important publication they receive. Unique in its sanity—fearlessness—high quality of editorial and reportorial content, and its refreshing humor, THE REGISTER is deservedly termed the most virile religious periodical in the United States.

During the month of November, our churches are uniting in a country wide campaign to enroll additional subscribers at a special introductory rate of five months for one dollar. Every family in the parish is cordially invited to take advantage of this offer.

The Los Angeles Unitarian

Volume 5

SATURDAY, NOVEMBER 30, 1929

Number 12

WHAT UNITARIANS THINK ABOUT JESUS

Unitarian thought concerning Jesus has undergone a striking evolution in the past century. Channing spoke of him as "the Son of God and Saviour of the world." This language is not to be taken as an acceptance of the Trinitarian view for Channing definitely repudiated that. He did, however, hold that Jesus was more than human. In the next generation we find such leaders as Emerson and Parker insisting on the strict humanity of Jesus. He is for them a man and nothing more. But he is still the ideal man; to quote the language of Emerson, "Alone in all history he estimated the greatness of man. One man was true to what is in you and me." It was from this stage of thought that there was born the phrase "The Leadership of Jesus." Unitarians believed that in Jesus we have the supreme religious genius of the race and that we are to look to him for guidance.

But the process of evolution did not stop there. The next stage is well represented by Dr. C. F. Dole's book "What We Know About Jesus." A candid examination of the New Testament material convinced Dr. Dole that there are many traits of character ascribed to Jesus which are far from ideal and that an enlightened conscience will have to reject many of his reported ethical teachings. Dr. Dole eliminated "the leadership of Jesus" from his statement of faith because he felt that Jesus is not adequate to the leader-

ship of modern life. Some of our ministers have gone even further in their rejection of Jesus and have announced that they find him "religiously fruitless." Indeed a few are convinced by the arguments of those who contend that Jesus was not a historic character at all and that the whole story about him is a product of the myth-making faculty of man.

In the light of the conviction of present day scholarship that we do not have sufficient material for even the most fragmentary "Life of Jesus", about the only thing left for us to do is to examine the words reported in the New Testament as coming from him to see what value they may have in themselves for our age. When we do this we are at once struck by the great contrasts which exist in this material. Some of it is of a high order; the rest is distinctly inferior. Dr. Dole estimates that there are only about ten small pages that is on a level to commend itself to the conscience of today; the remainder we would reject as unworthy. Try this for yourself. Get a copy of "The Words of Jesus" and see what impression they make on you.

You will find them full of what we regard as superstition. The whole texture of primitive thought concerning demons and angels, the division of the world between the warring powers of good and evil, is accepted without question. God is conceived as a Father in Heaven who is opposed to a Devil. God is a vengeful deity who has established a

(Continued on Page 2, Column 1)

SUNDAY, DECEMBER 1, 1929

"What Do Unitarians Think About Sin?"

E. BURDETTE BACKUS 10:50 A. M.

"The Ethics of Jesus Examined"

Prelude: "Adieu, Clemenceau!"

M. M. MANGASARIAN 8:00 P. M.

The Los Angeles Unitarian

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Home address—1025 South Manhattan Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—10 A. M.

We invite all the children of the parish to attend Church School each Sunday morning at ten o'clock. There is much of profit and interest for each one.

The Adult Class—10 A. M.

Dr. Bullard's lecture this week will be "The Mistakes of Jesus."

The Study Class—10 A. M.

"The Psychology of Liberalism" is the subject of Mr. Story's discussion with the Study Class.

The Fellowship—9:45 A. M.

Mr. A. M. Newton will give an illustrated talk on Astronomy to The Fellowship.

(Continued from Page 1)

Hell in which those who are opposed to him are consigned to eternal torment. There is much fanaticism in these words; men are told that if they do not hate the members of their own family they are unworthy disciples; they are admonished to pluck out their eyes and cut off their hands if these organs give offense; the rich are decried and the poor go to heaven for the virtue of being beggars. Anger and invective arouse our wonder and compell us to question the sanity of one who could flay his opponents in this fashion.

On the other hand we find the clear-

est declarations of the supreme importance of purity, of forgiveness, of love that is extended even to your enemy, of being a servant of humanity. Ceremony and formality are brushed away in order that the human values may emerge. How shall we account for the Dr. Jekyll and Mr. Hyde quality of this material? Does it mean that we have the teachings of a genius of the first order that has been overlaid with much attributed to him by those who had no genuine understanding of his spirit? Or is it a case of a great man who despite the clarity of his insight at certain points shares the limitations of his day and age? The evidence is not sufficient to enable us to answer the question one way or another. All we can do is exercise our own judgment in passing on the value of the word offered to us.

It should be noted, however, that at their best these words do not offer sufficient guidance for the life of today. They offer certain fundamental moral truths which must be recognized to insure right relations between men, but beyond that they do not go and much more is required if we are to attain the good life under the conditions of today. Jesus lived in the pre-scientific age; there is no hint of that conception of an orderly universe which plays such a large part in our own thinking. The consequence is that we can not find in his words a philosophy to satisfy our needs. There is no indication that the whole field of art, literature, culture which is such a fertile source of satisfaction to us meant anything to Jesus. We will not find in his words adequate guidance to enable us to solve the complicated problems that confront us in modern industrial society as we try to organize on a world basis. True, his emphasis on kindness, sympathy and good-will contributes a needed element to any solution, but much more than that is required. The slogan "Back to Jesus" is impossible of fulfillment unless we are ready to return to the primitive sort of society in which he lived.

Has this evolution of thought which

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has reduced Jesus from the rank of a God to one of the many heroes of the race who have striven despite the limitations of their age and their own character to serve humanity, been a loss or a gain? Indubitably it has been a gain. There is a certain temporary shock to our sentiments. We are hero worshippers and we hate to have our idols taken down. But when we have recovered from our shock we discover that we have been emancipated. The idea that we could not go beyond Jesus, that we had to look back to him for guidance, has stood in the way of men using their own best intelligence for the solution of their problems. We should ask not "what would Jesus do?" but "what is the wisest and best course to take in the light of present conditions?"

Furthermore when the idol is removed we suddenly discover that there emerge from the shadow which it cast a host of other heroes and wise men of the past who for the first time receive the consideration that is their due and who are able to offer us treasures of their own. We are richer instead of poorer because we have learned that the sum of human greatness is not to be found in any one man of the past. "The man has never lived who can feed humanity always." Let us be ever on the alert to avail ourselves of beauty, goodness and truth wherever it blossoms forth in human life.

E. BURDETTE BACKUS.

31 NEW MEMBERS

During the Extension Program 31 persons have signed the membership roll of the Church. The book will continue to be open for signatures every Sunday morning following the service. During December Mrs. S. D. Alrich will be in charge and it is hoped that the number of new members may at least be brought up to fifty. The attendance at the morning services shows a gratifying interest; the average for the month of November being 382. There were 406 present last Sunday.

MR. AND MRS. BACKUS TO ENTERTAIN

On Wednesday, December 11th the "Sunday Night Club" will meet at the home of Mr. and Mrs. Backus, 1025 So. Manhattan Place. Supper will be served at 6:30 P. M. Reservations should be made in advance with the Church Secretary, 25 cents a plate. The Sunday Night Club is for the young people of the congregation beyond college age and all such are cordially invited to attend. This is the first of a series of monthly mid-week social gatherings to be held at the homes of different members of the group.

KINDERGARTEN

Parents are invited to leave their small children in the kindergarten on the second floor during the morning services. Competent girls are in charge.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held on Monday evening, December 2, at seven o'clock in the parlor.

MR. BINFORD

Many persons have expressed their delight at seeing Mr. H. M. Binford, our genial and faithful Treasurer, assisting once more in taking the collection. It is good to know that he is far enough recovered from his long illness to undertake this and we trust that his improvement will continue so that he may be with us regularly.

The religious books of ancient Persia say that when the soul of a good man arrives at the river of death a beautiful, shining, radiant figure meets it and says to it: "I am your true self, your real self. I am the image of your ideals, your strivings, your resolves, your determined purposes. I am you. Henceforth we merge together into one harmonious life." The parable is a genuine one. We are forever what our ideals make us.—Rufus M. Jones, in *The Life Within*.

ALLIANCE NOTES

The December birthday luncheon will be held at 12:30 on Thursday, December 5th. All those having birthdays in December are invited to sit at the birthday table. The speakers will be chosen from those at that table, and others are asked to be ready to tell interesting phases of vacation trips.

The Board will meet promptly at eleven o'clock. There is important business to transact. At two o'clock the usual monthly business meeting will be held.

There is plenty of sewing on hand and you are urged to come to the church every Thursday morning to assist with this work.

DRAMART PRODUCTIONS

Don't forget that the Dramart Workshop is putting on three one-act plays every night this week, at 8:15.

SUNDAY NIGHT CLUB

Genuine sociability is to be found in the meetings of the Sunday Night Club. All young adults of the congregation are invited to come and bring their friends. 6:30 Sunday evenings in the church parlor.

WORLD PEACE

World Peace is the subject of a conference of the students of Southern California to be held in our church Saturday, December 7th, and Sunday, December 8th. This conference is sponsored by the National Unitarian Joint Student Committee working through a local committee under the direction of Mrs. E. B. Backus.

Distinguished speakers have been secured including Manchester Boddy, Editor of the Los Angeles Illustrated News; Rabbi Herman Lissauer, Leader of the Jewish Institute of Los Angeles; Karl C. Leebriek, Professor of International Affairs, Syracuse University; and Dr. Louis C. Cornish, President of the American Unitarian Association.

Discussions led by college professors and students are important features of

the program. There will be a dinner served Saturday evening and another Sunday noon. Reservations for the dinners must be made in advance. Informal dancing will follow the program Saturday night.

While this conference is primarily for high school and college students, others who are interested are invited to attend. Programs giving full details may be secured from the church office.

THURSDAY EVENING MEETING

You are invited to attend the informal discussions which are held Thursday evenings at eight o'clock in the church parlor. Questions on the sermon of the previous Sunday are welcomed as well as on other subjects pertaining to the church or religion.

A DISTINGUISHED GUEST

On Sunday, December 8th, we shall have the privilege of greeting and hearing Dr. Louis C. Cornish, the President of the American Unitarian Association. This is the first time Dr. Cornish has visited us in his official capacity as he has held his present position only since the retirement of Dr. S. A. Elliot. The officers of the Church are eager that our congregation shall be out in full force on this occasion. We want Dr. Cornish to see the full strength of our organization and to sense its power. Will you not make your plans now to be present on that date. He will speak to us on "The World Wide Mission of Unitarianism."

MR. MANGASARIAN TO REMAIN

We announce with a great deal of pleasure that the Laymen's League has made arrangements with Mr. Mangasarian for a continuance of the Sunday evening lectures. A report of subjects will be made later.

IN MEMORIAM

Mrs. Marie Leake, November 12th.

The Los Angeles Unitarian

Volume 5

SATURDAY, DECEMBER 7, 1929

Number 13

WHAT UNITARIANS THINK ABOUT SIN

Harry Elmer Barnes, in his recent book *The Twilight of Christianity*, contends that sin is a myth, an intellectual fossil, and that in the interests of clear thinking we ought to drop the word from our vocabulary. His argument is that sin is by definition a transgression of the will of God and in as much as it is impossible for us to know what the will of God is, or even to be sure that such a being exists, the whole conception falls to the ground. Immorality and crime are realities for they are offences against man, but sin as offence against God is unmeaning.

There is much truth in his contention; the theological conception of sin has been one of the great tragedies of human history, darkening the natural joy and gladness of life, imposing a terrific burden on innocent minds, standing as a serious obstacle to a true understanding of the instinctive life of man. We are well rid of the whole texture of the myth of the fall of man, original sin, and salvation through the grace of Christ. But it may be doubted that we can free our vocabulary of the word sin, for in popular usage it has been applied not alone in the theological sense but in the human sense as well in which it is synonymous with immorality. The more practical procedure will be to continue the use of the word and free it from its theological implications.

To the Unitarian any act or state of mind is a sin if its consequences are

evil. Sin is psychological and social in its nature. We see it in its evolutionary setting. It is one aspect of man's struggle to transcend his animal past and rise in the scale of being. We are not concerned for salvation from wrath to come; the only kind of salvation which interests us is that of setting our feet firmly in the path that leads to the most wholesome, the most satisfying life here and now. Salvation for us consists in the integration of personality on a high moral level. This is at once an individual and a social process; it takes place in the depths of the inner life and yet it requires the assistance that only the social order can give.

There are certain serious obstacles which stand in the way of our achieving the character which is salvation. The first of these are the appetites. Unless these are made subordinate to the interests of the whole personality they readily become veritable monsters which have an independent existence within us and the civil war to which they give rise is disastrous. Dr. Fosdick is right in his charge that there are many moderns who seek to cover the hideousness of ancient vices with the cosmetics of modern psychology; much of the talk about the necessity for avoiding repression is simply rationalization to justify self-indulgence. This is a philosophy which is wrong in theory and in practice. William James was wiser when he argued that there is of necessity an element of asceticism, of stern dis-

(Continued on Page 2, Column 1)

SUNDAY, DECEMBER 8, 1929

"The World Wide Mission of Unitarianism"

DR. LOUIS C. CORNISH, President of the American Unitarian Association, 10:50 A. M.

"Jew and Christian in the Life of New York City"

M. M. MANGASARIAN.....8:00 P. M.

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Home address—1025 South Manhattan Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—10 A. M.

In addition to the regular programs for the Church School a party is being planned for all the children of the parish. Watch this column for full details.

The Adult Class—10 A. M.

The subject of Dr. Bullard's lecture will be "The New Testament Canon." He will discuss the authorship of the books of the New Testament, the time they were written, and the reason they were written.

The Study Class—10 A. M.

Prof. E. A. Lundkvist, instructor in Economics and Adult Education, of the University of California, will speak on the subject "The Founders of Adult Education."

The Fellowship—9:45 A. M.

In connection with the Student Conference on World Peace, Donald Benshi-mol will speak on "The Next War," and John McKinney on "The League of Nations." Young people attending the conference will be present at this meeting of The Fellowship.

(Continued from Page 1)

cipline, in every satisfactory life.

But even when the animal appetites have been brought under control our end has by no means been attained. There are many persons who, in the

narrow sense, are moral but who are cold, narrow, jealous, utterly selfish. This selfishness bears horrible fruit in the social life. Let anyone read *Middletown* with its graphic picture of conditions as they exist in an industrial city in prosperous America and if he have any gift of imagination he will be shocked into a realization of the consequences of our absorption in production and profit to the exclusion of a concern for the human consequences of our industrial life. Such indifference to the tragedy that is incident upon our method of doing business can only spring from a colossal selfishness which prevents our having any realization of what is taking place in the lives of so many of our fellow citizens.

There is no easy cure for this selfishness; if we are to be saved from it, salvation can come only by virtue of something which will enlarge the narrow bounds of our selves until we feel that our interests are identical with those of humanity. To accomplish this end we must bring to bear on our lives all that can appeal to the altruistic impulses within us; we must have recourse to the stimulation which art provides to the imagination; we must let pass no opportunity which shall serve to impress upon us how literally we are members one of another, that our lives take on their truest significance only as we recognize that we are not isolated individuals but parts of the living body of humanity, and that the finest values for us can be discovered nowhere so fully as in the corporate adventure of mankind. "Heaven is closed to him who comes alone."

One further obstacle to the attainment of the quality of character which is salvation needs to be considered. There are many persons who have properly disciplined their appetites and have a genuine sense of their identity with humanity yet their lives are of little avail because timidity and fear have sapped the springs of action within them. The well educated and the intelligent are particularly liable to this limitation. They see all too clear-

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ly the vast evils which confront humanity and they are paralyzed by the spectacle; they feel utterly impotent to do anything which shall improve the lot of mankind. The consequence is that they sit idly by with folded hands and spend their breath in bemoaning the hopeless state of the world.

What such persons need is not more education but a tonic which shall give them greater courage and virility and stir them to action. They are over awed by the gigantic tasks that confront our kind; they have not estimated aright the force with which we are equipped to undertake those tasks. Let us remember that mankind is but in its infancy as yet; in the language of an eminent scientist we are just beginning to peek over the edge of our crib, and we have millions of years before us. In the period of its infancy the race has traveled the long hard road from savagery to our present state of civilization. Tremendous obstacles have been overcome; how? simply by the efforts of courageous men who did with their might the duty that lay near at hand. Mountains have a mysterious way of melting before humble but persistent effort; the seemingly impossible is accomplished. We do not have to solve all the problems with which we see our kind confronted. All that is demanded of us is that we lay our hands to those things which are within our power. Our successors will do the same and by our cooperation through the centuries the progress of mankind will continue. The saved man, according to the Unitarian conception, is one who is contributing to this progress. He is not only good, but good for something. Courageous action is a part of his character.

Let us in conclusion sum up the Unitarian attitude towards sin and salvation. We recognize sin as a terrible reality; we see the fearful price that is paid for it in broken and defeated lives. But we do not put a theological interpretation on it; we are concerned with its human aspects. It is sin because it defeats man.

We see it as an aspect of the process of evolution and we seek salvation from it here and now by understanding the causes in the individual and the social life which have produced it and by putting to work those forces which may eliminate it. Our emphasis is on the achievement of character in which the animal appetites and selfish desires are subordinate to the moral ideal of a race mighty in mind, strong in body, pure in heart. We demand of a man that he shall fling himself courageously, joyously, confidently into the service of this ideal, doing with his might the duty that lies near at hand.

E. BURDETTE BACKUS.

In certain Shinto Temples of Japan there is a single piece of furniture. It is a mirror. No other symbols exist in these Nipponese shrines of worship save a looking-glass. There are no images of gods and goddesses. There are no Bibles, no holy writ. Nothing save a mirror. What particular beliefs attach to that symbol I do not recollect, but one cannot keep back the thought that at some moment in the religious experience of some worshipper of long ago there came a beautiful flash of intuition. He saw himself. He understood himself. He found that supreme wisdom of self-knowledge without which we are mere aimless floats upon an uncharted sea. And out of that experience of self-revelation he conceived the mirror to be the truest symbol of religion. For what is religion to do anyway, if not to show in striking simplicity the deepest secrets of our being? How little do we know ourselves! How little do we realize the presence of hidden motives in our lives! Alas, how little do we know of the untapped resources of our souls! Perhaps what mystics have meant by "the face of God" and "the light of His countenance" has been simply an imaginative mirror in which one might behold the self the world has buried from our sight. —RAYMOND H. PALMER in the *Lynn Unitarian*.

SUNDAY NIGHT CLUB ENTERTAINMENT

On Wednesday evening, December 11th, Mr. and Mrs. Backus will entertain the members of the Sunday Night Club at their home, 1025 South Manhattan Place. Supper at 25c per plate will be served at six-thirty for which reservations must be made at DUnkirk 4683.

The Sunday Night Club is for young people above college age and all such are cordially invited to attend. The club plans to have a social affair of this sort every month.

STUDENT CONFERENCE

On Saturday and Sunday of this week students from colleges of Southern California will meet in our church to discuss World Peace. Prof. Karl C. Leebrick, Professor of International Affairs, Syracuse University; Rabbi Herman Lissauer of the Jewish Institute of Los Angeles; Manchester Boddy, Editor of the Illustrated Daily News are among the speakers.

The conference is primarily for students, but others interested in this important subject are invited to attend.

CHRISTMAS MUSIC

On Sunday morning, December 22, promptly at eleven o'clock the entire University A Capella Choir will give a fifteen-minute program of Christmas Carols. We are fortunate to have for our regular Sunday morning services a double quartet from this choir, and we gladly welcome the other members for this special occasion. You will be delighted with the music they will offer and you are urged to invite your friends to enjoy it also.

SUNDAY NIGHT CLUB

The Sunday Night Club will meet at 6:30 on Sunday evening. Supper is served and an interesting program is planned.

IN MEMORIAM

Mrs. Agnes Ames Wheeler, November 26, at Cambridge, Massachusetts.

A WORTHY CAUSE

The Dramart Workshop is especially interested in completing the room in the basement which was intended for a gymnasium. Some funds for that purpose donated by The Fellowship and Boy Scouts are already in the bank, and plans for raising more money are in the minds of the members of the Dramart. To this end Mr. James Merriam has offered to donate an original painting which is to be raffled. The painting will be exhibited soon and you will be given an opportunity to buy a ticket for it.

Men, my brothers, men the workers, ever
reaping something new:
That which they have done but earnest of
the things that they shall do:
For I dipt into the future, far as human
eye could see,
Saw the vision of the world, and all the
wonder that would be;
Saw the heavens fill with commerce argosies
of magic sails,
Pilots of the purple twilight, dropping
down with costly bales;
Heard the heavens fill with shouting, and
there rain'd a ghastly dew
From the nations' airy navies grappling
in the central blue;
Far along the world-wide whisper of the
south wind rushing warm,
With the standards of the peoples plunging
thro' the thunder storm;
Till the war drum throb'd no longer,
and the battle flags were furled
In the Parliament of man, the Federation
of the World.
There the common sense of most shall
hold a fretful realm in awe,
And the kindly earth shall slumber, lapt
in universal law.
—from "Locksley Hall," TENNYSON.

The Los Angeles Unitarian

Volume 5

SATURDAY, DECEMBER 14, 1929

Number 14

THE WORLD WIDE MISSION OF UNITARIANISM

The seed of Unitarianism in America was sown when the Pilgrim Fathers adopted the Scrooby Covenant in which they, "the Lord's free people" did "covenant to walk together in the truth as it hath been and as it shall be revealed to them." The thought of a free people, walking together not only in the truth which they held, but in the truth which they should achieve is the spirit of our church. It was in the church founded by the Pilgrim Fathers at Plymouth on Cape Cod and in the churches founded by the first Puritan settlers around Massachusetts Bay in the early seventeenth century that our Unitarian movement had its origin in the United States and Canada.

As we go east from the United States the first group of Unitarians with whom we come in contact is in Iceland. In this ancient Norse nation of approximately a hundred thousand people Unitarian thought is very strong. Unitarians predominate on the faculty of their divinity school. A bill to do away with all creeds in the State Church nearly passed their Parliament a few years ago and it is freely prophesied that within the next ten or twenty years the entire country will become Unitarian. They are to celebrate next summer the one thousandth anniversary of the founding of their Parliament, the oldest free Parliament in the world, and the American Unitarian Association has been asked to send delegates to that celebration because they feel that

we represent in religion the same freedom which their Parliament represents in government.

Continuing east across the Atlantic Ocean we come next to Great Britain. Here are ancient and influential Unitarian Churches. In and about Liverpool alone there are twenty-six Unitarian Churches. Some of the Scotch, Irish and English churches were Unitarian before any of our American churches were, but by an interesting historical coincidence those churches covenanted to walk together and formed their British Unitarian association upon the same day of the same year that our American Unitarian association was formed, — one hundred and five years ago next May. During this century and more of life these two associations have worked together in ever increasing harmony.

In Holland there are two million Unitarians. The oldest group is known as the Remonstrant Church. In comparatively recent times three other liberal church groups have joined with that church to make one large Unitarian association with beautiful offices at Amsterdam, where the International Congress of Religious Liberals now also has its office.

Space does not permit us to tell of other Unitarian movements in Germany, in Denmark, in France, and in Italy. Of the latter country it must suffice to say that our literature is so widely circulated that behind the seemingly unchanging

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SUNDAY, DECEMBER 15, 1929

"What Do Unitarians Think About Immortality?"

E. BURDETTE BACKUS 10:50 A. M.

"Wanted: A Better Bible"

M. M. MANCASARIAN 8:00 P. M.

The Los Angeles Unitarian

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* * *

E. BURDETTE BACKUS, Minister

Office hours — Tuesdays, Wednesdays and Thursdays from 4 to 6 p. m.

Home address—1025 South Manhattan Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—10:00 A. M.

Plans for the Christmas party are well under way, and all the children of the parish are invited to attend. The exact date will be announced next week.

The Adult Class—10:00 A. M.

Dr. Bullard's lecture will be on the subject "Eating God."

The Study Class—10:00 A. M.

Dr. Robert Whittaker, who will be remembered for his interesting debate last year with Paul Jordan Smith, is to speak to the Study Class on the subject "English Political Conditions."

Dr. Whittaker is the author of the poem "World Brotherhood" which appears in our service book used in the Sunday morning services.

The Fellowship—9:45 A. M.

Mr. Alfred Benshimol, Principal of the Belmont High School, will speak on "Reasons for Being a Member of the Unitarian Church."

SUNDAY NIGHT CLUB

The Sunday Night Club will meet as usual at 6:30 for supper and a social time. All young people beyond college age are invited to attend these informal gatherings. The program varies each week.

(Continued from Page 1)

facade of the Roman Church a great movement of Liberalism is working. We must pass on still farther east to the ancient territory of Transylvania.

Transylvania is a district lying north and west of the Carpathian Mountains. For a thousand years it was a part of Hungary. Here our churches, Unitarian since the Reformation, have had a long and honorable history. In the sixteenth century, in the year 1586 to be exact, when Transylvania was a part of the eastern frontier of Europe, Hungary, under the leadership of the Unitarian Bishop, Francis David, passed the first toleration act, providing that no person should ever be persecuted because of his religious convictions. In 1918, following the world war, this territory, comprising 22,000 square miles, was torn from the map of Hungary and given to Roumania by the treaty of Versailles, in payment to Roumania for coming into the World War on the side of the allied powers. No plebiscite was taken. No attempt at self-determination was made. The people were literally sold into slavery. For eighteen months the borders were sealed and the soldiers of Roumania, which was a part of Turkey only fifty years ago, were sent in to collect their back pay. They robbed and they pillaged for a year and a half before word could be got out to the world at large. It was a Unitarian woman, a native of California and long a resident of Transylvania, who finally smuggled out a letter to our British friends. An English Unitarian minister, Henry Drummond of London, went into Transylvania without the knowledge or consent of the Roumanian government and he came out concealed under the coal in the tender of a locomotive.

He told his story and immediately British and American commissions were sent in to Roumania to carry aid and to investigate conditions. The whole culture of Transylvania centered about the churches with their schools and their colleges. By those who should know the

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(Continued from Page 2)

school system is said to have been the finest of any in the world, not excepting even the public schools of the United States and England. All have been seriously interfered with, and many have been closed by the Roumanian government in violation of Roumania's treaty obligations. Their endowments of lands have been confiscated by the government, again in violation of its treaty obligations. Every effort has been made to greatly lower the cultural level of the Hungarian people. The difference in the cultural levels of the two peoples is a difference of at least four hundred years. What has been accomplished? We have succeeded in partially staying the hand of ruthlessness. We have saved our churches and some of the schools and colleges. The other minority groups, chiefly the Jews, the Roman Catholics, the Lutherans and the Presbyterians, have cooperated. We all have helped, not our own alone, but all the minority groups. The Unitarians have taken leadership in these efforts, and in this our American churches can take pride.

In Japan there is a very strong liberal religious movement which seeks cooperation with us. In the Philippine Islands there are two million people who came out of the Roman Catholic church with their bishops and priests, following the Spanish-American war. They, too, are seeking fellowship with us. They have retained much of the ritual of their old church, modified to express their liberal beliefs. One of their practices might well be followed by all churches. At what would be the high point of the Roman Mass, when the worshipers kneel as the host is elevated, they kneel in recognition of the Brotherhood of Man. What would it mean to the peace of the world if, in every church in Christendom every Sunday morning the worshipers all knelt at the high point of the service in recognition of the Brotherhood of Man?

It is well for each one of us to be members of this Free Church. It is well

for this church to be a member of our American association of Unitarian Churches. And it is well for our association in the United States and Canada to be a member of the larger international fellowship of Liberal Churches all over the world. This is not a mere matter of sentiment. It is a practical matter of giving and receiving fellowship and inspiration and then whenever a great crisis arises, as it arose in Transylvania, ours is the privilege and the opportunity to render practical aid and assistance to fellow churches which, but for that organization of kindred spirits, would have perished.

LOUIS C. CORNISH, D. D.

President of the American Unitarian Association.

STUDENT CONFERENCE

The church may well be proud of the high quality of the Inter-Collegiate Conference on World Peace held under its auspices December 7th and 8th. There were representatives from twelve Southern California colleges. The attendance at some sessions exceeded 150. The addresses and discussions were most profitable. The young people passed a resolution urging the adherence of the United States to the World Court. They already have plans under way for a similar conference next year.

THE PREFACE TO MORALS

In January Mr. Backus is to give a series of three addresses on Walter Lippman's book "A Preface to Morals." This is one of the great books of modern times and is worthy of the most careful study by all who are seeking to meet life on a high level of intelligence and morality. Mr. Backus recommends that the members of the congregation secure the book and read it before the series begins. It would make a most acceptable Christmas present to friends who are interested in serious reading. Copies of the publisher's announcement of the book may be secured of the church secretary.

ALLIANCE NOTES

Thursday, December 19th, is to be a gala occasion. The regular luncheon will be served at 12:30 and will be followed by bridge for which an extra charge of 25c will be made. Please make reservation for lunch and bridge.

Mrs. Brewer will have for sale merchandise from the Social Service Department; Mrs. Snow will have a "white elephant" table; and food of all kinds may be purchased also. Plan to attend the Alliance on this day and enter fully into the Christmas spirit which will prevail.

PULPIT FLOWERS

The flowers on Sunday morning, December 8th, were in memory of Dr. W. H. Fox.

LAYMEN'S LEAGUE DINNER

On Wednesday evening, December 18th, the Laymen's League will meet for dinner. All the men of the congregation are invited and you are asked to secure your tickets on Sunday morning or make reservations at the church office before Tuesday, December 17. Tickets are 50c. The speaker is to be announced.

FELLOWSHIP HIKE

On Sunday morning after church The Fellowship members and their friends will drive to the Escherich home, 3333 N. Marengo, Altadena. From there they will hike up Mt. Lowe and return by moonlight. Each one is asked to take enough lunch for two meals. Change to hiking clothes may be made at the Escherich house. Mrs. Backus will accompany the group as sponsor.

CHRISTMAS MUSIC

The entire University A Capella Choir, twenty-four in number, will give a fifteen minute program of unusual Christmas Carols on Sunday morning, December 22nd. The music will start promptly at eleven o'clock. Other features of the program will be so arranged that the service will be no longer than usual.

THANK YOU!

Mr. Backus wishes to express his gratitude for the magnificent response to his letter urging the members of the congregation to attend last Sunday. It was a delight to see the church filled. They were our own people, too, for we did not have the large percentage of transients that we usually do. Dr. Cornish was highly pleased at the reception given him and commented especially on the sympathetic attention of the congregation.

YOUNG PEOPLE TO JOIN

A group of young people of advanced High School and College age will be received into the church at the conclusion of the service next Sunday morning, December 15th. Mr. Backus will address them briefly on the meaning of membership in our organization. Any young person desiring to join with this group is asked to notify Mrs. Backus. (ROchester 0209.)

Fifty persons have signed the membership book during the Extension Program and enough more have indicated their intention of doing so to bring the number well over sixty. All who are at one with us in the purpose of our church are urged to consider seriously the matter of membership. We give the joy of fellowship in the service of a great ideal; we need the power which your active participation can add to our work.

MY RELIGION

Mr. Backus will conclude the series of sermons which he has been giving during the Unitarian Extension Program with a personal confession of faith. This falls on Christmas Sunday, December 22nd, and is appropriate to the occasion as it is those same human impulses which have given us the Christmas festival that Mr. Backus finds the motive power of his religion. Combined with the musical program to be given by the Choir this promises to give us a rich and satisfying Christmas service.

The Los Angeles Unitarian

Volume 5

SATURDAY, DECEMBER 21, 1929

Number 15

WHAT UNITARIANS THINK ABOUT IMMORTALITY

The Christian Register recently carried a report on the results of a religious questionnaire sent out by the minister of the First Parish (Unitarian) of Hingham, Mass. Sixty percent of those replying announced a belief in immortality; forty percent returned a negative answer. The members of this ancient parish evidently exercise their Unitarian prerogative of difference of opinion. A similar division of opinion on this subject would doubtless be found in most, if not all, of our Unitarian churches. Let us examine the two positions.

Those among us who believe in personal survival after death do not base their conviction on the traditional Christian doctrine of the resurrection of Jesus. This we recognize as legend and completely inadequate as a basis for belief in immortality. The life of Jesus gave a great impetus to the hope of immortality but it offers no proof of the doctrine. The Unitarian believer rests his case on what he knows of the character of the universe and of human life. He says with Emerson, "All I have seen teaches me to trust the Creator for all I have not seen." The belief in immortality is an extension of the assumption that the universe is fundamentally rational and trustworthy, and that it will not wantonly destroy the values which it has created in human life. It is an intolerable thought that the genius of a Shakespeare should be brought to flower only to be

crushed for ever. The integrity of the Universe demands that it shall be conserved. Even so the preservation of the values of all human lives is required as the only reasonable answer to the enigma of being.

To this confidence based on the character of the universe is added the testimony of the mystic individuals who are convinced that the knowledge of immortality is given to them as a direct intuition. Walt Whitman was one of these; there was in him a robust confidence in the immortal destiny of the human soul which sprang from no mere argument but out of the depths of life itself; he was as sure of immortality as we are of the sunlight which floods through our windows. Wordsworth gives expression to similar confidence in his famous Ode on the Intimations of Immortality. The testimony of such men weighs heavily with those who, for other reasons, are already inclined to believe in immortality.

The second group of Unitarians finds all the traditional arguments for the doctrine unconvincing and is persuaded that the obstacles in the way of the belief are insurmountable. Prof. Harry Elmer Barnes, in his recent book, makes the statement that "Modern psychology completely discredits any such notion as that of the immortality of the soul or the continued existence of the human personality after death." There is a strong current of that in the world today which attacks the traditional belief in immor-

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SUNDAY, DECEMBER 22, 1929

"MY RELIGION"

E. BURDETTE BACKUS 10:50 A. M.

Musical Program by University A Capella Choir

The Los Angeles Unitarian

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Home address—1025 South Manhattan Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—10:00 A. M.

The interest of the children is centered in the Christmas party which will be held on Friday afternoon, December 27th, at two o'clock. Every child in the parish is invited and a happy time is expected.

The Adult Class—10:00 A. M.

Dr. Bullard's lecture will be on the subject, "The Christmas Cycle."

The Study Class—10:00 A. M.

Mrs. Emelia Goldsworthy Clark will give an illustrated talk to the Study Class entitled "The Artist's Christmas Story."

The Fellowship—9:45 A. M.

Different views of Jesus will be discussed in The Fellowship meeting by four members of the group: The Fundamentalist View—Christ the Son of God, by Imogene Reed; the Modernistic View—Jesus the Supreme Man, by Virginia Eckerson; the Humanist View—The Human Jesus, by Miriam Firkins; Mr. Man-gasarian's View—Jesus, A Myth, by Alan Campbell.

(Continued from Page 1)

tality at its very core; namely it denies the validity of the concept of the soul. The belief in the past has rested on the conception that man is dual in his nature,—an immortal spiritual entity inhabiting a physical body; when the body

dies the soul survives. The dominant schools of psychology today reject this view and announce that man is a unit; his personality is an organization, the basis of which is given in his body and when the body disintegrates the personality breaks up and there is nothing left. They explain the belief in immortality as a projection of the will to live, as an attempt on the part of the human mind to adjust itself to harsh conditions by living on the hope that it will attain in the future the things which are denied it now.

High minded men and women who are compelled by the trend of thinking in our day to take this position announce their belief in the "immortality of noble living" as it is described in the beautiful lines of George Eliot's "Choir Invisible." They have a powerful sense of the responsibility which rests upon them because of the future life they are to have in their children and in the organic life of humanity as it endures through the centuries. They develop as exalted characters and live as useful lives as any members of the community.

Where there is such a diversity of opinion it must be obvious that the evidence is not conclusive. Dogmatism on either side is out of place. The pronouncement of Prof. Barnes is to be given no more weight than the contrary opinion of the man who is convinced that psychic research has demonstrated survival beyond a doubt. Psychology is a very embryonic science as yet and has by no means adequately accounted for all the activities of mind. Dogmatism in its name is just as objectional as the dogmatism of religion.

Personally I cannot feel that our inability to solve the problem is of any very great practical importance. Most of our lives are lived without any reference to it. Certainly our ignorance of what is to become of us after death never disturbed a truly great soul. What is really important is the use which we make of

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this life. Think on living. Life gains in the importance wrested from death.

To the believer we say: "Be sure that you are worthy of the immortality which you claim. It is only the highest quality of character which would be tolerable throughout eternity. If you are bored with yourself and scarcely know what to do with an idle half hour what will you do with the endless existence you are demanding of the universe? Begin now to live in such manner that you may be worthy of eternal life." To the unbeliever we say: "Use well this brief treasure which has been placed in your keeping. Permit no taint of unworthiness to touch your life because you think it is all to be ended so soon. Live so that you shall have no regret in the hour of death. Live up to the highest that is in you and leave a fair name behind you."

To those who are compelled to acknowledge their ignorance as they are confronted by the riddle of life and death the same high counsel is given with the added admonition to seek that philosophical calm and poise which breathes in Socrates' words addressed to his judges when he stood before them condemned to death for the crime of making men think. He spoke to them after this wise:

"There is great reason to hope that death is a good;—for one of two things, —either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now, if you suppose there is no consciousness, but sleep like the sleep of him who is undisturbed even by dreams, death will be an unspeakable gain, for eternity then is only a single night.

"But, if death is the journey to another place and there, as men say, all the dead abide, what good, oh my friends and judges, can be greater than this? I shall then be able to continue my search into true and false knowledge. In another world they do not put a man

to death for asking questions; assuredly not, for besides being happier than we are they will be immortal, if what is said be true.

"Wherefore, oh judges, be of good cheer about death and know of a certainty that no evil can befall a good man either in life or death . . . The hour of departure has arrived and we go our ways,—I to die, and you to live. Which is the better, God alone knows."

E. BURDETTE BACKUS.

NEXT SUNDAY

It is expected that on December 29th, Mr. Howard B. Bard, minister of the Unitarian church in San Diego will preach. The members of our congregation are well acquainted with Dr. Bard and always glad to welcome him to our pulpit.

NEW YEAR'S EVE PARTY

All members of The Fellowship and their friends are invited to watch the old year out and welcome the new one in at a New Year's Eve Watch Party to be held at the Backus Home, 1025 South Manhattan Place. The party will begin at 8 P. M., December 31st, and close at 12:30 A. M., January 1st.

HALL OF FAME PICTURES

All of the framed pictures which have hung in our Hall of Fame have been donated to the church. There are five still to be sent from New York and it is hoped that we will receive them early in the spring. Donors of these pictures are: Henry L. Chapin, 2; H. B. Brackett; Mrs. Louis Kern; Dr. Rose Burcham; Mrs. Mary D. Greble; Henry Mankin; Mrs. L. N. Anderson; Mr. and Mrs. Louis Lombardi; Mr. A. Wade, 2; Mrs. B. Hartner; Dr. James Scherfee; The Fellowship; H. R. Le Grange; Mrs. Mary A. R. Henry; Church School; Mr. Henry Sparks-Holt.

The display of the pictures in the patio has been discontinued but they will be given a permanent place in the building bearing the names of the donors.

SPECIAL CHRISTMAS MUSIC

On Sunday morning at eleven o'clock we are to have the privilege of hearing the entire University A Capella Choir in a fifteen minute program of Christmas carols. Your prompt attendance is urged that the service may not be interrupted and the audience disturbed by late arrivals.

The numbers which the choir will give are as follows:

O Nightingale.....French Carol

A Child is Born.....
.....Danish Carol XVI Century

The Shepherd Boy.....Bas Tuerey Carol

There's Born In Bethlehem's Manger
.....German Carol 1638

Tolite Hostias from the Christmas
Oratorio Saint Saens

Hodie Christus Natus Est.....
.....G. M. Nanini

A Russian Carol.....Rinski-Korsakow

The members of the choir are Laura Redden, Sylvia Margolin, Carmen Lillywhite, Ethel Gergen, Mary Wilkinson, Martha Sellemeyer, June Decker, Birdye Breetwor, Munsey Soos, Lillian Kaplan, sopranos; Victoria Bodorff, Virginia Pohlman, Eva Burns, Alma Richard, Helen Berger, altos; James Blackstone, George Shochat, Philip Wasserman, Louis Kaplan, tenors; Julian Ginsberg, Elton Wolpert, Richard Tullar, Faris Edgar, Carleton Smith and Thomas McNeill, basses.

THE RECEPTION OF YOUTH

A special invitation was extended last Sunday morning to the young people to join the church and ten members of The Fellowship responded: Elizabeth Eckerson, Mary Josephine Anderson, Clarice Fisher, Elizabeth Hager, Bhagat Ram, Sophia Leshing, Miriam Firkins, Charlotte Lathrop, Donald Benshimol, David Ray and Mary Grace Clark.

SUNDAY NIGHT CLUB

All who have been attending the Sunday Night Club will be interested to know that Mr. Harold Story, City Editor of the Inglewood Daily Californian, will speak at the meeting on Sunday evening. Mr. Story has chosen as a subject for discussion "Warfare Implicit in Civilization." He has gathered a great deal of interesting information from unusual sources and will be able to present some new phases of this important subject. Let us welcome Mr. Story's first appearance before the club with a good attendance.

You'll miss something important if you aren't here promptly at 6:30.

SIXTY-FIVE NEW MEMBERS

A brief service for the reception of the new members who have joined during the period of the Extension Program will be held on Sunday, December 22nd, at the close of the regular morning service. Others who are intending to join are invited to be received with this group. If you decide to do so, kindly hand in your name at the church office. Participation in this service is purely voluntary and those who wish to join without this public recognition may do so by signing the membership book at any time. The church secretary has charge of the book.

ALLIANCE NOTES

The next regular meeting of the sewing group comes on December 26th, but since that is the day following Christmas the meeting will be postponed. The program for the first meeting in January will be given in next week's Unitarian.

GIFT TO THE LIBRARY

The Fellowship has made a gift to the church library of a subscription to the Christian Register. The complete file will be kept in the office and members of the congregation are invited to become acquainted with the official publication of the American Unitarian Association.

The Los Angeles Unitarian

Volume 5

SATURDAY, DECEMBER 28, 1929

Number 16

THE BELOVED COMMUNITY

The Christmas Festival is very like a colorful California landscape when Spring has carpeted the earth with the green of the grass, the gold of the poppies, and the purple haze on the mountains blends into the clear blue of the sky above. Or it is like a New England countryside when Autumn has painted the trees with gold and crimson and brown. With unconscious artistry Nature splashes her colors about and the result is a deep gladness in the heart of the beholder.

Even so our common humanity, following the example of mother Nature, has wrought out of the texture of its life the charming disarray of Christmas. Pagan sun-myth and nature festival, the tenderness and hope that surround the cradle, the joy of children, the poetry of legend, love fulfilling itself in giving, religious aspiration towards the perfection of the race, all have been woven into a rich tapestry which is without deliberate pattern but none the less a thing of beauty and an abiding delight to the heart of man.

Each one will take a particular pleasure in that aspect of the festival which appeals to him. For me its chief value lies in the fact that it affords a compelling illustration of that quality in human life which is the source of my religious faith. I behold in it the racial yearning for a nobler humanity; I see in it intimations of the potency of life which lies hid in the "seed of perfection nestling amid the grossness and the slag." Christmas speaks out of the deeps of the human

"SCIENCE AND MYSTICISM"

Speaking in New York recently Mr. J. L. Elliott said of Professor Eddington's recent volume on "The Nature of the Physical World," "the book is a turning point in history." It represents the new attitude which men of science are beginning to take towards their own field of thought and it has profound consequences for religion. Mr. Bard is to speak Sunday on "Science and Mysticism," basing his sermon on the chapter of this title in Eddington's book. Lend him your ears for the occasion and you will be richly rewarded.

heart to bid me trust in the destiny of mankind.

Despite the diversity of elements which have contributed to make the festival what it is today we should all agree that the central figure is the new-born babe who, according to tradition, was destined to grow into the perfect man, the saviour of the race. It matters not greatly that we are now unable to distinguish clearly between truth and fiction in the story of his life; it matters not greatly, even, that theology has so distorted the story that it has many times been a hindrance rather than a help to the advancing life of man. The human ideal, the human impulse in which it had its origin, remains unscathed. With undying determination, amid the clamor of contrary desires, despite constant defeat, man has clung to his resolve to have done with that which is low and to attain to that which is high. The fabled saviours of the race are the
(Continued on Page 2, Column 1)

SUNDAY, DECEMBER 29, 1929

SCIENCE AND MYSTICISM

HOWARD B. BARD 10:50 A. M.

The Los Angeles Unitarian

Published Weekly Except July and August by

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2936 West Eighth St., Los Angeles, Calif.
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* * *

E. BURDETTE BACKUS, Minister

Office hours — Tuesdays, Wednesdays and Thursdays from 4 to 6 p. m.

Home address—1025 South Manhattan Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—10:00 A. M.

The Children's party will be held on Friday afternoon, December 27th at two o'clock. All the children of the parish are invited.

Next Sunday the usual program for the school will be resumed.

The Adult Class—10:00 A. M.

Dr. Bullard will lecture on "Human Sacrifice."

The Study Class—10:00 A. M.

Members of the Dramart will have charge of the program and will read a one-act play by Galsworthy, "The Sun." Discussion will follow.

The Fellowship—9:45 A. M.

The members of the Cabinet will meet at 8:45 A. M.

Mr. Paul Barksdale D'Orr, a distinguished attorney of the city will speak to the group at 9:45 on the subject "Have the Laws of the Bible been repealed by the Laws of California?" Mr. D'Orr's training and experience have fitted him admirably to discuss this subject.

(Continued from Page 1)

projection of this innermost demand of human nature.

What more acceptable Christmas gift could we give to our fellow men than that of making this ideal more effective in the

life of the world? This can be done in two ways. First by clarifying the ideal itself. In the past it has persistently been obscured so that it has not operated with the compelling might it ought to have in men's lives. We need to make articulate as we never have before the high end we are seeking, and the implications of that quest for every individual. We need clear thinking and fearless speaking concerning the qualifications necessary for full citizenship in the "Beloved Community" which mankind has been seeking, in its groping way, to establish on earth. We need resolute, courageous avowal of those stern conditions of human effort, human responsibility without which our dreams of a better order are unavailing.

Even more important is the second way in which we may serve the ideal. Thinking and speaking are necessary but living is more vital. The true strength of the "Beloved Community" lies not in its plans and specifications, but in the characters of the men and women who have been imbued with its spirit. It is for this reason that we cherish the memory of the heroes of the race. There is no substitute for personal righteousness, courage, vision. The present demands these qualities no less than the past and it is inconceivable that a future however remote shall cease to place a premium on them. More than any of the lesser causes which men serve this supreme summons of the race demands a discipline which shall make available every energy of body and mind for its purposes. Sin which weakens, indifference which obstructs, are treason. He who enlists in this service must hold himself to the highest and strictest of standards.

It is said by scientists that the great evolutionary process attains consciousness and purposive direction in man. Be it ours to exemplify this truth in the Christmas festival. Without destroying any of the beauty and value which it has attained as a spontaneous growth out of the heart of human nature let us add to it

(Continued on Page 3, Column 1)

(Continued from Page 2)

the reflective and directive elements which shall bring the native impulse to perfection more surely and more speedily on its way. We must purge away the dross of provincialism and narrowness from the ideal that it may be seen in the full glory of its universality. We must drop by the way the accretions that only obscure and add the light of new truth that illuminates. So may the Christmas Festival become for us not merely a lovely landscape to delight the eye, but a scene in which the beauty of the natural setting is shot through and through with the warmth and glow of human purpose directed ever to perfecting "The Beloved Community", bringing life more abundant to all the children of men, challenging us one and all to fling ourselves with glad abandon into the service.

E. BURDETTE BACKUS.

1930

The New Year is close at hand and institutions as well as individuals may properly begin the fresh page with a set of good resolutions. Let the one which heads the list for the First Unitarian Church of Los Angeles be to dispose promptly and efficiently of the financial problem that our energy may be free during the remainder of the year for other important concerns.

In a few days you will receive a statement of our financial obligations and a card on which you are to indicate the share of the budget which you can contribute. If we had only our current expenses to meet, the problem would not present any serious difficulties but there is still a payment to be made on the organ and we owe the American Unitarian Association \$6,000 on the loan they made us to meet the debt incurred in building our new plant. Then there are the assessments for the widening of 8th Street and Vermont. These additional items will call for every available resource the congregation possesses. The

Trustees hope that you will respond promptly and generously.

How much does it mean to you to belong to a church that keeps always abreast of the world's advancing knowledge, that serves constantly as a challenging and leavening influence in the entire religious life of a community, that stands fearlessly for every cause it believes furthers human progress? How much would you give to establish such a church in this city if none already existed? The most direct opportunity you have of contributing to its work is by giving of your substance. Make it a generous gift, worthy of the cause which it supports. How fine it would be for us to come to the Annual Meeting on the 14th of January with the entire budget subscribed. We can do it if everyone responds.

There has been a gratifying increase in the numbers of those who are using the weekly envelopes to make their contributions. The Trustees would like to have all who plan to give on a weekly basis use the envelopes. The packages of envelopes, one dated for each Sunday of 1930, are now on hand and may be secured of the secretary on Sunday.

Come! Help us keep that New Year's resolution and get the financial matter settled for the year. Then we will be prepared to serve the cause of intelligent idealism with our full power throughout 1930.

"MIDDLETOWN" GOES TO CHURCH

"Middletown" is a startling new book in which the authors give a photographic picture of life in an American industrial town. It is not fiction but the results of study for a year and a half by a group of trained observers. One section is devoted to religion in "Middletown." On Sunday, January 5th, Mr. Backus will base his sermon on this story of the religious life of a typical American community. If you think the Unitarian Church has finished its work you are in for a shock when you hear this story.

NEW YEAR'S EVE PARTY

All members of The Fellowship and their friends are invited to watch the old year out and welcome the new one in at a New Year's Eve Watch Party to be held at the Backus home, 1025 S. Manhattan Place. The party will begin at 8 P. M., December 31st, and close at 12:30 A. M., January 1st.

APPLAUSE

There are many members of the congregation who find that applause at the morning service destroys the value of the hour for them. Will you kindly refrain from this form of expressing your approval? It will be an act of courtesy to others.

SUNDAY NIGHT CLUB

Dr. R. H. Swift, who is an X-Ray specialist connected with the Southern California Academy of Sciences, will give an illustrated lecture before the Sunday Night Club on December 29th. He proposes to show the increasing use of the X-Ray in varied fields, and will have a portable unit with which he will demonstrate.

Supper will be served promptly at 6:30 with Miss Eve Smith as hostess. Mrs. F. A. Butts is chairman of the Club and is responsible for the arrangement of each evening's activities.

THE ANNUAL DINNER

The Annual Dinner and business meeting of the church will be held on January 14th. Tickets will be on sale next Sunday morning and you are urged to purchase early. The program for this meeting will be announced in a short time.

GREETINGS

We thank all of our friends in the congregation who have sent us greetings at this holiday season, and wish each of you much happiness for the coming year.

Mr. and Mrs. E. Burdette Backus.

ALLIANCE NOTES

The regular birthday luncheon will be served on January 2nd. All those who have birthdays in January are invited to sit at the birthday table. Please make reservations for the luncheon.

In the afternoon at two o'clock the monthly business meeting will be held.

THE TELESCOPE

Mr. Wade continues to receive visitors at the telescope on Sunday evenings between seven and eight o'clock. You are missing a treat if you do not take advantage of this interesting part of our church program.

A WORD OF APPRECIATION

Mr. Backus wishes to express his sincere appreciation for the splendid cooperation of the congregation during the Extension Program which came to a close last Sunday. Sixty-six persons have joined the church during the ten weeks of this program, and much has been done to quicken the interest and activity among everyone connected with the church.

The average attendance for this period was 414, with the largest congregation on December 8th, when Dr. Cornish preached. Last Sunday was a close second with 575 present.

The results of this concentrated effort are most encouraging and we have every right to believe that the year 1930 will be an important one in the history of this church.

THANKS!

The beautiful musical program of last Sunday was made possible by a group of people who contributed generously that we might enjoy this special Christmas music and that the church need not bear the added expense. Those to whom we are indebted are Mrs. R. C. Gillis, Mr. H. B. Brackett, Mr. D. C. Ross, Mrs. Mary D. Greble, Mr. A. V. Andrews, Mrs. Mary A. R. Henry, Mrs. Louis Kern, Mrs. S. M. Otis, Miss Caroline Seymour, Mr. H. W. Techentin, Mr. Paul E. Neuschaefer, Mrs. H. L. Burleson, Mr. Paul B. D'Orr, Mrs. O. H. Robinson, Dr. and Mrs. W. D. Moore, and Mrs. E. W. Brewer.

The Los Angeles Unitarian

Volume 5

SATURDAY, JANUARY 4, 1930

Number 17

SCIENCE AND MYSTICISM

This sermon is not an effort to arouse emotional responses or thrills in the audience. It is given because of the unusual position in which liberals find themselves in regard to religion. Other people find the foundations for their religious faith in an infallible book. This method is comforting and easy, but it is not for us. We must look elsewhere.

Because we are people who are accustomed to doing our own thinking, it is of interest to us to have one of the four greatest scientists in the world express to us his views on mysticism. Because Dr. Eddington's book "The Nature of the Physical World" is one of the outstanding modern books its chapter on "Science and Mysticism" is used as the basis for this sermon, without comment.

First we must define our terms. Science is knowledge of how the world works. Mysticism is the type of knowledge which comes through human experience.

There are, according to Dr. Eddington, two avenues of knowledge. One gives symbolic knowledge, of the world about us; the other gives intimate knowledge which comes through experience. Symbolic knowledge can be tested and examined and codified. In any analysis of the physical world we eventually reach a point at which further analysis is impossible; we must therefore use symbols. In spite of this, symbolic knowledge is material to which research can be applied. Intimate knowledge cannot be classified or analyzed, because as soon as it is analyzed its intimate nature disappears, and only symbolic knowledge

remains.

The increasing skepticism in regard to the reality of the spiritual or mystical world makes this declaration particularly important.

Dr. Eddington first makes an appeal for recognition of the fact that human life has two planes of frontage. One faces the outside environment; the other faces inward, to the individual's inner self. The first frontage deals with the physical world, which we seek to analyze and understand. The second frontage is concerned with consciousness, emotions, religion and intuitions. Every human life is constantly lived on this double frontage.

We recognize the external world as a real one because we know it through our senses. But we call the inner world one of illusion. Eddington says that the reality of one is no more real than that of the other, and that the illusion of one is no more illusory than that of the other.

In scientific analysis, the reality of the physical world becomes as illusive as anything in the inner world. The real solid table at which we sit can be analyzed into a scientific table which is
(Continued on Page 2, Column 2)

MR. BLAKE TO SPEAK

Berkeley B. Blake, an Administrative Vice President of the American Unitarian Association and Secretary of the Pacific Coast Conference, will give a short address on Sunday morning preceding the sermon. Mr. Blake is well known to our congregation and it is always a pleasure to have him take part in our services.

SUNDAY, JANUARY 5, 1930

" 'MIDDLETOWN' GOES TO CHURCH "

E. BURDETE BAKCUS.....10:50 A. M.

The Los Angeles Unitarian

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Home address—1025 South Manhattan Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—10:00 A. M.

At the beginning of this new year we suggest that a renewed effort be made for prompt and regular attendance in the Church School. The children are interested in their work and feel a loss when they are not able to be here. Classes are provided for children of kindergarten age and above, and we welcome any who come.

A kindergarten is provided for the small children during the church hour so that the parents may attend the service.

The Adult Class—10:00 A. M.

Owing to illness Dr. Bullard was not able to give his lecture last Sunday morning, but will give it this week. The title is "Human Sacrifice."

The Study Class—10:00 A. M.

Several weeks ago Professor E. A. Lundkvist gave an address on "The Founders of Adult Education." He is to continue the series and will speak again on Sunday morning. You will be interested in what Prof. Lundkvist has to say.

The Fellowship—9:45 A. M.

Mr. A. M. Newton will speak again to The Fellowship on astronomy. His previous lecture on this subject was very much enjoyed and the group again welcomes his appearance.

(Continued from Page 1)

made of electrical force, whose physical reality disappears. The scientist is then confronted with the mystic elements.

Things are not what they seem in the physical world; we are always dealing with illusion. For example, we cannot analyze a beautiful landscape and find in it anything which is beauty. But the feeling that the landscape is beautiful exists.

There are realms of the human spirit that are untrammelled by the investigations of physics. The feeling of creation, the yearning toward God, the expression of art, cannot be investigated, but they are nevertheless real. The sanction for this reality is either within us, or else it is an inner light coming from a greater power than we are. We must understand that this mystic sense is as real as the knowledge we find in the physical world.

Dr. Eddington says that the conviction which we postulate is that certain states of awareness in consciousness have equal significance with those that are called sensations. In other words, some of our states of consciousness are as significant as are the things we get through sense perception.

What value shall we give to these mystic elements? Are they real, or are we being deceived? We are continually being deceived by sense perceptions. Intimate knowledge, then, has the same value as has external knowledge.

Dr. Eddington says that physics presupposes a background outside the scope of investigation by the physicist. "There is something doing something, I know not what." In this background we must first find our own personality. Then we must find a greater personality than that of the individual.

Finally Dr. Eddington reaches the conclusion that the idea of a universal mind is a fairly plausible inference from the present state of scientific theory; it is at least in harmony with it.

Sermon by HOWARD B. BARD.

Reported by ZENNA ALEXANDER.

A CHURCH OF MANKIND

The Catholic Church has her great composers in stone, artists in speech, and actors in marble; the Protestant its great composers in philosophy and literature, with their melody of thought, their harmony of ideas. One day there must be a church of mankind, whose composers of humanity shall think men and women into life, and build with living stones; their painting, their sculpture, their architecture, the manhood of the individual, the virtue of the family and community; their philosophy, their eloquence and song, the happiness of the nation, the peace and good will of all the world.

THEODORE PARKER.

A PREFACE TO MORALS

Walter Lippman's book of the above title is divided into three sections entitled "The Dissolution of the Ancestral Order," "The Foundations of Humanism," and "The Genius of Modernity." Beginning Sunday, January 12th, Mr. Backus will give a series of three addresses on the book, devoting one Sunday to each of the divisions. Plan now to hear the entire series.

ALLIANCE NOTES

On Tuesday, January 7th, the women of the Alliance are invited to a demonstration luncheon at the Los Angeles Evening Express building. Tickets are 50c and reservations must be made at the church office if you have not already done so. Luncheon will be served at 12:30 on the third floor of the Express building, 240 South Hill Street. This is a courtesy on the part of the Express, and what money is taken in goes to the Alliance treasury.

Members of the sewing group, and others who would like to assist in this department of the Alliance, are invited to meet on Thursday morning, January 9th, at 10:30. Please bring your own lunch.

A CREED

"Today, then, this is my creed. I believe that the world in which we live is a good world. I believe in the infinite worth of man, and the possibility of his unending spiritual growth. I believe in a plan of life which finds room for play and work, for comradeship and service, for meditation and aspiration. I believe that all human life should be directed toward the enrichment of the lives of humanity. I believe in the immortality of noble living. I believe in a spiritual God. All of my belief is sustained and mellowed by faith, courage, cheerfulness, gentleness, reverence, and an understanding heart. I seek the comradeship of those who, in the quest for truth and with zest for service, would climb together the spiritual peaks."

—PERCY W. GARDNER,

President of the Unitarian Laymen's League. From the Christian Register.

We are the sons of pioneers. We dwell in a land settled by frontiersmen. In every one of us runs the blood of adventure. Some of us are the children of immigrants who forsook all in the search for a better country. We are the inheritors of freedom won by daring, consecration, and conviction. This group reaches back by intangible roots of human influence to men who thought bravely centuries ago. After us will come other generations, finding their way through life, guiding their feet by the light passed on to them by us. May we be faithful, courageous. May youth be tolerant in its quest for certainty. May age be free from cynicism, though wise in the values of life. May we all be strong to meet the experiences of this year, resolute, hardy, loving truth better than peace of mind, righteousness better than ease, and live by the governance of love.

—A. WAKEFIELD SLATEN.

OUR INDEBTEDNESS

By the time you receive this number of the Los Angeles Unitarian you will also have received a statement of the financial needs of the church. A word of further explanation of the "Special Budget" included in that statement is in order.

The building of the new plant left us with a considerable debt. No concerted effort has been made to pay this off but we can neglect it no longer. We borrowed \$25,000 of the American Unitarian Association. Of this we receive \$20,000 without interest, but are required to pay back \$2,000 a year. This we have been unable to do with the result that \$6,000 is now due the Association. We must meet this obligation. In addition we have to make the final payment of \$4,415 on our organ in October. Then the Trustees found it necessary to borrow \$1,200 from the bank to meet the current expenses and this must be repaid. There is one other item of \$450.00 which we pledged last year to the Ministers' Pension Fund, the Pacific Coast Conference and the church in Dattk, Transylvania, which we have been aiding. This still remains unpaid. These items of the Special Budget total \$12,065.00, which must be raised in addition to our current running expenses.

Our entire indebtedness is \$36,865.00. Of this sum \$5,800.00 has been borrowed from the church Endowment Funds and is therefore not pressing. But we should make every effort to care for the remainder of it systematically. If we can meet the entire special budget this year our burden for the ensuing year will be much lighter and before long we shall be entirely out of debt. After all, an indebtedness of less than \$37,000 on a plant such as we have is not excessive and we are confident that we have the strength and the resources to meet it. The present is a difficult time for us and calls for special effort on the part of all our members, but we will win through. Please send in your subscription card at once.

THE ANNUAL MEETING

The Annual Dinner and Business Meeting of this Church will be held on Tuesday evening, January 14th. Dinner will be served at 6:30 and will be followed by reports of the organizations within the church; the election of trustees and such other business as may need to come before the organization.

This is the one meeting of the year when the *members* are especially urged to attend. It is their privilege to know what has been done during the past year and have a part in the shaping of the program for the new year. We like to have these annual meetings real "family" affairs. Others are also cordially invited to attend.

Tickets are fifty cents and are on sale at the church office, or you may obtain them at church next Sunday morning. Reservations may be made over the telephone, DUnkirk 4683, until Sunday, January 12th. Please be prompt in making arrangements for attendance at this important church meeting.

SUNDAY NIGHT CLUB

We are not able at this time to make a definite announcement of the program for next Sunday night, but hope to have something of very great interest to those who attend. Supper is served promptly at 6:30. Miss Helen Osborne and Mrs. R. L. Igel will be hostesses this Sunday.

TRIENNIAL CONFERENCE

Mr. Blake announces that the Triennial Conference will be held in San Francisco the week after Easter, 1930. It is not too early to plan to attend. We will carry announcements of the program in later issues.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held in the church office on Monday evening, January 6th, at seven o'clock. A full attendance is asked as important business must be transacted.

The Los Angeles Unitarian

Volume 5

SATURDAY, JANUARY 11, 1930

Number 17

"MIDDLETOWN" AND LOS ANGELES

A staff of five trained observers spent a year and a half in a mid-western industrial city of 38,000 inhabitants, studying the varied aspects of its life. It was endeavored to make this study just as objective as the anthropologist's investigation of a tribe in the wilds of Africa or the naturalist's study of the habits of a colony of ants. The results are reported in a fascinating volume entitled "Middletown."

One section of the book deals with religion in "Middletown." There are 42 churches in the city and they are overwhelmingly of the Evangelical Protestant type. Church membership is taken for granted. Christianity of the narrow type advocated by the churches is complacently assumed to be the only true religion and quite sufficient for the needs of all mankind. The Bible is held to be a sacred book without defect or contradiction. One of the leaders of the community stated that "a man who would change a word of the St. James version must be a consummate fool." Less than one-fifth of the juniors and seniors in the local High School thought that the theory of evolution is a more accurate account of the origin and history of man than a literal interpretation of the story given in the first chapters of the Bible. "Middletown" believes that God was completely revealed in his divine Son, and that Jesus is the only competent leader the world has ever had. "We might lose all the other men that ever lived and not miss them much," said one of the most progressive preachers, "but Jesus is in-

dispensable."

The belief in an after-life is taken for granted, but apparently the belief in Hell is on the wane and the thought of Heaven is less vivid than it used to be. Here a distinct difference between the attitude of the working class and of the business and professional classes reveals itself. The working class clinging more tenaciously to the traditional beliefs and finding compensation for the good things which it is denied here in the hope of the joys of heaven. Religion is more emotionally charged for those who have less of this world's goods than for their more fortunate fellow citizens.

The authors found in "Middletown" only a nominal belief in practical ethics. Religion is for the most part concerned with other-worldly matters. It consists of a set of ideals which are desirable but unattainable. The churches proclaim a gospel of faith instead of works. They leave everything to God's care. Religion serves not as a method of meeting situations and solving problems but of running away from them and taking refuge in an ideal world where these troubles do not exist.

It is interesting to note that there is less open questioning of the dominant religious ideas in the "Middletown" of today than there was 40 years ago. Then there was an active Ethical Society in the city the members of which openly disavowed the dogmas of the churches and freely discussed the problems of life from a secular rather than a theological point of view. "The well being of man

(Continued on Page 2, Column 2)

SUNDAY, JANUARY 12, 1930

"A PREFACE TO MORALS"

E. BURDETTE BACKUS.....10:50 A. M.

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Home address—1025 South Manhattan Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—10:00 A. M.

The Church School opens each Sunday at ten o'clock. An assembly of the whole group is held after which the children go to classes where the outlined work for each division is followed. All children in the parish are invited to attend this interesting gathering on Sunday mornings.

The Adult Class—10:00 A. M.

Dr. Bullard will lecture to the Adult Class on "Mithraism." At the time Mithraism was popular it was Christianity's only rival. Dr. Bullard will give the history of both and compare the beliefs.

The Study Class—10:00 A. M.

Prof. A. E. Lundkvist will continue his talks on Adult Education. Prof. Lundkvist is a lecturer for the Extension Department of the University of California. He is a specialist in this particular line of education and has an interesting message.

The Fellowship—9:45 A. M.

A series of talks on Love and Marriage will be given in The Fellowship meetings during January and February. The first three will be on Sex Hygiene and Dr. Helen Hunter will speak on January 12th. She is well known to Fellowship members as she has appeared before them many times and they can always be sure of an interesting and helpful discussion.

(Continued from Page 1)

and not the glory of God should be the subject of our effort" was the title of a paper read before this society in 1890 and it is inconceivable that such a subject could be publicly debated in the city today.

But beneath the surface of conformity all is not well in "Middletown's" religious life. Men will, in private, confess their dis-belief, and there is a growing indifference to the institutions of religion, and ever larger measure of absorption in secular pursuits. But the questioners of established beliefs have to work out their adjustment in isolation; there is no fellowship of free minds to assist one another in establishing a new foundation in place of the one that has been abandoned.

This picture of religion in "Middletown" reveals the desperate need of America for a vital Unitarian church in every community. Reading the pages descriptive of the smugness, the narrowness, the stagnation, the stupidity, the futility of religion in this "sample" American city, one is inspired with an evangelical zeal to carry the gospel of intelligent idealism to the heart of "darkest America!" Doubtless no miracle of transformation can speedily be wrought; the ills are too deep seated for a sudden cure. But the presence of a Unitarian church would contribute elements essential to the health of the religious life. It would introduce the leaven of progressive ideas; it would serve as a rallying point for those individuals who have broken with the past but know not where to turn for a new orientation; it would serve as a perpetual challenge to the sufficiency of orthodoxy and would afford the example of a people for whom the central concern of religion is the fruit which it produces in this life.

We need not, however, leave Los Angeles in order to arrive in "Middletown." It has come to dwell in our midst. To be sure the conditions of a larger city make some differences, but the dominant

(Continued on Page 3, Column 1)

(Continued from Page 2)

ing religious forces of our metropolis are precisely the same as those of "Middletown." While the past decade has brought a great transformation for the better in many aspects of our city's life, religiously it has stood still. We must see the work that we are doing against this background. We do afford a fellowship for those who in "Middletown" have to work out their problems in isolation; we do offer to the community the challenge of a body of people seeking to combine the idealism of religion with the open mind of science and the practical concern of the social reformer. We have a magnificent opportunity to render a great service to the progressive life of the city that we love. Let us, throughout the year 1930, unite to do it with a greater degree of effectiveness than we have ever done in the past.

E. BURDETTE BACKUS.

"The government of the United States is in no sense founded upon the Christian religion. The United States is not a Christian Nation any more than it is a Jewish Nation or a Mohammedan nation."

—GEORGE WASHINGTON.

"THE FOUNDATIONS OF HUMANISM"

The sermon next Sunday will be based on the second section of Lippman's book "A Preface to Morals." This is the second in a series of addresses on this book which Mr. Backus is giving.

"If liberal religion is or has been in a period of decline, it is primarily because we have relinquished the high task of social leadership. Our own tradition is all on the side of the church's concern with public affairs. Parker and Channing both dared to bring to the front the social implications of their beliefs in freedom and independence, and such men have been the glory of our liberal faith."

Dr. Robert C. Dexter.

ALLIANCE NOTES

On Thursday morning, January 16, at 11 o'clock the International Relations group will meet. The subject for discussion will be "India."

At twelve-thirty the usual luncheon will be served, and Miss Nanon Herren will be the speaker, using as her subject, "some phases of the drama." Miss Herren is a newspaper woman and a playwright who lives in Topeka, Kansas. She had the honor of being one of four women chosen to go abroad for University work in Beaune, France.

Mrs. O. B. Manchester will speak in the afternoon at two o'clock, giving a review of current events, drama and books.

Please make reservations for the luncheon.

Mrs. J. Boucher, a member of the Alliance who lives at Long Beach, has met with an accident in which a leg and an arm were broken. She is in the Seaside Hospital at Long Beach and her daughter writes the church office that she will be glad to see her friends or hear from them.

SUNDAY NIGHT CLUB

The Misses Livering of Inglewood will be hostesses for the supper of the Sunday Night Club next Sunday evening. The meal will be served promptly at 6:30. The charge is 25c.

We are glad to announce that Dr. R. H. Swift, who gave such an interesting illustrated lecture on the X-Ray a few weeks ago, is to speak again. His subject will be "The Last Chapter in the Greatest Story," a story of the advent of prehistoric man. This lecture will also be illustrated.

In my intercourse with men I have found that the two rarest qualities in human nature are liberality and justice. Genius is rare and holiness is rare; but show me a thoroughly liberal and fair mind, and I will show you a spirit intellectually as nearly out of prison as any spirit in human flesh may hope to be.

Frederick Henry Hedge.

DR. BLAKE PRESENTS BUDGET

This is the only church in the great city of Los Angeles which, free from creed and dogma, takes the truly scientific attitude toward religion. There are forces in this city which would rejoice to see this church closed. In order to insure its continuance your trustees are now engaged in an effort to raise \$19,875 for Current Expenses for the calendar year, and \$12,065 for payment of instalments upon the church debt, final instalment of the organ and for deficits from last year. For a church of this size, located in a metropolitan center such as this is, with its rapidly growing and shifting population, that budget is extremely conservative. Of the \$12,065 special budget, \$10,065 represents items which, if paid off now, will not appear again in the budget.

May I make three appeals regarding this budget?

1. Sign and return at once the pledge card mailed to you with the copy of the budget.

2. Pledge something, however little. Weekly envelopes are provided by the church. I was amazed, in checking over the list of subscribers for 1929 to find the large number of members who made no subscription either directly or indirectly through their families. If every member would subscribe according to his means I believe the church's financial problem would be solved. The weekly basis makes payment simple.

3. In pledging, give according to your means. Do not overburden yourself, yet be fair to your church. Did you ever figure out how much you spend for non-essentials like movies and tobacco in proportion to how much you give to the church? There is no miraculous spring from which the treasury of the church can be filled. You are its source of revenue and if you care for it you will see that it does not lack.

A report of the talk given by

BERKELEY B. BLAKE,

Administrative Vice President of the American Unitarian Association, at the morning service January 5th.

THE ANNUAL MEETING

Once a year we gather our whole church family together for the purpose of reviewing the work done in the preceding months and to lay our plans for the future. It is important for our esprit de corps that all our members shall take an active interest in the varied program of the church in its different organizations. This year the Annual Meeting will be held Tuesday evening, January 14th.

Dinner at 50 cents a plate will be served at 6:30 P. M. All reservations must be into the church office by Sunday the 12th inst. At our last few dinners we have not been able to accommodate all who wanted to come. Secure your tickets at once that you may not be disappointed. There will be brief reports from the various societies in the church and Mr. Backus will outline his ideas for the future development of the church.

Ruskin says, "the wealth of a country is in its good men and women, and in nothing else." And it is the making and multiplying of these which must always be the Church's first work. Nor may we postpone the work until the coming of the social millennium, in which war and badhousing and unemployment are no more, shall have made it easier. Here and now, amid the evil conditions which are the work has to be done; men and women have to be redeemed. To teach little children to reverence truth and honour, and youth to follow after courage and purity; to help men and women to find in this confusing world the right way, and to walk in it; to bring hope to the despairing and comfort to the sorrowing; to make, in our own little patch of ground, the lilies of peace to grow instead of the blood-red blossoms of hate—all this, may seem so tame, so commonplace, so unheroic, but only so the kingdom of God can come and His will on earth be done.

—From *The Manchester Guardian*.

The Los Angeles Unitarian

Volume 5

SATURDAY, JANUARY 18, 1930

Number 19

A PREFACE TO MORALS

The modern man of intelligence and education finds himself in a dilemma. It is no longer possible for him to accept the religious faith of his fathers and yet he is most unhappy in his irreligion. Iconoclasm is not enough; it requires something more fundamental than smashing idols to fortify men's souls and give their lives significance. There is no question that during the ages of faith religion did give meaning and dignity to human existence, and now that man has lost that faith he is ever and again the victim of a sense of the futility of his existence. Walter Lippmann, in "A Preface to Morals", addresses himself to those who are conscious of this dilemma and who are earnestly seeking a religion which shall do for them what the faith of the past has done for men of other generations.

The first portion of the book is a brilliant analysis of how the present situation has come about. The author says that we of today are like an audience which has just seen a tremendous drama which has the whole earth for a stage. In the prologue all was chaos and then God created the earth and established order. In the epilogue the elect of God are enjoying the bliss of life in the New Jerusalem which is so radiant that it needs not the light of the sun. Between these two there unfolded the whole history of man; everything moved under the guidance of God's purpose and the plot of the drama was furnished by the great theme of the salvation of the soul of man. It was the most majestic, the

most tremendous product that the imagination of man has ever conceived. Even today there are many in the audience who are so completely under the spell of the drama that it seems to them the very substance of reality; they accept it as the truth. But many there are who have been disillusioned, who now realize that the whole story was the creation of man's fertile brain and that it is entirely out of harmony with what we have been learning in the past few centuries concerning the world in which we live.

There are many factors which have contributed to this "dissolution of the ancestral order." The emancipation of the state, of business, and of the family from the complete domination which was exercised over them by the church in past centuries has been of great importance in undermining the attitude of faith. When the institution which presumed to speak as God's representative on earth was all powerful it was much easier for men to believe its dogmas, accept its authority than is the case today when its power has been circumscribed in a much narrower field. The rise of a machine civilization, with the resulting big cities, has been another important factor in hastening the decay of the ancient faith. The naive acceptance of the traditional religion belongs to the simple countryside rather than to the complex life of the world today.

But the greatest factor in bringing about the disillusionment has been the progress of science. Today much of the authority which in the past belonged to

(Continued on Page 2, Column 2)

SUNDAY, JANUARY 19, 1930

"THE FOUNDATIONS OF HUMANISM"

E. BURDETTE BACKUS.....10:50 A. M.

The Los Angeles Unitarian

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* * *

E. BURDETTE BACKUS, Minister

Office hours — Tuesdays, Wednesdays and Thursdays from 4 to 6 p. m.

Home address—1025 South Manhattan Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—10:00 A. M.

The Church School opens each Sunday morning at ten o'clock with the whole group assembled for music and discussion. Later the children go to their respective classes where the outlined work for each division is followed. All children in the parish are invited to attend this interesting gathering on Sunday mornings.

The Adult Class—10:00 A. M.

The subject of Dr. Bullard's lecture will be "The Messianic Hope."

The Study Class—10:00 A. M.

Dr. Robert Whittaker, who so interestingly discussed political affairs in England before the class a few weeks ago, will speak again. This Sunday his subject will be "England, Evolution or Revolution." You are cordially invited to attend.

The Fellowship—9:45 A. M.

The second talk in the series on Love and Marriage will be given by Dr. Samuel Ayres, Jr. Dr. Ayres is a prominent physician in the city, and it is an honor to have him give his valuable time to this group. He will continue the discussion on Sex Hygiene which was introduced by Dr. Helen Hunter last week.

(Continued from Page 1)

the priest as the spokesman of God has been transferred to the scientist. He is, in the eyes of the common man, the true miracle worker, and because of the wonders which he has wrought when he gives a different account of the creation of the world and the character of its government from that related by the theologian there is a strong disposition to believe him and to discredit the theories of the latter.

Mr. Lippmann contends that the attempts to reconcile science and religion are fruitless; the two spring from essentially hostile attitudes of the human mind. The most that can be hoped for is a working compromise between the two. Not only is the method of science irreconcilable with that of religion but modern science rejects the belief which is at the heart of all popular religion, that the "forces which move the stars and the atoms are contingent upon the preferences of the human heart." Religion insists that the power which rules the universe is essentially of the same nature as human love; science reports a world that is indifferent to human values.

The combined effect of these different factors is that, with the best will in the world, the modern man finds himself unable to believe; the temper of his mind will not permit him to deal in certainties; he knows that knowledge is progressive and that he must continually be ready to revise his opinions. The attitude of faith is gone. There have been periods in the past when men have ceased to believe in the religion of their fathers, but there are essential differences in the conditions which exist today from anything the past has known. Today it is not merely an educated minority which has fallen into unbelief, but great masses of men, indeed all who have come within the influence of modern forces. In the past only a few were ever affected at any one period of doubt. Furthermore the rate of change in the centuries that are gone was relatively slow and men were

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able to accommodate themselves to it. The process was so gradual that a new orthodoxy could grow up to incorporate the fresh ideas of the heretics. But at present the change in men's ideas proceeds at a dizzy pace with the consequence that it is no longer possible to develop a new orthodoxy. Our minds can not settle down in any one position but must be kept in a constant state of flux.

Mr. Lippmann says that at one time the hope was held out that religious liberalism would meet the needs of this troublesome period, but that experience has demonstrated this hope to be false. What the liberal has done has simply been to try to cling to the old doctrines in such an attenuated form that they would not seem to conflict with modern knowledge. The theology of Dr. Fosdick serves as an example. His description of the God in whom he believes is so vague that it cannot possibly meet the religious requirements of humanity. Liberalism can only serve as a temporary resting place until we have worked out a more radical readjustment of our religious life.

The chief concern of the book is to serve as a guide to the moral principles which shall serve men now that the old standards have broken down. When men believed that the world was under the rule of a heavenly king morality was a relatively simple matter; it consisted in conforming the will of man to the will of God. Men felt that what God demanded of them was definitely revealed in the Bible and that in the Church they had an authoritative interpreter of God's laws. Today men resent the idea that they shall follow certain lines of conduct because it is the will of a heavenly king. This reason has lost its power over their minds. But they have not replaced it by any adequate motive for righteousness and the result is the moral chaos of today. Mr. Lippmann's argument is that we must substitute for the notion that the duty

of man is to conform his will to the will of God, the conviction that the duty of man is to conform his will to the surest knowledge of what makes for the highest human happiness. The true basis for morality is not in laws imposed on man from above, but in human nature itself. "They must find the tests of righteousness wholly within human experience. Happiness cannot be the reward of virtue; it must be the intelligible consequence of it. It follows, too, that virtue cannot be commanded; it must be willed out of personal conviction and desire. Such a morality may properly be called humanism, for it is centered not in superhuman but in human nature."

The implications of this position will be presented in two succeeding articles.

E. BURDETTE BACKUS.

THE FINANCIAL CAMPAIGN

The committee has had a splendid response to the appeal recently sent out for assistance in the 1930 budget and the special budget. We are happy to report that to date 190 subscriptions have been received totaling \$7,558.00. It is interesting to note that of the total number of subscriptions, thirty-eight, or exactly one fifth, are new ones. If those who have been accustomed to giving respond in like measure, there will be no trouble in raising the required sum.

If you have not turned in your card will you not do so at once, thus saving the expense of a reminder from the church office. We are anxious to hear from every member on our mailing list. Even if you feel that you cannot pledge a specified sum, send in your card that we may have a report for each one listed in our files.

SUNDAY NIGHT CLUB

Supper will be served promptly at 6.30. Mr. and Mrs. Louis F. Merrill will be the hosts. It will be followed by an entertainment given by the Los Angeles Steamship Company. Full announcement will be found elsewhere in the bulletin.

UNIQUE ENTERTAINMENT

The Sunday Night Club offers to the members of the congregation an unusual entertainment on Sunday evening, January 19th, at 7:30 in Channing Hall. The Los Angeles Steamship Company is presenting a program in which Uncle Remus (E. M. Bonnell), well-known radio entertainer, will be featured, and a new two-reel Hawaiian film, "Off to Paradise", will be shown.

With film and lecture, Uncle Remus takes his audience to the Magic Islands for the evening, sailing from Los Angeles on a luxurious modern steamship, and showing them the gaiety of ship-board life during the six days of the voyage. The film covers island scenes very extensively, touching on four of the islands and including the famous beach at Waikiki, with surf-board riding and other water sports, native Hawaiians at work and play, pineapple fields and sugar plantations, the daylight trip to Hilo on the Island of Hawaii, the world's largest active volcano, Kilauea, and many other typical Hawaiian scenes.

Between the two reels Uncle Remus entertains with song and story, giving also a brief talk on his own trip to the Islands and touching on the history of Hawaii.

All members of the congregation are cordially invited to be the guests of the Sunday Night Club and the Los Angeles Steamship Company at this entertainment. Remember! Sunday evening, January 19th, at 7:30 in Channing Hall. Come and bring your friends.

CAN YOU HELP?

Two young men in the church plan to attend Antioch College. They must earn their own way and desire to secure employment to that end. Both are High School graduates, and are willing to undertake any kind of work for which they are fitted. If you know of any way in which they can be assisted to carry out this worthy ambition kindly inform Mrs. Backus. (ROchester 0209.)

MUSICAL EVENING

The Dramart announces a most interesting musical program for the evening of January 23rd. Irmalee Campbell, soprano soloist, and Charles King, tenor soloist, both members of the famous Mission Play quartet, will offer a group of numbers; Maestro C. Seccone, Italian tenor, and Escha Bledsoe, violinist, formerly with the Women's New Orleans Symphony Orchestra, will also appear on the program. Madame Di Zaruba, president of the Los Angeles Community Opera will speak.

Members of the congregation and their families are cordially invited to attend this concert. There will be no admission charge, but according to the custom of the Dramart a silver offering will be taken.

A great deal of the joy of life consists in doing perfectly, or at least to the best of one's ability, everything which he attempts to do. There is a sense of satisfaction, a pride in surveying such a work—a work which is rounded, full, exact, complete in all its parts—which the superficial man, who leaves his work in a slovenly, slipshod, half finished condition, can never know. It is this conscientious completeness, which turns work into art. The smallest thing, well done, becomes artistic.—WILLIAM MATTHEWS.

ALLIANCE NOTES

Thursday, January 23rd, is Social Service day and the women are invited to come to help sew on that day. Work for the Children's Hospital is on hand at present. The group meets at 10:30. Each is asked to bring her own lunch and hot drinks will be served by the committee.

THE GREAT SOCIETY

The concluding address in the series on "A Preface to Morals" will be given on Sunday, January 26th. It deals with the consequence of the humanist position for government, business, and the family relations. No more wholesome treatment of the vexing problem of sex relations has been offered than the one contained in this section of Mr. Lippmann's book.

The Los Angeles Unitarian

Volume 5 SATURDAY, JANUARY 25, 1930 Number 20

HIGH RELIGION

The second portion of Walter Lippmann's "A Preface to Morals" is devoted to the foundations of what the author calls "High Religion." He says that all through the centuries of human history there have been a few men of insight who have been aware of the inadequacy of the popular religion which is based on the assumption that the universe is governed by a Divine King. For such men as Buddha, Confucius, Jesus, Paul, Spinoza, religion consisted not so much in a particular belief about the nature of the world but was essentially a discipline of the inner life. They knew that if ever men were to attain the happiness for which they yearn they will not receive it as a gift from on high but must win it by the manner in which they fashion their own characters. It is in this "High Religion," which is the art of the inner life, that Mr. Lippmann sees the way out of the dilemma in which the modern man finds himself.

It is an arresting fact that all the great religious teachers, and all the moral philosophers from Aristotle to George Bernard Shaw have insisted that there must be an element of asceticism in any satisfactory life. In order to attain happiness man must be willing to forego the gratification of some of his appetites. This is counsel which falls on heedless ears for the most part because asceticism is contrary to the temper of the modern mind which is much more ready to espouse the ideal of "expression" than of

discipline. Asceticism connotes to most of us the irrational austerities of the man who thinks to win grace by torturing his body, or by killing all the spontaneous joy of life. But the word is derived from the Greek for "I practice" and properly understood implies that training of the inner life which is intended to give a mastery over the desires, emotions, thoughts, and moods which is comparable to the athlete's control of his body. Without such a discipline we are doomed to remain spiritual infants.

High Religion substitutes for the cosmic drama of Divine Providence the intensely personal drama of the development of the individual soul from infancy to maturity. When we are babies we live in a world which in large measure corresponds to the world of popular religion; we are surrounded with a loving care that answers all our wants; we have the illusion of a universe that is governed by our own desires. Most people grow old without growing up; they still retain many traces of the emotional attitude of childhood, and continue to expect that the world will meet all their wishes. They never learn to accommodate themselves to reality; they continue to cry for the moon. Popular religion quiets them by giving them a sugar-plum to suck, in the form of a promise that by and by they will find the fulfillment of their hearts desire. High Religion demands of them that they grow up, accept the universe as it is, ac-

(Continued on Page 2, Column 2)

SUNDAY, JANUARY 26, 1930

"THE GREAT SOCIETY"

E. BURDETTE BACKUS.....10:50 A. M.

"CONTEMPORARY RUSSIA"

FREDERICK W. ROMAN.....3:00 P. M.

The Los Angeles Unitarian

Published Weekly Except July and
August by

THE FIRST UNITARIAN CHURCH

2936 West Eighth St., Los Angeles, Calif.
Dunkirk 4683

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1879.

* * *

E. BURDETTE BACKUS, Minister

Office Hours—Tuesday and Thursday,
from 4 to 6 p. m.

Home address—1025 South Manhattan
Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At
the church every day but Friday, from
8:30 to 5:30.

THIS SUNDAY

Church School—10:00 A. M.

The Church School opens each Sunday morning at ten o'clock with the whole group assembled for music and discussion. Later the children go to their respective classes where the outlined work for each division is followed. All children in the parish are invited to attend this interesting gathering on Sunday mornings.

The Adult Class—10:00 A. M.

Dr. Bullard will give an entirely new lecture entitled "Paganism in Christianity."

The Study Class—10:00 A. M.

Dr. Robert Whittaker will again speak to the Study Class on "The London Conference." Dr. Whittaker is well informed on international affairs and his discussions are always very much worth while.

The Fellowship—9:45 A. M.

Continuing the series of talks on Sex Hygiene, Dr. Helen Hunter will speak to the girls in The Fellowship room and Dr. Ayres to the boys in Mr. Backus' study. There will be opportunity for questions from the young people.

(Continued from Page 1)

commode themselves to the idea that their desire is not the law which rules the stars, learn to restrict their desires to what is possible, and build up in their own minds a citadel that the Universe is powerless to crush.

The best way to understand the true nature of High Religion is to observe it in the life of one of its outstanding exemplars. Benedict Spinoza, the great Jewish philosopher and saint who lived in Holland in the last part of the 17th century will serve our purpose. In his essay on "The Improvement of the Understanding" he tells us that after experience had taught him that the pursuits in which our common humanity seeks its happiness are vain and futile he resolved to see if there were not some different kind of good the discovery and attainment of which would enable him to enjoy supreme and continuous happiness.

Riches, fame, and the pleasures of the senses, to which men look for their happiness, he discovered were a hindrance to any higher good when they were pursued as ends in themselves; but if they were subordinated to a higher good they had a legitimate place in man's life. The highest good he describes as follows: "Man conceives a human character much more stable than his own, and sees that there is no reason why he should not himself acquire such a character. Thus he is led to seek for means which will bring him to this pitch of perfection, and calls everything which serves as such a means a true good. The chief good is that he should arrive, together with other individuals if possible, at the possession of the aforesaid character. This is the end for which I strive: to attain such character myself, and to endeavor that many should attain it with me. It is a part of my happiness to lend a helping hand that many others may understand even as I do."

Spinoza demonstrated in his own life the practical success of the ideal which inspired him. In all ages a few rare

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(Continued from Page 2)

spirits have attained the same maturity of life. For them the moral problem has been solved because desire and righteousness coincide; they can say with Confucius "I could follow the desires of my heart without transgressing the right." There has been in them a certain detachment from the world which has served to protect them from the ravages of its changes and yet has not prevented them from being intensely alive and vitally concerned in the affairs of their fellow men. They have attained a serenity, a peace, a happiness that can be won in no other way.

Mr. Lippmann recognizes the difficulty in this ideal. He knows that to the man who is looking for easy salvation it will seem cold and impossible. Yet he insists that if we are to escape from the moral confusion of our time, if men are again to win a faith that shall give their lives significance and power, it will have to be by following out the implications of this High Religion. The acids of modern thought have made it impossible for us to return to the refuge of fiction and illusion. We are under the compulsion of necessity to try the difficult path that men of the spirit of Spinoza and Marcus Aurelius have trod. That which was once the luxury of a few aristocrats of the spirit has now become a necessity for us all. The only possible religion for modern men is that of an inner discipline which shall enable them to overcome the world.

The Unitarian emphasis is in complete accord with Mr. Lippman at this point. We have long insisted that character is the test in religion. As one of our own members put it: "Our concern in religion is not with where we are going but with what we are." Now, upon those who announce themselves as disciples of this High Religion there devolves a special obligation in this critical period. Not only is it important that we should make clear the intellectual basis of our religion, but also, and more important, we must reveal in our own lives the poten-

cy of the faith we profess. Each one of us is confronted with the choice of remaining infantile and being profoundly unhappy because the world does not meet our demands, or of growing up and accepting the universe as it is because we have attained a strength of character which is a sure protection. The mature soul alone knows supreme happiness and is competent to point the way for others.

E. BURDETTE BACKUS.

NEW "BOND OF UNION"

At the Annual Meeting of the Congregation it was voted to substitute in the place of the Bond of Union which members in the past have been asked to sign on joining the church the following statement which is used by a number of other Unitarian churches. "Love is the spirit of this church, service is its law. This is our great covenant: to dwell together in peace, to seek the truth in love, and to help one another." Subscription to this statement is the sole condition of membership, aside from the agreement to give such personal and financial support as is individually possible. The reason for the change made was that the theological implications of the former Bond of Union acted as a barrier to keep out of our organization many sincere and splendid persons. Six new members signed the membership book at the close of the service on Sunday.

THE SUNDAY NIGHT CLUB

The members of the Sunday Night Club have decided to change the night of meeting in order to accommodate many who find it inconvenient to attend on Sunday evenings, and also to introduce a different type of program. The plan is an experiment and its continuance will depend entirely upon the interest manifested.

The first mid-week meeting will be at 8 o'clock on Wednesday evening, January 29th. There will be no program on Sunday evening, January 26th.

THE ANNUAL DINNER

Owing to inclement weather for the past two weeks the attendance at the Annual Dinner and Business Meeting of the church on Tuesday evening, January 14, was small, but it was, nevertheless, a most enjoyable occasion. The dinner was served by Mrs. Mentzer, and was, of course, a delicious meal.

Mrs. R. C. Gillis, F. R. Cyr, D. C. Ross, W. H. Pierce, Mrs. Zenna Alexander, and Dr. R. H. Swift were elected as trustees to fill the vacancies on the Board. The retiring trustees are Mrs. J. P. Hunt, A. V. Andrews, Mrs. J. B. Baker, and M. H. McCall. Dr. Moore resigned leaving an unexpired term of one year.

Mr. Backus spoke concerning the hopes and plans he has for the church for the future and the heads of organizations outlined their work for the past year and told plans for 1930.

LAYMEN'S LEAGUE DINNER

All the men of the congregation are invited to attend the monthly dinner of the Laymen's League to be held on Wednesday evening, January 29th at 6:30. Judge Marshall McComb of the Los Angeles Superior Court will be the guest of the League and will address the group after dinner.

Please purchase your ticket or make your reservation before Tuesday, January 28th.

FELLOWSHIP DANCE AND CARD PARTY

On February 1 The Fellowship will give a party to which every one who enjoys dancing and cards is invited. The primary purpose of this event is to raise money with which to pay the Fellowship's annual contribution to the National Young People's Religious Union. Miss Virginia Frederick, Field Secretary for the Y. P. R. U. will be the guest of honor. A large attendance is hoped for. The admission price is only 25c.

ALLIANCE NOTES

The Alliance will give one of its famous bridge teas on Thursday afternoon, January 30th, from two until five. Mrs. Stella B. Wright and Mrs. Lucille Snow will act as hostesses. All the women of the congregation are cordially invited to attend and use this lovely social gathering as a place to entertain friends. Tickets are 50c, and may be obtained from the church office or from a member of the committee.

Each Thursday morning the sewing group meets and all women who can assist are invited. Just at present some very urgent work for the Children's Hospital is on hand.

The Associate Alliance will meet at Santa Barbara on Friday, February 7th. A most interesting program is planned and the officers of the organization hope that many will attend. Those who have cars are asked to report to the church office if they can accommodate passengers.

DR. ROMAN TO LECTURE

The Laymen's League has arranged with Dr. Frederick W. Roman for a series of three Sunday evening lectures beginning January 26th. He will discuss conditions in the countries which he visited during his recent trip to Europe, and the subject of his first lecture will be "Contemporary Russia."

Miss Phyllis Hunter will give a half hour organ recital preceding the lecture on Sunday night.

RELIGION AND SOCIAL IDEALISM

On Sunday, February 2nd, Mr. Backus will speak on the relation which has existed and which should exist between organized religion and the great social causes with which the progress of humanity is bound up. Miss Virginia Frederick, Field Secretary of the National Young People's Religious Union, will be a pulpit guest on this occasion. Miss Frederick is visiting the churches of the Pacific Coast in the interest of the young people's work.

The Los Angeles Unitarian

Volume 5

SATURDAY, FEBRUARY 1, 1930

Number 21

LOVE IN THE GREAT SOCIETY

In the concluding portion of "A Preface to Morals" Mr. Lippmann shows how the ideal of a mature personality, in which desire has been disciplined to conform with the right, is becoming increasingly necessary under the conditions of modern life. The demands of science, the exigencies of big business organization, the complexities of social life make it imperative that we shall develop a type of men and women who have within themselves the requisite principles for intelligent, socialized direction of their actions. The compulsion of necessity is driving us towards an approximation of that self mastery which enabled Confucius to say: "I could follow the desires of my heart without transgressing the right."

No where is this high level of morality more necessary than in the field of sex relations. The traditional standards have broken down and chaos has resulted because no new principle has been established to take their place. In the past the standards were very largely determined by the authority exercised by man over woman. Sex was regarded as an impure means to a noble end. It was held to be justified for woman only for the purpose of having children. She was very closely guarded to make sure that she did not transgress. When woman's life was sheltered, when the chief sphere of her activity was in the home, the enforcement of this standard was relatively easy. But in the complex so-

JOURNEY'S END

Mr. Backus will not speak on the subject announced in last week's issue but will substitute in its place a discussion of "Journey's End" now being played at the Belasco. This famous war play will serve as an admirable basis from which to consider the ideal of world peace and the part which religion should play in the attainment of that ideal.

ciety of today with the increasing economic independence of woman this has become well-nigh impossible. "The whole revolution in the field of sexual morals turns upon the fact that external control of the chastity of woman is becoming impossible."

The single factor of greatest importance in producing this revolution has been the widespread practice of birth control. This is unquestionably justified for the health of the mother and the children, for eugenic reasons, for the economic well-being of the family, but we must not close our eyes to the fact that it has brought other consequences as well, some of which are on the debit side. It has vastly stimulated the evolution of an entirely different attitude towards sex. When you change the consequences of an act you inevitably alter the judgment that is passed on that act. Birth control has released the lurking satisfaction that lay concealed behind the ancient taboo and has led men and women

(Continued on Page 2, Column 1)

SUNDAY, FEBRUARY 2, 1930

"JOURNEY'S END"

E. BURDETTE BACKUS 10:50 A. M.

"DENMARK"

FREDERICK W. ROMAN 8:00 P. M.

The Los Angeles Unitarian

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August by

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* * *

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from 4 to 6 p. m.

Home address—1025 South Manhattan
Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At
the church every day but Friday, from
8:30 to 5:30.

THIS SUNDAY

Church School—10:00 A. M.

The Church School opens each Sunday
morning at ten o'clock with the whole
group assembled for music and discus-
sion. Later the children go to their re-
spective classes where the outlined work
for each division is followed. All chil-
dren in the parish are invited to attend
this interesting gathering on Sunday
mornings.

The Adult Class—10:00 A. M.

"The Genesis of Unitarianism" will be
the subject of Dr. Bullard's lecture.

The Study Class—10:00 A. M.

Dr. Robert Whittaker will continue his
discussion of English affairs, and will
speak on the subject "England's Problem
With India." These talks by Dr. Whitta-
ker are most instructive.

The Fellowship—9:45 A. M.

The talks on Love and Marriage will
continue through February. On February
2nd Mr. Benshimol will speak on the sub-
ject "Married."

(Continued from Page 1)

to the conclusion that the sex relation is
not of itself an evil thing, but a legiti-
mate and desirable pleasure. They are
no longer ashamed of their passion for
each other. This may rightly be regarded
as a gain.

But this knowledge could not be re-
stricted to the marriage chamber. It in-
evitably penetrated the whole of society
with the consequence that parents and
others in authority have found it in-
creasingly difficult to maintain the sex
conventions for their children. They
could not consistently argue that the
sex relation was an evil in itself; they
could only contend that the psychological
consequences are bad when sex is not
made incidental to the enduring partner-
ship of marriage and the home. This is
a rather flimsy barrier with which to
seek to restrain a primal urge and it is
not surprising that many young people
have doubted the judgment of their eld-
ers and have decided to experiment for
themselves.

Indeed they have the sanction for this
proceeding from some high minded
adults among our contemporaries. It
has been plausibly argued that birth-con-
trol makes it possible to separate the
pleasures of sex from the responsibilities
of parenthood, and that we should revise
our standards so that young people could
indulge in these pleasures without sense
of shame. Mr. Bertrand Russell, one of
the outstanding philosophers of the Eng-
lish-speaking world, has said that in his
view the law should take no notice of
sexual relations apart from children; that
the main thing in marriage is not the
feeling of the parents for each other, but
their cooperation in bearing children.
He would not consider physical infidel-
ity cause for divorce but would teach
people that it is to be expected and toler-
ated.

To all of this Mr. Lippman replies that
birth-control makes such a separation
of "love" and parenthood possible but
by no means humanly desirable. He is
convinced that there is much more wis-
dom in the convention of marriage than
there is in this "separatist" philosophy.
Lovers who have nothing to do but to
love each other are not to be envied.
Love is not self-sustaining. When it is
dissociated from the chief business, the

(Continued on Page 3, Column 1)

(Continued from Page 2)

stern realities of life, it leads only to a dreary waste-land where its devotees soon lose the capacity to respect their chief preoccupation and life turns to ashes in their mouths. The conditions of happiness in the love life are best met in the home. This is the enduring wisdom of marriage.

The responsibility for a large measure of unhappiness in married life at the present time falls upon the romantic idea of love which holds that marriages are made in heaven, or that love is a sort of fairy wielding a magic wand to bring affinities together and guaranteeing them without further effort on their part the conventional conclusion of fairy tales, "and they lived happily ever afterwards!" The wisdom of marriage rests on an extremely unsentimental view of lovers and their passions. It says given an initial preference for each other, common social back-ground, common responsibilities and the conviction that the relation is a permanent one, compatibility in marriage can normally be attained. Nine-tenths of the causes of love are in the lover, and only one-tenth in the object of his love. The success of marriage depends on what is done with that nine-tenths in the lover. Compatibility is an achievement and not an accident. If instead of taking the childish attitude of expecting the other person to confer happiness the partners of marriage will try in a mature way to adjust their worlds to one another it is probable that their efforts will be crowned with success.

Mr. Lippmann recognizes that in the complexity of modern life there are enormous difficulties to be overcome; a successful marriage requires two persons who are capable of taking the mature attitude towards their common venture; that adds greatly to the difficulty. He believes that the state should provide a dignified method of retreat in case of failure. But he believes that marriage will continue because it correctly interprets human experience. It will survive as the

dominant insight into the reality of love and happiness.

In another connection Mr. Lippmann defines ideals as "an imaginative understanding of that which is desirable in that which is possible." We may well apply this to love. A young man and a young woman find themselves drawn to each other by mutual passion. All life is toned up for them; they discover fresh beauty in the world about them; their own powers are quickened; they do their work easily and have an excess of energy. It is desirable, and it is possible, that from this bright, quick flame which has sprung up in them they shall kindle the great logs which are the realities and the substance of their lives; then shall it grow into a fire which shall spread its warmth and its glow through the whole of their two intermingled worlds and it shall be an inspiration, a comfort and a blessing to them through all their days.

E. BURDETTE BACKUS.

CHARLES DARWIN

The birthday of Charles Darwin falls on the same date as that of Abraham Lincoln, February 12th. On the Sunday preceding that date, February 9th, Mr. Backus will speak on Darwin. The subject is timely because of the large amount of publicity recently given to Prof. Osborn's announcement that he no longer accepts Darwin's theory of the evolution of man.

VALENTINE PARTY

On Friday evening, February 14th, the Sunday Night Club will be hosts at a party to which all members of the congregation are invited. Cards and dancing will form the major part of entertainment. The Club is anxious that this event will prove to be a real "all-church" affair. The orchestra which furnished the music at the Dramart entertainment last week has been engaged and that insures a splendid dance program.

Tickets are only 50c and may be obtained at the church office or from Mrs. Butts and her committee.

ALLIANCE NOTES

On Thursday, February 6, the Executive Board will meet promptly at eleven o'clock.

Birthdays in February will be observed at the luncheon which will be served at 12:30. There will be three minute speeches by guests of honor. Later a program of music will be given and Mrs. Caroline Atherton will speak. Mrs. Atherton is former president of the General Alliance, and we remember with a great deal of pleasure the visit which she paid us a few years ago. Make your reservations for lunch early.

The usual monthly business meeting will be held at 2:30 P. M.

Please bear in mind the meeting of the Associate Alliance in Santa Barbara on Friday, February 7th. Mr. Daniels, minister of the Santa Barbara church, and Mrs. Caroline Atherton will appear on the program. Luncheon speakers will be Berkeley B. Blake and Julia Budlong. If you have room in your car for passengers please notify the church office.

DRINKING FOUNTAIN

A wall drinking fountain has been installed on the west side of the patio, a gift of a member of the church. It is an added beauty as well as a great convenience.

A REMINDER

On Saturday night of this week, February 1, The Fellowship sponsors a party to which event all who enjoy cards and dancing are invited. The admission price is only 25c. The guest of honor will be Miss Virginia Frederick, Field Secretary for the Y. P. R. U., who is making a tour of the western states.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held on Monday evening, February 3rd, at seven o'clock in the church office.

ONCE AGAIN

We are compelled to include again a reminder to those who have not sent in their subscription cards for the current year. The business of the church has to be attended to and the only rational way to do it is to clear the matter of financial support up at once and not have it drag along through the months as a burden to the ministers and officers. Many of our members and friends have responded most generously. More than a fourth of the subscriptions received have been entirely new. But there are still many who have not responded. If you are one of this number will you not please attend to it at once?

SUNDAY NIGHT CLUB

The Sunday Night Club has changed its time of meeting to Wednesday evenings at 8 o'clock. All young adults of the congregation are invited to these meetings at which interesting discussions take place.

DENMARK

Dr. Frederick W. Roman is giving a series of three addresses concerning conditions in countries which he visited last summer. The second one will be given Sunday evening in which he will discuss Denmark.

CAN YOU HELP?

A member of the church offers her services as a companion to one who wishes to travel or she will remain in the home. She is well educated, musical, and can drive a car. If you know of anyone wishing to employ such a person, will you please communicate with the church office?

DEATH OF MR. SHELLENBERGER

On Tuesday, January 28th, Mr. Backus conducted the funeral service for Mr. George Shellenberger, a former member of the church who served for a good many years on the Board of Trustees.

The Los Angeles Unitarian

Volume 5

SATURDAY, FEBRUARY 8, 1930

Number 22

JOURNEY'S END

Sometimes the stage can become a much more potent instrument in the cause of humanity than the pulpit; the drama may thunder forth its denunciation of the evil wherewith man inflicts man more powerfully than the most eloquent of sermons. Such was my feeling on seeing "Journey's End." It is a terrific arraignment of war; not that the author has deliberately assumed the role of the preacher; his art is too fine for that. He simply holds the mirror up to nature and the monster stands condemned by his own hideous reflection.

You will not go to see this drama for the purpose of being amused. To be sure it has its humorous element, mirth provoking lines, but they serve only to heighten the stark tragedy of the whole. The humor is the product of that high quality in human life which refuses to permit any circumstances however adverse to triumph over it, but will conquer hell itself with a jest, a laugh. The strength of the play lies just here. It shows the greatness of which our common human nature is capable against the background of the colossal folly of war which sets at naught all that greatness, withers it, degrades it, destroys it utterly. No one of sympathetic insight can see "Journey's End" without experiencing a revulsion of feeling against this futile sacrifice of all the highest qualities of human life.

But a spasm of repugnance is not enough to put an end to war. We come

out of the theater asking ourselves what we can do about it, what action we can take as individuals to prevent the recurrence of such tragedy. We feel ourselves helpless, impotent; the affairs of the world grind on in resistless fashion and we are so insignificant that we can do little about it. Yet that little may be of supreme importance. After all the issues of life are out of the human heart; the world is made up of individuals like ourselves and in the last analysis the solution of all its problems must come out of the lives of men and women. What, then, can we do?

Nearly a century ago William Ellery Channing, in his famous essay on war, pointed out that the real evil of war is inner, the moral evil. Murder is terrible, but how much more awful is the human passion which commits it. The sufferings, the devastation of war, are appalling, but how much more staggering is the revelation of the qualities of the human heart which produce this supreme tragedy. War springs out of selfishness, out of callousness to suffering, out of stupidity, out of weakness. If we were to abolish war and human nature remained the same we should continue to harvest its evil fruit in some other form. The only cure for the evil is the diffusion of good will among men, the extension of the spirit of justice, the cultivation of those moral qualities which alone are an effective bulwark against evil. Each of us can at least look to the condition in his own

(Continued on Page 2, Column 2)

SUNDAY, FEBRUARY 9, 1930

"CHARLES DARWIN"

E. BURDETTE BACKUS 10:50 A. M.

"FRANCE AND BRIAND"

FREDERICK W. ROMAN 8:00 P. M.

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THIS SUNDAY

Church School—10 A. M.

The Church School opens each Sunday morning at ten o'clock with the whole group assembled for music and discussion. Later the children go to their respective classes where the outlined work for each division is followed. All children in the parish are invited to attend this interesting gathering on Sunday mornings.

The Adult Class—10 A. M.

"Why Unitarianism?" will be the subject of Dr. Bullard's lecture. He will list the classes of people who ought to go to the Unitarian church.

The Study Class—10 A. M.

The Dramart Workshop will present a play reading of "Modern Method," a play by Nanon Herren who will herself take a part. Miss Herren spoke at the Alliance luncheon a few weeks ago and charmed her audience with her description of her work in the University at Beaune, France, after the war. Miss Herren is a newspaper woman and a playwright.

The Fellowship—9:45 A. M.

Miss Mary Louise Briggs will lead a discussion on the question, "Is the home obsolete?" This discussion is a continuation of the series of Sunday morning talks on love and marriage conducted by The Fellowship during January and February.

(Continued from Page 1)

soul of these defenses of a more humane life.

But more than this is required. In modern times many persons whose personal life is the antithesis of the spirit of war are yet made the instruments by means of which it is carried on, victimized by forces which they do not comprehend and over which they have no control. There is need of organization to restrain the power of greed and selfishness, and to make effective the power of good-will, justice, brotherhood. There is need of enlightenment as to the causes which have made war inevitable in the world. There is need of education in those principles, those attitudes of mind and heart, which alone can assure a world of peace.

One of the false ideas which has supported war in the past is that which holds it to be a legal procedure because it is carried on by the government, and that therefore the individual citizen is absolved of any moral responsibility and need only obey the commands of his superiors. In February, 1927, there appeared in *Grace and Truth*, a religious journal published in this country, the following statement: "The Word of God unfailingly distinguishes between individual killing and national killing. National killing is approved by Scripture. Individual killing is designated murder in Scripture and is repudiated by God. The teaching of Jesus is a sweeping endorsement of national killing." This is a clear statement of the pernicious doctrine which has long been used to absolve the individual from moral responsibility in war and make him a more pliant tool in the hands of those who would use him for their ends. It must be definitely repudiated.

Governments are not infallible; they are composed of men like ourselves. Even though we do not take the pacifist position and refuse to have anything to do with any war the integrity of our own souls demands that we shall form our

(Continued on Page 3, Column 1)

(Continued from Page 2)

own opinion concerning the justice of any war in which we are required to participate. "The presumption is always against the justice and necessity of war" and it is imperative that we should demand the surest kind of proof of the righteousness of our cause before we give our support to it. If we are convinced that it is not justified then it is our duty to stand out against it at what ever personal cost. Above our obligation to our country stands our duty to humanity and the moral ideal.

There are numerous other causes of war. Perhaps chief among them is economic rivalry among the nations, the competition for the control of resources of raw materials and the domination of the markets of the world. It is evident that the economic life of the world will have to pass through some fundamental changes before we can be assured of peace. The increase in armaments is another constant source of danger and was a definite cause of the World War; it is therefore with high hopes that we watch the London Conference in the expectation that despite the serious obstacles to be overcome genuine progress may be made in removing this provocation to war. A fanatical type of patriotism, racial antagonisms, newspaper incitements contribute their share of the unrest that makes for war.

It is well for us to consider the part played by religious bigotry. Mr. Kirby Page in a recent volume entitled "Jesus or Christianity" states that while Christianity has made some contributions to the cause of peace, on the whole it has been hopelessly entwined with the war system. Some of the most sanguinary wars of history have been religious wars. Westermarck says: "It would be impossible to find a single instance of a war waged by a Protestant country, from any motive, to which the bulk of its clergy have not given their sanction and support. The opposition against war has generally come from other quarters." A Unitarian minister in Mass recently re-

fused to participate in a Conference of World Friendship conducted by the other churches of the community because he discovered that the spirit of it was; "Come, ye Christians, see how superior our religion is, how benighted the poor heathen, how necessary to impress or force our religion on the whole world." That is a spirit which easily lends itself to exploitation in the interests of war.

The friends of peace have a big task ahead of them. But there is no reason to despair. Humanity in the past has made great advances over obstacles well-nigh insuperable; its advances have been won by virtue of the persistent efforts of a few men and women. As we increase in the world the number of men and women of broad vision and good will, men and women who have subordinated selfishness to the demands of universal love and justice we shall gradually make our organization for peace effective. The goal may still be distant but we shall reach it.

E. BURDETTE BACKUS.

MUSSOLINI OR JEFFERSON?

The dictator of Italy says that "mankind is tired of freedom." Is the American ideal written by Jefferson into the Declaration of Independence no longer potent? In the address of February 16th, Mr. Backus will speak on this whole question of freedom,—its limitations, its uses and abuses.

YOUNG PEOPLE'S SUNDAY

The services on the evening of February 16th will be conducted entirely by the young people of the church. Ben Berg, Donald Benshimol, and John McKinney will give short talks. Other members of the Fellowship will provide the remaining numbers of the program. The adult members of the congregation are especially urged to give their support to the young people on this occasion. They are doing splendid work and deserve the encouragement that your interest will provide.

ALLIANCE PICNIC

Members of the Alliance and their friends are invited to a picnic on Thursday, February 13th, at the home of Mrs. H. L. Burleson, 2321 Hill Drive, Eagle Rock. Those who go on the street car should take an E car to Colorado boulevard and walk up the hill to Hill Drive. Mrs. Burleson's telephone number is ALbany 1889.

Arrangements for transportation are being made for those who will be sewing at the church on that morning.

J. ARTHUR THOMSON

The distinguished author of the "Outline of Science" and numerous other books is to be at U. C. L. A. for a few weeks and we have been fortunate in securing him for a lecture on "Science and Religion," to be given Sunday evening, February 23rd. Prof. Thomson holds the chair of Regius Professor of Natural History in the University of Aberdeen, Scotland. He is one of the most distinguished of scientists, a man of world wide reputation. Every seat in the church should be taken; with your co-operation we can accomplish this.

SUNDAY MUSIC

Our musical program on Sunday mornings is furnished by a double quartet from the University A Capella Choir. These young people have been with us since October and have endeared themselves to the congregation by their lovely music. We want to give you their names again so that you may feel better acquainted with them. The sopranos are Laura Mae Redden and Sylvia Margolin; contraltos, Vicktoria Bodorff and Virginia Pohlman; tenors, James Blackstone and George Shochat; basses, Elton Woolpert and Julian Ginsberg.

They will use for their special number this week "Tenebrae Factae Sunt" by Giovanni Pierluigi da Palestrina.

Mrs. Chick's organ prelude will consist of two numbers, "Morning" by Grieg and "Finale in A" by Harris.

VALENTINE PARTY

The Sunday Night Club invites all the members of the congregation and their friends to participate in a social event at the church on Friday evening, February 14th. Cards may be enjoyed by those who do not care to dance, and a splendid orchestra will furnish the music for those who prefer dancing. The admission fee is only fifty cents. Reservations for tables for bridge may be made at the church office.

There will be no meeting of the Club on Wednesday night, the 12th. The following Wednesday, however, February 19th, the usual program will be resumed. The speaker for that occasion will be announced in next week's calendar.

DEATH OF MRS. BOUCHER

Mrs. J. Boucher, who met with an accident several weeks ago, died on January 30th. The funeral was held in Oakland on February 1st, according to word received from her daughter, Mrs. S. E. Pels, 1801 California Street, San Francisco.

MOVING FORWARD

I find that the great thing in this world is not so much where we stand as in what direction we are moving.

The wisest man may be wiser today than he was yesterday and tomorrow than he was today.

As we drift into new latitudes, new lights open in the heavens more immediately over us.

Intellectually the direction of all true progress is toward greater freedom.

Every step of progress which the world has made has been from scaffold to scaffold and stake to stake.

Progress is the law of life, man is not man as yet.

We should so live and labor in our time that what came to us as seed may go to the next generation as blossom.

And what came to us as blossom may go to them as fruit. This is what we mean by progress.

—Chapel Notes, Providence,
Rhode Island.

The Los Angeles Unitarian

Volume 5

SATURDAY, FEBRUARY 15, 1930

Number 23

CHARLES DARWIN

When Joseph Priestly, the famous Unitarian minister and scientist, was the victim of a mob which destroyed his home in Birmingham, one of the men who came to his assistance was Josiah Wedgwood, creator of the well-known pottery which bears his name. Josiah Wedgwood was an ardent Unitarian. His favorite daughter, Susannah, married Robert, the son of her father's distinguished friend, Erasmus Darwin. The fifth child of this union was Charles Darwin, born on the same day as Abraham Lincoln, February 12th, 1809.

It is interesting to us who bear the Unitarian name to learn of the influence which the Unitarian stream in his inheritance had in shaping the destiny of this great man. George Dorsey in his biography of Darwin argues that it was his mother who gave him the bent of his mind and inspired in him the eager curiosity which impelled him on his career as a naturalist. True to her Unitarian heritage, Susannah Darwin had a frank and open curiosity about life; she had a passion to know the how and the why of things. She had read with avidity the book of Erasmus Darwin in which he anticipated the theory of evolution which was to be established by his illustrious grand-son. She communicated to the boy the inquiring mind.

Charles was accounted a dull boy during his school days. He did so poorly in the local academy that at sixteen his father took him out and sent him to medical school at Edinburgh in the hope

that the change would stimulate him to better work. But such was not the case. Charles knew that his father was a rich man and that he would never be dependent on the profession of medicine for his livelihood, so he had not much incentive to attend the lectures which he found very tedious anyway. Finding that his son was not destined for medicine Robert Darwin made another try, this time sending the boy to Christ's College, Cambridge, to prepare for the ministry. Darwin's judgment of the three years he spent in Cambridge was that they were completely wasted. At the end of this time his father concluded that the young man would be "a disgrace to himself and to all his family."

Then the most important event of his life occurred. He was invited to go as the naturalist on the ship Beagle which was setting out for a five years trip of scientific exploration. His father refused to let him go until his uncle, Josiah Wedgwood, interceded for him. It was the turning point in his career. It gave him the opportunity to exercise his natural appetite for scientific observation. It has been stated that no man ever saw more in the same length of time than Charles Darwin saw during the voyage of the Beagle. The Journal in which he recorded these observations has become a classic. It is one of the books included in Dr. Eliot's "Five foot book shelf."

On his return to England he put in the busiest years of his life editing the
(Continued on Page 2, Column 2)

SUNDAY, FEBRUARY 16, 1930
"JEFFERSON OR MUSSOLINI"

E. BURDETTE BACKUS	10:50 A. M.
YOUNG PEOPLE'S SERVICE	7:30 P. M.

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Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—10 A. M.

All children of the parish are invited to attend the church school assembly which opens at ten o'clock each Sunday morning. An interesting program of music and talks comes first and then the children divide into class groups according to age, and there follow out the course of work and study provided for them.

The Adult Class—10 A. M.

Dr. Bullard will begin a new series of lectures on Religion and Medicine. These lectures are just finished and Dr. Bullard offers them to his class for the first time.

The Study Class—10 A. M.

Mr. Herbert Alexander, teacher of History in the Los Angeles Junior College, will begin a series of three lectures on The Crusades of the eleventh and twelfth centuries. He will discuss thoroughly the mind of Europe during the Middle Ages. You will not want to miss one of these lectures. A prompt attendance is urged that the speaker and the listeners will not be disturbed by late comers.

The Fellowship—9:45 A. M.

Prof. Bennett M. Allen of U. C. L. A. will speak to The Fellowship on the subject "What a Biologist Can Tell Us About Marriage."

(Continued from Page 1)

results of his labors, meeting the heavy social demands of London, and courting his cousin Emma Wedgwood, whom he married January 29th, 1839. It was during this period, also, that he opened the first note book on "The Origin of Species" which was destined to work a thorough-going revolution in the thought of the world, to ride like a ploughshare through the ant hill of theological speculation.

He tells us that when he started on the voyage of the Beagle he believed every word of the Bible to be true and accepted the current idea of the separate creation of every form of life. But the facts which he observed did not conform to this idea and he was gradually compelled to look for some other explanation. The evidence seemed to point to the growth of new forms out of preceding ones. But how this could be accomplished was hidden in mystery. Then Darwin read Malthus' "Essay on Population" and found in it the clue to his answer. The tendency of different forms of life to increase beyond the means of subsistence puts a strain on them, involves them in a fierce struggle for existence; those forms which survive are in some way better adapted to the conditions of life than those which perish; the variations in an advantageous direction are preserved and in the course of many generations a distinct species is produced.

Darwin realized how contrary the conclusions at which he had arrived were to the accepted opinions of all sound naturalists; he knew the depths of the emotional attachment to the theory of special creation which formed an important part of the dominant religion. The result was that he proceeded with the greatest of caution. He was not going to give his hypothesis to the world until he was ready to prove his case. For twenty years he worked diligently away accumulating his evidence, organizing his knowledge. His few friends in whom

(Continued on Page 3, Column 1)

(Continued from Page 2)

he had intrusted his secret in confidence urged him to publish at least an outline of his theory so that no one else should anticipate him and rob him of the credit which was his due. At last his hand was forced when he received from Alfred Russell Wallace an essay in which the younger scientist set forth identically the same conclusions. A joint paper by Darwin and Wallace gave the theory to the world on the first of July, 1858. Darwin hastened his work and in November of the next year published his "Origin of Species."

Then the storm broke. It was obvious that if the main contention of this book was true the whole structure of orthodox theology was in danger. Gladstone wrote that the effect was to "relieve God from the labor of creation and discharge him from governing the world." In the usual manner of those who are at a loss to refute the truth of their opponents' position the champions of the traditional ideas descended to villification of the author. One of the bravest chapters in the history of science is that which tells how Darwin rode out this storm. He remained calm and poised; of course he was deeply wounded but he refused to reply in kind to the attacks which were made on him. His character was too noble for him to indulge in such tactics.

The advance of knowledge has been his vindication. Today the theory of evolution has been so firmly established that it has become a permanent part of our intellectual equipment. Now and again sensational head lines appear in the newspapers announcing that Darwin has been disproved, but when you come to examine what has been said you discover that some scientist is simply stating his disagreement with the great man at some minor point. How evolution has come about is still subject to debate; that it has taken place is almost universally agreed among scientists.

Darwin has been characterized as "The Destroyer." It is true that a whole world of ideas crumbled before his theory of

evolution. But to call him "The Destroyer" gives an erroneous impression. It means our eyes are turned to the past instead of to the future. When you look forward to the possibilities of life in that vital, creative, evolving world which he revealed then he becomes, like Lincoln, "The Emancipator" freeing the minds of men from the bondage of false ideas, a builder, laying the foundations of that new world in which men are to build the "heaven of here and now." Let us hail him, our great Deliverer, mighty creator of a new world! Let us emulate his high example and be like him, servants of the truth and friends of man.

E. BURDETTE BACKUS.

J. ARTHUR THOMSON

It is seldom that we have an opportunity to present as distinguished a man as Prof. J. Arthur Thomson who is to lecture Sunday night, February 23rd, on "Science and Religion." It is anticipated that the announcement of a public lecture by the famous author of "The Outline of Science" will fill every seat in our auditorium. We advise the members of our own congregation to come early. One of Prof. Thomson's books bears the same title as that of his lecture. He is to be numbered with that group of scientists, including Professors Millikan and Eddington, who have been attempting a reconciliation between science and religion.

THE CONQUEST OF FEAR

One of the greatest enemies of human happiness is fear. Is it necessary that our minds should be haunted by this grim specter? What can we do to triumph over it? Mr. Backus will deal with these questions in the address of Sunday morning, February 23rd.

NEW MEMBERS

It is very gratifying to have a constant accession of new members to the church. 92 have joined since we resumed services last September. The book is open for signatures each Sunday after the morning service.

YOUNG PEOPLE'S SERVICE

The members of The Fellowship will have charge of the evening service on Sunday evening, February 16th. The members of the congregation are invited to support the young people in their undertaking. Their program follows:

Organ Prelude Eugene Meyers
Song Number 10—"O Life That

Maketh All Things New"

Responsive Reading, "American
Idealism.".....Page 20

Leader—Elizabeth Eckerson

Words of Aspiration, Mary Louise Briggs
Announcements.

Violin Solo Dorothy Perry
Addresses—

Youth Looks at Youth.....

.....Donald Benshimol

The Aim of a Liberal

Education.....Ben Berg

The United States and the

League of Nations.....John McKinney

Offertory.

Song Number 5, "America the Beautiful"

Benediction.

Postlude.

PULPIT FLOWERS

The flowers on Sunday morning, February 9th, were furnished by the Misses Chapin.

THE SUNDAY NIGHT CLUB

"The Supreme Discovery of the Ages" will be the subject on which Harry G. Sargent will speak before the Club on Wednesday evening, February 19th. His subject is a quotation from Dr. Millikan who said that "the supreme discovery of the ages is that the Universe is governed by law and not the caprice of a deity." Mr. Sargent's lecture will be illustrated and he will discuss the work of scientists principally along astronomical lines. Mr. Sargent is a member of the Southern California Academy of Sciences and the Astronomical Society of the Pacific and comes to us through the courtesy of Dr. R. H. Swift. The lecture will begin promptly at eight o'clock.

ALLIANCE NOTES

At eleven o'clock on Thursday morning, February 20th, the Committee on International Work will meet. The subject for discussion will be "Germany." At twelve-thirty the usual luncheon will be served, for which you are asked to make reservations. The luncheon speaker will be Mrs. Frances E. Wagner, author and lecturer, who will speak on the proposed art festival.

At two o'clock Mrs. O. B. Manchester will give one of her popular "Book Talks." A list of the books she will discuss may be obtained from the church secretary.

You are urged to buy an Alliance Year Book. The price has been reduced to ten cents. The book will keep you in touch with Alliance activities, literary and social affairs, and will furnish you with a list of names and telephone numbers of the members.

LAYMEN'S LEAGUE DINNER

The men of the congregation are invited to attend the Laymen's League dinner on Wednesday evening, February 19th at 6:30. Tickets are 50c and you are asked to purchase your tickets or make your reservations by Tuesday morning, February 18th. The Sunday Night Club has invited the men to join the group in the parlor at eight o'clock to hear Harry G. Sargent in his illustrated lecture on "How the Universe Works."

BOND OF UNION

Cards bearing the Bond of Union adopted by the members of the church at the last annual meeting are available. You may have one by making application to the church secretary.

SUNDAY MORNING MUSIC

"A Legend" by Tschaikowsky will be the special number by the choir on Sunday morning. Mrs. Chick will use for her prelude "A Shepherd's Song" by Davis and "Hosanna in the Highest" by Mansfield.

The Los Angeles Unitarian

Volume 5

SATURDAY, FEBRUARY 22, 1930

Number 24

FREEDOM

The first amendment to the Constitution of the United States says that: "Congress shall make no law abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances." Several of the states made their ratification of the Constitution contingent upon the inclusion of this provision, together with the other amendments which constitute the "Bill of Rights." It means that the ideal of freedom of speech is a definite part of the law of the land; it means a declaration of national policy in favor of the public discussion of all public questions.

The ideal of freedom is by no means an arbitrary one. It has been hammered out of the experience of centuries; it has been called into being as a protection against intolerable abuses. The case for freedom has nowhere been more cogently argued than by John Stuart Mill in his "Essay on Liberty." There he states that "If all mankind, minus one, were of one opinion and only one person were of the contrary opinion, mankind would no more be justified in silencing that one person, than he, if he had the power, would be in silencing mankind." The reason for this is not alone that the policy of silencing opposition oppresses the individual who is its immediate victim but also robs mankind of the truth, Society suffers more than does the individual whose mouth is stopped.

J. ARTHUR THOMSON

Lest you forget we remind you once more that Sunday night is the time when we are to have as our guest the world renowned Scotch scientist, Prof. J. Arthur Thomson. He will deliver his lecture on "Religion and Science" in the church auditorium at 8 P. M. This subject was not on his regular list, but he graciously acceded to the request of the officers of the Laymen's League, under whose auspices the lecture is given, that he speak on this topic of general interest. We repeat the advice of last week, that you come early to be sure of a seat.

The policy of suppression rests on the assumption of infallibility on the part of those who are in power. But no lesson in history is clearer than that infallibility is an illusion. Our opinions always stand in need of correction by further truth. The means of correcting error must be kept constantly at hand, and free discussion is the only effective means to this end that has yet been discovered. Even if the opposition is wrong it renders a service by compelling us to look anew to the foundation of our beliefs. There is perpetual need for a "Devil's Advocate" who shall say all that can be said for the other side. He who knows only his own side of any matter knows little of that.

No one can be a great thinker who does not recognize that as a thinker his first duty is to follow his intellectual

(Continued on Page 2, Column 2)

SUNDAY, FEBRUARY 23, 1930

"THE CONQUEST OF FEAR"

E. BURDETTE BACKUS.....10:50 A. M.

"SCIENCE AND RELIGION"

PROF. J. ARTHUR THOMSON.....8:00 P. M.

The Los Angeles Unitarian

Published Weekly Except July and August by

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* * *

E. BURDETTE BACKUS, Minister

Office Hours—Tuesday and Thursday,
from 4 to 6 p. m.

Home address—1025 South Manhattan
Place. Telephone ROchester 0209.

THIS SUNDAY

Church School—10 A. M.

All children of the parish are invited to attend the church school assembly which opens at ten o'clock each Sunday morning. An interesting program of music and talks comes first and then the children divide into class groups according to age, and there follow out the course of work and study provided for them.

The Adult Class—10 A. M.

The subject of Dr. Bullard's lecture will be "The Evolution of Intelligence."

The Study Class—10 A. M.

Mr. Herbert Alexander will continue his discussion of Europe during the Middle Ages. He will make a comparison of Richard the Lion Hearted and Saladin the Saracen. Mr. Alexander is a teacher of history in the Los Angeles Junior College, and knows his subject thoroughly.

The Fellowship—9:45 A. M.

Paul Barksdale D'Orr, a prominent Los Angeles attorney, will speak to The Fellowship on the subject "Have the Laws of the Bible been repealed by the laws of California?"

(Continued from Page 1)

processes through to whatever conclusions they may lead him. If he is prevented from doing this he must fail to exercise his full power and fall short of rendering that service to humanity

which full freedom would make possible. There never has been an intellectually active people in an atmosphere of mental slavery. The great ages have been those in which the yoke of bondage has been broken; then the great ideas have been born which have influenced the lives of men for centuries. Genius flourishes best in an atmosphere of freedom.

It was due to such considerations as these that the American declaration of freedom was included in the Constitution. He who would deserve well of his fellows and of posterity will guard that freedom with a jealous care. It is not enough that the man who dares to think differently from the majority shall not have the fear of a jail sentence hanging over his head. We must avoid creating a hostile atmosphere about the independent thinker and the man who espouses unpopular ideas; they should not be made to feel that we regard them as enemies of society, that they are in danger of losing the means of their livelihood and of suffering social ostracism. Rather they should be made to feel that it is just as respectable to disagree with the dominant opinion as to conform to it.

To be sure the right of freedom of speech is not an absolute one; but its limits extend much farther than the average man is inclined to allow. No one has a right to cry "Fire!" in a crowded theatre for the purpose of causing a panic. The real issue in every free speech controversy is whether or not the state has a right to punish all words which have some tendency, however remote, to lead to criminal acts, or only those words which directly incite to violence. Most men are inclined to say that we must kill the serpent in the egg and not wait till it has hatched. But those who have made a careful study of the situation have, for the most part, come to the conclusion that the principle of freedom is so valuable that it should be sacrificed only when public safety is really imperiled, and not when there is simply a remote possibility that it may

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(Continued from Page 2)

be endangered. It is acts rather than thoughts and words that are to be restrained by law.

In recent years there has been a distinct tendency in America to violate this principle. Since the war we have a multitude of laws relating to sedition, criminal syndicalism, the display of the red flag, and numerous prosecutions under these laws which proceed on the assumption that it is a criminal offense in this country to hold political views contrary to those of the majority. This is a very dangerous proceeding; it begins with placing a ban on unpopular and radical views; it may very well be extended to liberal views of all kinds. How far we have departed from the position taken by Thomas Jefferson when in his First Inaugural he said: "If there be any among us who would wish to dissolve this Union or to change its republican form let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it."

What has happened is that many worthy citizens have become greatly alarmed by the extent of the radical propaganda in this country; they genuinely fear that our institutions are in danger. In their fear they are ready to resort to most un-American means for the preservation of American institutions. If there exists an emergency it behooves us to keep cool and calm and not go too far. Professor Zechariah Chafee, of the Harvard Law School, has examined the situation most carefully in his admirable book, "Freedom of Speech." The conclusion to which he comes is this: "There should be no legislation against sedition and anarchy. We must legislate and enforce laws against the use of force, but protect ourselves against bad thinking and speaking by the strength of argument and a confidence in American common sense and American institutions, including that most characteristic of all, which stands at the head of the Bill of Rights, freedom of thought."

To forbid the display of the red flag simply charges it with a greater emotional potency, as a symbol of the forbidden ideas. To forbid anarchistic and communistic propaganda, to sentence those guilty of it to penitentiary, is simply to drive its activities underground, make martyrs of its advocates, and add to its appeal to those who feel that they are the victims of oppression. Russia, under the Czar, tried these methods and they did not prevent a revolution. In fact just these tactics aid the cause of the discontents. "Repression" said President Wilson, "is the seed of revolution." The wiser method of dealing with such propaganda is to remove any genuine cause for complaint, meet argument with argument, and adopt Chief Justice Hughes' attitude that "Hyde Park meetings and soap box oratory constitute the most efficient safety-valve against resort by the discontented to physical force."

Great issues are at stake in this matter. Individual liberty is the keystone of human society. It is only under the conditions of freedom that human life can come to full blossom. The danger must be very real and menacing to justify our curtailing of liberty. The enemies of freedom are always legion; ignorance, superstition, the lust for power, the desire for comfort, the very complexity of life itself, are forever making inroads on it. Its greatest danger is from an inert public. Freedom is a delicate flower; it must continually be cultivated. Its friends are always few in number. They must be courageous, daring. Freedom has its dangers, it is subject to abuses. But all life is a venture and we in America started out with faith in the venture of freedom. Let us not be too ready to abandon that adventure. We talk much of the great men who founded our country. Let us imitate their courage and not be so ready, at the slightest intimation of danger, to lay our liberties at the feet of the government. Freedom is imperative to the highest human achievement.

E. BURDETTE BACKUS.

CHURCH DINNER

On Sunday, March 9th, a dinner will be served at 12:30 P. M. Mrs. John Steven and Mrs. Minnie Sweet are in charge of arrangements and Mrs. Mentzer will prepare the dinner. Tickets, which are 50c, must be secured in advance. They will be on sale after the service on Sunday morning.

Following the dinner the young people of The Fellowship are to give a "Talent Program."

ALLIANCE NOTES

Thursday, February 27th, is Social Service Day, and all women are invited to assist with the sewing that is on hand for the Children's Hospital. Each one brings box lunch.

In order to sell out the Alliance Year Books they may now be had for 10c per book. Each member of the Alliance ought to have one of these books in her possession for the valuable references which it offers.

CARNIVAL OF NATIONS

The Women's Alliance, with the assistance of all the organizations in the church, will give a Carnival of Nations, Friday, May 16th, and Saturday, May 17th, the proceeds of which will go towards the church debt. Watch for further announcements.

DRAMAT WORKSHOP

The next production, "Lady Windemere's Fan", is scheduled for three nights in March, 12, 13 and 14. Miss Nadine Herron, who is becoming well known to different groups in the church through her appearances as a speaker, is directing the play, and it promises the same high excellence as has been achieved in the other entertainments presented by the Dramat people.

As was announced some time ago, this group is working toward the remodeling of a room in the basement to serve as a "workshop." They solicit the cooperation of everyone in the church.

FELLOWSHIP REUNION AND TALENT PROGRAM

On Sunday, March 9, all former members and associates of The Fellowship are invited to attend a Reunion of the organization. At 9:45 A. M., during the Fellowship Hour, all the past presidents of The Fellowship are invited to speak. After church there will be a dinner described elsewhere in this calendar. At 2 o'clock, a number of the present members of The Fellowship will give a "Talent Program" of music and readings.

SUNDAY MORNING MUSIC

The double quartet from the University A Capella Choir which furnishes our music on Sunday mornings, has chosen for their special number this week, "Quando Corpus" from "Stabat Mater" by Rossini. Mrs. Chick, at the organ, will use for her prelude "Vesper Prelude" by Lynes and Prelude on "Nicaea" by Calver. The offertory will be "Romance" by Rubenstein.

IN MEMORIAM

Miss Gertrude Cox of Glendale, February 18th. Funeral services will be held at the Little Church of the Flowers on Thursday afternoon at three.

MR. MANGASARIAN TO SPEAK

We are to have the privilege of hearing Mr. Mangasarian again. He will fill the pulpit on Sunday morning, March 2nd, and he has chosen for his subject "St. Francis of Assisi—A Second Christ."

WEDNESDAY NIGHT CLUB

The Sunday Night Club found it wise to change the date of meeting to Wednesday evening, and since the arrangement has proved so satisfactory, the name will also be changed, and will be referred to as the Wednesday Night Club.

The entertainment for the meeting on Wednesday evening, February 26th, will be cards. You are invited to bring your friends to join in this informal social affair.

The Los Angeles Unitarian

Volume 5

Saturday, March 1, 1930

Number 25

THE FUNCTION OF A HUMANIST CHURCH

In this age of "The Twilight of Christianity," when nothing is changeless except the never-changing law of change, the contention is often made by advanced liberals that the function of the Church is ever narrowing in its scope, and diminishing in its importance so that in the not distant future its functions will be nil. For what place, they ask, can there be in our modern era for an institution whose major efforts are given to the saving of people from an imaginary hell or into an imaginary heaven,—or for baptizing infants and saving lost souls—when we live in a real world in a scientific age with real and vital problems crying for solution?

On the other hand, there are many liberals who, while urging this, at the same time argue that the new humanist churches are hardly an improvement upon, or an answer to the present situation. Humanism, they contend, is a gospel of despair. It makes of us humans, orphans without a "Heavenly Father", leaves us to live and die marooned upon a midjet planet of apparently little or no significance, and asks man to accept this lot in sad resignation. Such a religion, they add, must leave human energy and aspiration paralyzed.

In answer to this we humanists reply that our humanist religion has not so reacted upon those of us who have accepted it, but instead, that we find ourselves vastly happier and life infinitely

more worth while than before becoming humanists. And that, moreover, we find in our religion of humanism, based as it is on human self-reliance and social interdependence, a religion that develops the highest and noblest in man—namely, a social personality which fits into the complex scientific age in which we live. Consequently, to the humanist there seems to be a very great need in the world today for the humanist gospel, and for humanist churches that will function in the light and understanding of our present day human needs.

A few of the more obvious of these functions I shall outline briefly. First, the humanist church of today can very profitably function as a church of "Good Fellowship." We live in a machine age, an age that in its business and industrial aspects is largely impersonal. Hence, a church that can function as a social oasis where those who are worried by the daily struggles of life can come for social fellowship and a bit of the human touch, which is always so invigorating to the lonely soul, will serve a very real need.

In the second place, in the humanist church we can very profitably take a page from the program and tactics of the orthodox and modernist churches and function in a large way as a training school for liberal workers. This is a large and only slightly cultivated field, offering a wonderful opportunity for training young people in the art of clear thinking and

(Continued on Page 2, Column 2)

SUNDAY, MARCH 2, 1930

"St. Francis of Assisi — A Second Christ"

M. M. MANGASARIAN 10:50 A. M.

"Revelations of Modern Astronomy"
(Illustrated)

PROF. FREDERICK C. LEONARD.....8:00 P. M.

The Los Angeles Unitarian

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* * *

E. BURDETTE BACKUS, Minister

Office Hours—Tuesday and Thursday,
from 4 to 6 p. m.

THIS SUNDAY

Church School—10 A. M.

All children of the parish are invited to attend the church school assembly which opens at ten o'clock each Sunday morning. An interesting program of music and talks comes first and then the children divide into class groups according to age, and there follow out the course of work and study provided for them.

The Adult Class—10 A. M.

Dr. Bullard's lecture will be on the subject "Force of Mind." This is an important preliminary lecture for the one which he is to give before a joint meeting of the Adult Class and the Study Class March 9th, on Dakin's book, "Mrs. Eddy: The Biography of a Virginal Mind."

The Study Class—10 A. M.

Mr. Herbert Alexander will give the third in his series of talks on the Crusades, entitled "Royal Saint and Royal Infidel." It will deal with the expedition of St. Louis of France and the heretic Emperor, Frederick II, of Germany. This is a summary of the two previous talks and an estimate of the Crusades in general will be tabulated.

The Fellowship—9:45 A. M.

Mr. A. Levin will speak on "The Cause and Cure of Crime." Mr. Levin is considered one of the best authorities on this subject in the city. He urges the members of the group to come prepared to ask questions.

(Continued from Page 1)

for liberal leadership and community service.

In the third place, the humanist church can function as an intellectual clearing house—a place where the newest ideas in literature and life may be discussed and interpreted in the light of modern science and thereby give to its constituents through the pulpit, press and radio, an intelligent understanding of what the world is thinking and speaking as judged by the greatest scholars and writers of the age.

In the fourth place, the humanist church can function as a forum of social understanding. The world at present is passing through a great transition period. Never, in all the history of our race, were there such problems to be solved as those that are at this hour confronting human society. The individual gospel, which may have been sufficient for the more or less individualistic age that is now rapidly passing, cannot suffice for the modern complex machine age in which modern man finds himself. The great social problems of poverty, employment, child labor and war call for a social gospel—one that will impart social understanding, interpret man's social relationships and point out his social obligations, as well as preach a gospel of social idealism.

Finally, the humanist church, if it is to fully realize these objectives, it must function also as a spiritual power house. In times gone by the fear of hell and the hope of heaven have been used by the various churches to get people to live a good life. But such means of motivation are out of keeping both with the knowledge and ethics of our age. So we need today a new means of motivation,—one that will give to liberal youth as well as age, a new zest and inspire in them an enthusiasm similar to that which has sent the Student Volunteers as missionaries to the ends of the earth. Moreover, as an electric plant furnishes both light and heat to a city, so this humanist church must furnish its followers with both enthusiasm and understanding. For in our

(Continued on Page 3, Column 1)

(Continued from Page 2)

age it is not enough to be good, we must be good for something, realizing that the social standards of tomorrow will be such as to measure the greatness of men and women, not by their income, but by their output. J. C. COLEMAN.

* * *

Owing to a very severe cold Mr. Backus was not able to preach last Sunday morning. Dr. J. C. Coleman, formerly minister of the Unitarian Church at Jacksonville, Florida, very kindly substituted for him.

SUNDAY EVENING LECTURE

Prof. Frederick C. Leonard, of the Chair of Astronomy of U. C. L. A., will give a fully illustrated lecture on Sunday evening, March 2, entitled "Revelations of Modern Astronomy." The Laymen's League present Prof. Leonard in this lecture, and most cordially invite the public to enjoy it. There is no admission charge, but an offering will be taken to defray the expenses.

THE TELESCOPE

Visitors are welcome at the telescope each Sunday evening between six-thirty and seven-thirty.

CHURCH DINNER

After the morning service on March 9, luncheon will be served in Channing Hall. Tickets are 50c and may be purchased after church this Sunday morning, or you may make reservations by telephoning the church office before Thursday evening, March 6. This affair is sponsored by The Fellowship, and members of the group will provide a program.

COMING EVENTS

Dramart Workshop production of "Lady Windemere's Fan" on March 12, 13 and 14. Watch the Los Angeles Unitarian for full announcement.

Triennial Conference at San Francisco April 23, 24 and 25.

Carnival of Nations sponsored by the Woman's Alliance, May 16 and 17.

MANGASARIAN LECTURES AVAILABLE

Mr. Mangasarian has very generously offered to provide those interested with a copy of his lecture "American Participation in Foreign Affairs." There will be a supply in the vestibule of the church after the service on Sunday morning, and if you would like a copy please ask for it there.

God, tho this life is but a wraith,
Altho we know not what we use,
Altho we grope with little faith,
Give me the heart to fight—and lose.
Ever insurgent let me be,
Make me more daring than devout,
From sleek contentment keep me free,
And fill me with a buoyant doubt.

Open my eyes to visions girt
With beauty, and with wonder lit,
But let me always see the dirt,
And all the spawn that die in it.
Open my ears to music: let
Me thrill with Spring's first lutes and
drums

But never let me dare forget
The bitter ballads of the slums.
From compromise and things half-done
Keep me, with stern and stubborn pride,
And when at last the fight is won,
God, keep me still unsatisfied.

—Louis Untermeyer.

In the enchantment of the human estate, i. e., the building of human personality, the righting of wrongs, and the creation of right relationships, is a moral program with the most far-reaching spiritual implications that religion has ever known. If this program be followed religion shall be brought down to earth and the earth lifted into heaven. Everybody knows that religion needs regeneration. This it may find in a committal to the greatest of all goals—the building of human souls for worthy habitation in a world of hard facts, and the constant re-making of the actual world about us and the ideal world beyond us.

—Curtis W. Ruse.

ALLIANCE NOTES

March birthdays will be celebrated at the luncheon table on March 6th. Speakers are Mr. Gustave Werner Leo, who will talk on the work of the Boy Scouts, and John McKinney, President of the Fellowship, will present some information about our Municipal League.

The regular monthly business meeting will take place at two o'clock and during the afternoon Miss Louisa Blake, who has been at the head of the Post Office Mission Work for the American Unitarian Association, will speak and describe the work of this important department in the denomination.

FREDERICK WARDE

On Sunday evening, March 9, the Laymen's League will present Frederick Warde in an interpretation of Shakespeare's "Merchant of Venice." We look forward to hearing Mr. Warde each year, and rejoice that he is again able to give us one of his unique recitals. He celebrated his 79th birthday last week.

FELLOWSHIP REUNION

On Sunday, March 9, all former members and associates of The Fellowship are invited to attend a reunion of the organization. At 9:45 A. M., during the Fellowship Hour, all the past presidents of The Fellowship are invited to speak. After church there will be a dinner, described elsewhere in this calendar, and at two o'clock the present members of The Fellowship will give a "Talent Program" of music and readings.

MR. BLAKE TO HAVE INTERESTING TRIP.

Mr. Berkeley B. Blake, Administrative Vice President of the American Unitarian Association, sails Friday for the Philippine Islands. He goes as a representative of the A.U.A. to the 25th anniversary of the founding of the Independent Church in Manila. He will return the early part of May.

"THE QUEST OF THE AGES"

Prof. A. Eustace Haydon, who gave the address at the dedication of our church, has just published a book which has been eagerly awaited by those who know his scholarly attainments and his religious spirit. John Haynes Holmes says of it: "The Religion that Prof. Haydon presents in this book is, without question, the religion of the future." Mr. Backus will review this volume in the address of Sunday, March 9th.

SUNDAY MORNING MUSIC

"How Lovely Are the Messengers" from Mendelssohn's "St. Paul" will be the special number given by the choir on Sunday morning. Mrs. Chick's organ prelude will consist of the Prelude to "Midsummer Night's Dream" by Mendelssohn and "Allegretto" by Schubert. The offertory will be Handel's "Largo."

WEDNESDAY NIGHT CLUB

The speaker for the Wednesday Night Club cannot be announced at this time, but definite announcement will be made on Sunday morning. Very interesting times are had at this mid-week meeting of the young adults of the congregation, and all who are included in this group are invited to attend these informal social affairs.

LEAGUE FOR PEACE CONFERENCE

The Women's International League for Peace will hold a conference at the Figueroa Hotel on Saturday, March 1. The opening meeting will be at ten o'clock. Luncheon (75c) will be at one o'clock. Miss Kathleen Courtney, director of the British section, will be one of the principal speakers. Miss Ethelyn Mills, local president, invites all interested women.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held on Monday evening, March 3, at seven o'clock in the church office.

The Los Angeles Unitarian

Volume 5 SATURDAY, MARCH 8, 1930 Number 26

ST. FRANCIS OF ASSISI

It has been claimed by Catholics and Protestants alike that St. Francis of Assisi came nearer to being a perfect Christian than any one since the time of the apostles. Books have been written by Catholics intending to prove that St. Francis was a reincarnation of Jesus, a second Christ; books which listed anywhere from forty to forty thousand likenesses between St. Francis and the founder of Christianity. As one of the greatest of the saints, and holding this unique position in the minds of many, his life and its meaning may well bear a close examination by rational thinkers today.

St. Francis was brought up under strict religious training and early became a shining light of the faith. While still a youth he espoused what he called "the most beautiful woman in the world, Lady Poverty" and became an absolute beggar. The story is told that he kissed the hand of a leper in his effort to achieve humility. He believed and practiced the religious aphorisms of his day; all of them tending to elevate suffering, poverty, submission, obedience and humility. Biographers of his time agree that he was a man of great imagination, constantly crossing and re-crossing the line between sanity and insanity, a man of compassion but of irregular and indiscriminating pity, weeping over the sorrows of animals. He fulfilled to a high degree the popular conception of a saint.

As the genius of an individual is known by his greatest work, so the value of an

FREDERICK WARDE

Once more we are to have the privilege of hearing the famous actor and Shakespearian interpreter, Frederick Warde, in one of his recitals. On Sunday evening at eight o'clock he will give "The Merchant of Venice," one of the most popular of Shakespeare's plays. The public is cordially invited to attend.

age or an institution is measured by the finest men it produces. Socrates, Aristotle, Plato and others of the Greek philosophers represent the attainments of the pre-Christian era, and St. Francis, St. Dominic, St. Bernard and St. Catherine of Siena represent the heights of the early Christian era and the established church. St. Francis was the founder of the Franciscan Order. Poverty was its first law—poverty, celibacy and obedience. It was established at a time of much discord within the church as a protest against the luxury of the Popes. At first the church refused to recognize it and much bitterness resulted. Innocent III, it was, who had the dream in which the vast cathedral was about to fall when a lowly beggar stepped up and with outstretched arms steadied the edifice until it could be sufficiently braced; thus it was at last admitted that St. Francis and his Mendicant Monks had saved the Church from the disintegrating force of too much wealth and luxury.

We of today are willing to acknowledge our vast indebtedness to the men of
(Continued on Page 2, Column 2)

SUNDAY, MARCH 9, 1930

"The Quest of the Ages"

E. BURDETTE BACKUS 10:50 A. M.

"The Merchant of Venice"

FREDERICK WARDE 8:00 P. M.

The Los Angeles Unitarian

Published Weekly Except July and
August by

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from 4 to 6 p. m.

Home address—1025 South Manhattan
Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At
the church every day but Friday, from
8:30 to 5:30.

THIS SUNDAY

Church School—10 A. M.

All children of the parish are invited
to attend the church school assembly
which opens at ten o'clock each Sunday
morning. An interesting program of mu-
sic and talks comes first and then the
children divide into class groups accord-
ing to age, and there follow out the
course of work and study provided for
them.

Joint Meeting Adult Class and

Study Class—10 a. m.

The Adult Class and the Study Class
will meet in the Alliance parlor where
Dr. Bullard will speak on Dakin's book,
"Mrs. Eddy: the Biography of a Virginal
Mind." This book has been widely dis-
cussed because of the attempt on the part
of the Christian Science Church to sup-
press it. Members of the Congregation
and their friends are invited to hear this
lecture.

The Fellowship—9:45 A. M.

A reunion of past and present Fellow-
ship members will be held on Sunday,
March 9th. At the Fellowship hour, 9:45
A. M., all past presidents are invited to
speak. After the church service a dinner
is to be served and later the present mem-
bers will give a "talent program," con-
sisting largely of music and readings, and
Mrs. Backus will present a history of
the organization.

(Continued from Page 1)

science who have gone before. On every
hand we see the richness and power that
they have added to our lives. It staggers
the imagination to ask ourselves what our
lives would have been without them. Yet
what is the answer when we ask if life
would be different today if St. Francis
had never lived? and St. Dominic and
all the saints of Christendom?

Institutions which have outlived their
usefulness and are really dead often show
an appearance of great vitality. This is
exemplified in the institution of Monar-
chy. In spite of the French Revolution,
in spite of the World War, monarchy is
apparently still thriving although it is
known to have lost its power to a large
degree. This is even more true of super-
naturalism. Isaac Newton's discovery of
the law of gravitation destroyed an ele-
ment of supernaturalism; added blows
were dealt by Copernicus, Gallileo, Vol-
taire and Darwin. Yet supernaturalism
is still with us. Postponement of the final
death blow has been accomplished by a
series of rallies. The first was this mon-
kish movement of St. Francis. The Cru-
sades and their vast enthusiasm was an-
other rally. The Jesuit movement of
learning; and later organizations such as
the Knights of Columbus. These have
been paralleled in Protestantism by such
movements as Lutheranism, Wesleyanism,
the Salvation Army and Christian Science.

But after each rally there is more ex-
haustion, less power of reaction. This
is evident when one considers that
while the churches, Catholic and Evan-
gelical, are today richer than they have
ever been before, and have at hand in-
finitely greater means of publicity, no
modern movement has half the power,
stirs half the enthusiasm that accom-
panied the rallies of the middle ages. The
church today retains the appearance of
power but not the reality.

In a recent public press editorial, Dr.
Robert Millikan is quoted as saying:
"Ninety-five per cent of the forward look-

(Continued on Page 3, Column 1)

(Continued from Page 2)

ing work of today has its mainspring in the church." Dr. Charles W. Eliot, former president of Harvard University, in a public address made this statement: "Today the real reforms and the foremost reformers are outside the churches." With all due respect to Dr. Millikan, which can easiest square his statement with the facts? What forward-looking movement has received its inspiration and its backing from the church? From any particular church? What forward-looking movement has not been opposed tooth and nail by the churches until it has been proved of undisputed value by organizations other than the church? Edward Clodd goes so far as to say that no forward-looking movement in the past one hundred years has escaped the bitter opposition of the church; freedom of thought, freedom of speech, the abolition of slavery, universal suffrage and many more. We may ask ourselves—can we expect the church to deliver us from war? Men of power in the churches are beginning to realize the situation. To quote the Archbishop of Canterbury in his New Year's address: "We have cause to inquire: Is Christianity to be an increasing or a waning force in the lives of the people?"

After all a religion that opposes nature and fears the intellect is not a religion to be proud of. Much higher and finer is the pursuit of truth in the service of man.

"Think truly and thy thoughts shall the world's famine feed;

Speak truly and each word shall be a fruitful seed;

Live truly and thy life shall be a grand and noble creed."

Address by M. M. MANGASARIAN,

Reported by MRS. MARION BRUNER.

THE CONQUEST OF FEAR

On Sunday, March 16th, Mr. Backus will give the address on "The Conquest of Fear" which he was prevented by his illness from delivering when previously announced.

RABBI LISSAUER

Readers of the Los Angeles Unitarian will recall that last fall at the season of the Jewish holidays Rabbi Herman F. Lissauer was granted the use of our church auditorium for a series of meetings. This was the beginning of a movement which is now organized under the name of "The Jewish Institute." It is one of the most progressive of the cultural and religious movements in the city. Rabbi Lissauer, who continues to be its leader, has accepted what we in the Unitarian Church call the Humanist position. This he is endeavoring to unite with the traditional Jewish culture so that the members of his groups may at once maintain their historic roots and have the advantage of the best contemporary knowledge.

The Laymen's League has invited Rabbi Lissauer to present the story, the ideals, and practical endeavors of his movement in two public addresses on Sunday nights, March 16th and 23rd. The subject of his address on the 16th will be "Will Religion Disappear?" The members of the congregation are urged to avail themselves of the opportunity to learn of the work that is being done by this kindred organization, and to extend to Rabbi Lissauer the fellowship of our group. He is an excellent speaker. Remember the dates, Sunday at 8 p. m., March 16 and 23.

WEDNESDAY NIGHT CLUB

Since the Dramart performances of "Lady Windemere's Fan" begin on next Wednesday night there will be no meeting of the Wednesday Night Club. We know that all the members of the club will want to see the play, and urge them to be present on that night.

We follow the truth as we know it, whithersoever it may lead us; for in our hearts we are well assured that the truth which has made us free, will in the end make us good and glad also.

—Felix Adler.

"LADY WINDEMERE'S FAN"

The next production of the Dramart Workshop will be presented three nights next week, Wednesday, Thursday and Friday, March 12, 13 and 14. This play is more or less familiar and it will be most enjoyable as given by this group. The leading parts are Lady Windemere, Rose Weiner; Lord Windemere, Victor McLeon; Lord Darlington, Ed Bode; Mrs. Eryllynne, Lillian Vincentia; Lord Augustus, James McFadden. The rest of the cast includes Beatrice Mohr, Ruth Newton, Betty Brown, Phyllis Hunter, Marjorie Kelly, Virgil Cain, Lloyd Johnson, Robert Paden, Cleighton Forrest.

There is no admission charge but an offering will be taken. The performances will start promptly at 8:15 each evening.

DANIEL ROWEN

The friends of Mr. Daniel Rowen, formerly a member of this church and lecturer for the Adult Class, will be glad to know that on March 5th he celebrated his 85th birthday. Mr. Rowen is in good health and his mind functions as clearly as ever. He enjoys reading the best books and discussing them with his friends. He now resides in Berkeley.

The quality of mercy is not strained.
It droppeth as the gentle rain from
heaven upon the place beneath; it is
twice blest; it blesseth him that gives
and him that takes; 'tis mightiest in the
mightiest;—and earthly power doth then
show likest God's when mercy seasons
justice.

From "The Merchant of Venice"
—Shakespeare.

GROUP PICTURE

Arrangements have been made to take a group picture of all members of The Fellowship, past and present at the reunion next Sunday. Anyone who has ever attended The Fellowship is invited to be in the picture which will be taken immediately after dinner.

"TALENT PROGRAM"

Following the dinner on Sunday there will be a program given in the Alliance room given by members of The Fellowship in honor of the alumni who are here for The Fellowship reunion. The program will consist largely of music and readings and Mrs. Backus will give a history of the organization. The members of the congregation are cordially invited to enjoy this program with the young people.

ALLIANCE NOTES

Sewing for the Children's Hospital will be the work of the Alliance women on Thursday, March 13. Mrs. Abbie Brewer who has charge of this department of the Alliance, will be in the sewing room at ten-thirty, and invites all who can to come and assist. Each one brings box lunch.

Plans are being perfected for the Carnival of Nations scheduled for May.

**RIME ROYAL TO
MRS. ANNIE S. NAUDAIN**

A "Lily of the Valley" hides below
The rich green leaves thick-springing
from the ground.
A little tribute here we would bestow
On one who causes blossoms to abound
Whenever churchly folk are gathered
round.
For beauty-bringing and her faithful-
ness
Through many years, we thank her now,
and bless.
—Stella Knight Ruess.

SUNDAY MUSIC

The choir will use, for their special number on Sunday morning "When Shall My Sorrowful Sighing Slake" by Thomas Tallis. Mrs. Chick will include in her organ prelude "Maestoso" (A. D. MDCXX) by MacDowell and "Night" by Russell. The offertory is "Andantino" from "Semiramide" by Rossini.

Mrs. Chick will give a half hour's organ recital preceding Mr. Warde's recital on Sunday evening.

The Los Angeles Unitarian

Volume 5 SATURDAY, MARCH 15, 1930 Number 27

THE QUEST OF THE AGES

Religion is defined in Prof. Haydon's book, "The Quest of the Ages," as "the shared quest of the good life." Despite the diversity of its form, the variety of its gods, the multiplicity of its conflicting doctrines, it has always and everywhere been the product of the creative spirit of man as he has sought to find satisfaction for the deepest desires of his nature. There is no such thing as religion in the abstract; there is only man seeking under a great variety of circumstances for the good life in a good world. His gods, his beliefs, his ethical codes, have been born of his own traveling spirit as it has sought to win an ever larger measure of the goods of life.

If religion is "the quest of the good life" what form would you expect it to take among primitive men in those dim ages when human life was not yet secure on earth and our remote ancestors had to battle to maintain a precarious existence? The obvious answer is that then the concern of religion would be with the basic necessities of life, the values without which it could not go on. Such the historian of religion finds actually to have been the case. In the dawn age of mankind the purpose of religion was to secure for men sufficient food to satisfy their hunger, protection against the rigors of nature, and the dangers with which life teemed. Religion also provided for the group control over the individual because group solidarity was of first importance in maintaining a successful fighting

unit. And finally religion wove itself around the critical points in the life of the individual—birth, marriage, death.

It is surprising to discover how closely the religious practices of peoples on the same levels of culture resemble each other. It means that human life reacts to similar conditions in similar ways. To be sure there are striking differences to be observed but they can always be accounted for in terms of the environment. Among a people who maintain themselves by hunting, rites which are intended to secure success in the hunt and to guard against the dangers involved will be conspicuous; if the people are nomadic and depend for their livelihood on their flocks, religion will consist in large measure of practices designed to secure abundant pasturage and a substantial increase in the flock; when the people have become farmers ceremonies spring up about the planting of the seed, the harvesting of the crops, the securing of propitious weather. These facts cannot fail to impress us with the truth of the theory that religion, far from being an importation into human life from a supernatural realm, is wholly natural in its origin, springing from within the life of man himself as he seeks under varying conditions to win the good life.

Man early took unto himself helpers in this quest. These were the gods. Prof. Haydon challenges the statement that "fear is the mother of the gods." He maintains that the early gods were what we

(Continued on Page 2, Column 1)

SUNDAY, MARCH 16, 1930

"The Conquest of Fear"

E. BURDETTE BACKUS.....10:50 A. M.

"Will Religion Disappear?"

RABBI HERMAN F. LISSAUER.....3:00 P. M.

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THIS SUNDAY

Church School—10 A. M.

All the children of the parish are invited to attend the church school assembly which opens at ten o'clock each Sunday morning. An interesting program of music and talks comes first and then the children divide into class groups according to age, and there follow out the course of work and study provided for them.

Joint Meeting Adult Class and

Study Class—10 a. m.

So much interest was manifested in Dr. Bullard's lecture last Sunday that a discussion of the same subject will be continued this Sunday. The book which Dr. Bullard is reviewing is "Mrs. Eddy: the Biography of a Virginal Mind."

The Fellowship—9:45 A. M.

Mrs. Helena Petrovitch-Niegosh, wife of Milo Petrovitch-Niegosh, a member of the Dynasty of Montenegro, will speak to The Fellowship on Sunday morning. Her subject will be "The Rights of Minorities with especial reference to Montenegro."

(Continued from Page 1)

should describe as the forces of nature; the Dawn that scattered the shades of night and banished its terrors; the Rain that came upon the parched ground and made the grass and the grain to grow;

the Wind that blew through the trees and over the plain. Man was aware that there were forces all about him that had a vast influence over him. He was no theologian; he did not reason clearly about his gods. He used them; they met a definite need of his emotional life and helped him in his quest.

As time went on and man won a measure of triumph over the circumstances of his life so that the basic needs were not so pressing a portion of his energy was released for the quest of what we call the higher values; he began to demand satisfying personal relations with those about him, friendship, justice, good will, beauty, truth. These new values take their place in his religion. But always man found that his hopes out-ran his accomplishment; his dream was ever defeated. A few children of good fortune were granted a large measure of the gifts that their hearts craved but the vast majority were doomed to suffering and frustration. Life might be so beautiful, it was in fact so ugly and sordid. The result was that there came over the spirit of man the feeling of futility in his quest for the good life in this world. But he refused to relinquish his dream; in the midst of his defeat he cherished the conviction that somewhere, if not in this world then in another, he would be granted the good things that he desired. The innermost heart of religion has always maintained that the universe is on the side of man in his struggle.

Thus religion became a compensation in a transcendent order for the ills that are suffered in this life. It became a means of salvation from the ills that afflict us here and the assurance of bliss beyond compare in the future. In India this was achieved through the development of the idea that the universe as a whole is perfect, but that seen in its individual aspects it is full of discord and misery. Salvation comes when the individual realizes that he is one with the Universe and shares in its perfection, and that his separate life with its pain and anguish is an illusion. In Israel salvation was ex-

(Continued on Page 3, Column 1)

(Continued from Page 2)

pected at the hands of the Lord; He was, in the words of Isaiah, to "create new heavens and a new earth." In this new order the children of men should find that fulfillment of life which their hearts crave but which is always denied them. In Christianity the dream was to be fulfilled in Heaven which God had provided for those who meet his requirements.

Religion is still characterized by this other-worldliness which was the product of man's sense of defeat because he did not have the means of establishing on earth the city of his dreams. But there is now every indication that religion is about to enter upon a new phase; it is returning to the earthly quest for the good life with fresh confidence because it has a new tool to use. This new tool is the scientific method. Already by its means the material aspects of man's life have been made new. And now the hope arises that by employing the same method we can win such a measure of control over our spiritual life that the dream of the good life in the good society can be made real on earth. True, there are immense difficulties in the way and it is not surprising that there are many to prophecy failure. But the more courageous among us believe that we have sufficient intelligence, sufficient power to solve those problems and progressively achieve through the ages that lie before us a large measure of that dream which the past has relegated to a supernatural realm. The quest of the ages has entered upon a new path; it goes forward with greater possibility of fulfillment than it ever had before. It challenges us in the stirring lines of Paul Laurence Dunbar:

*Take up your arms, come out with me;
Let Heav'n alone, humanity
Needs more and Heav'n less from thee.
With pity for mankind look 'round;
Help them to rise—and Heaven is found.*

E. BURDETTE BACKUS.

WILLIAM HOWARD TAFT

At the service on Sunday, March 9th, Mr. Backus spoke briefly in appreciation

of William Howard Taft, whose death had been reported in the papers the day before. Mr. Taft was a loyal Unitarian. For many years he served as President of the National Conference and lent the prestige of his high offices and his strong, genial personality to the cause of our church. We are deeply grateful for the service which he rendered and we shall miss him sorely in the councils of the denomination.

A CLIPPING

"These words which we clip from a church calendar, should be given wings that they may reach everyone whom they concern:—"Bear in mind: Anybody can criticize, find fault, or blame. It takes good sense to help. Cease to be a load, and become a force. Talk of your church. Give a hearty welcome to strangers. Be a radiator, not a refrigerator; raise the temperature, not lower it. Quit grumbling, and begin pushing. Put your share of the substance into the treasury. Come more regularly to church; and if you really must criticize, you will be all the more able to do it intelligently." —The Christian Register.

After all, the most natural beauty in the world is honesty and moral truth; for all beauty is truth. True features make the beauty of a face, and true proportions the beauty of architecture, as true measures that of harmony and music. In poetry, which is all fable, truth still is the perfection.

—Shaftesbury.

WEDNESDAY NIGHT CLUB

Members of the club are invited to attend the play on the evening of the 19th. There will be no regular meeting of the club.

SUNDAY EVENING LECTURES

Rabbi Herman Lissauer will continue his series of lectures on Sunday evenings, March 23 and 30. His subject for the 23rd will be, "The New Psychology and our Changing Morals."

MRS. BACKUS HONORED

At the Reunion of the Fellowship, which was largely attended by past and present members Mrs. Backus was the surprised recipient of a handsome ring, the work of Mr. Douglas Donaldson, which was presented to her in token of the esteem in which she is held by the Fellowship. She has served as its director during the nine years of its existence in which time some 300 young people have been enrolled in its membership.

WHO IS EDUCATED?

The coming visit of Prof. John Dewey for the dedication of the new campus of U. C. L. A. has prompted Mr. Backus to select as his subject for Sunday, March 23rd, the question indicated above. Education is the tool on which religion must rely for the realization of its ideals. You will be interested to discover how your answer to the question "Who Is Educated?" compares with that which Mr. Backus will give.

TRIENNIAL CONFERENCE

Preliminary programs for the Triennial Conference in San Francisco, April 22, 23 and 24, have been mailed to all the churches on the coast. Dr. William S. Morgan of the Pacific Unitarian School for the Ministry at Berkeley, will be the presiding officer. Speakers on the program include Edward P. Daniels of Santa Barbara; Dr. Bard of San Diego, James Macdonald of Santa Monica; Prof. Edward J. Hulme, head of the Department of History at Stanford University; Dr. Horace Westwood, Mission Preacher for the Laymen's League; Mr. Karel Haspl, Director of Religious Education in the Unitarian Church at Oakland.

A cordial invitation is extended to all who can attend. It is not too early to make plans to that end.

PLAY POSTPONED

The Dramart Workshop found it necessary to postpone the dates of their production one week, so that the presentation of "Lady Windemere's Fan" will be

on Wednesday, Thursday and Friday nights, March 19, 20 and 21.

The leading parts include Rose Weiner as Lady Windemere; Victor McLeon as Lord Windemere; Ed Bode as Lord Darlington; Lillian Vincentia as Mrs. Erlynne; James McFadden as Lord Augustus. Ruth Newton, Beatrice Mohr, Phyllis Hunter, Betty Brown, Marjorie Kelly, Virgil Cain, Lloyd Johnson, Robert Paden and Cleighton Forrest are also members of the cast.

CHRISTIAN REGISTER ON SALE

Mrs. L. N. Anderson, who has charge of the literature table, has made arrangements for current numbers of The Christian Register and they will be on sale each Sunday. The price is ten cents per copy. She has ordered only a very small number but that number may be increased if the demand is great enough.

ALLIANCE NOTES

At eleven o'clock on Thursday morning, March 20th, the Committee on International Relations will meet. The subject for discussion will be Hungary.

After the luncheon, which is served at 12:30, Joe Sufchino, tenor, will sing a group of songs in the Alliance room. Mr. Sufchino is the young man who won the Victor Herbert Memorial Prize in Los Angeles during a recent contest.

Following the musical program Mrs. O. B. Manchester will give one of her interesting "Book Talks."

Please make your reservation for the luncheon.

SKATING PARTY

Members of The Fellowship and their friends are invited to join a roller skating party to be held at the Rollerdomo on Friday evening, March 21. All who expect to attend are asked to meet at the church at 7 o'clock. The admission charge is 75c.

PULPIT FLOWERS

The flowers for Sunday morning, March 16, are in memory of Mrs. Hattie Ross.

The Los Angeles Unitarian

Volume 5

SATURDAY, MARCH 22, 1930

Number 28

THE CONQUEST OF FEAR

A large share of the unnecessary ills which inflict mankind have their origin in fear. Not one of us is wholly free from its grasp, and multitudes cringe and slink furtively through life because of the terror that haunts their minds. In the wake of fear comes a great train of physical suffering for it disturbs the balance of our bodies and makes us the easy prey of all sorts of maladies.

Of even greater significance is the moral evil which has its roots in fear. On the one hand it tends to produce in the characters of those who employ it, as a means of control over others, the qualities of cruelty, vindictiveness, tyranny. They are constantly afraid that their victims will rise in revolt, and the consequence is that they become ever more severe in the repression they exercise. On the other hand fear produces in those who are ruled by it what has been termed a slave morality. They become hypocrites, resorting to cunning and devious means to secure their ends. In addition to this, since they can not vent their rage on their masters, they take it out on those weaker than themselves. Much of the petty persecution of society can be traced to this source.

One further charge must be brought against the monster fear; he produces stupidity in those who live under his sinister shade. Thought does not thrive in an atmosphere of fear; it is twisted, distorted all out of shape. The commanding products of the intellectual life of man

CHANGE IN SUBJECT

Because of the present interest in the protest against the alleged Russian persecution of religion Mr. Backus will speak Sunday morning on "Russia and Religion." The address on "Who Is Educated?" will be postponed one week.

have been born of intellectual fearlessness. In order that mind may reach its highest development, in order that thought may come to fullest flower, it must be free to follow out the full consequences of its own processes without fear of the results.

Is it not amazing, when you stop to consider the evil fruits of fear, that it continues to be so largely used as a method of social control? In the family parents discipline their children by means of fear. They have satisfied their own minds that this is a necessary and a salutary process. But many times they have deceived themselves both as to their own motives and the results in the lives of their children. Often the use of fear is born not of wisdom and concern for the child's welfare but of ignorance and a readiness to resort to the easiest method of disposing of the problem regardless of its later consequences in the life of the child. Sometimes even more unworthy motives are at work; unconsciously the adult likes to see these little ones cringe before him because it inflates his ego. The result is that a host of evils may be produced in the child's life. He

(Continued on Page 2, Column 1)

SUNDAY, MARCH 23, 1930

"Russia and Religion"

E. BURDETTE BACKUS.....10:50 A. M.

"The New Psychology and Our Changing Morals"

RABBI HERMAN LISSAUER 8:00 P. M.

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Mrs. Mary West, Church Secretary. At
the church every day but Friday, from
8:30 to 5:30.

THIS SUNDAY

Church School—10 A. M.

Church School opens each Sunday morning at ten o'clock with a period of music and discussion. The children then go to their respective classes and participate in their group work. All the children of the parish are invited to attend.

The Adult Class—10 A. M.

The subject of Dr. Bullard's lecture is "Divination."

Study Class—10 A. M.

Prof. A. E. Lundkvist, who has been a popular speaker with different groups in the church, will address the Study Class on "Adult Education in Foreign Countries."

The Fellowship—9:45 A. M.

There will be a meeting of the Cabinet at 8:45, preceding the regular Fellowship hour. Hon. Frederick Roberts, the only negro who has been a member of the legislature in California, will speak.

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may become deceitful, securing the ends which he desires but avoiding the consequent wrath of his parents; his whole outlook may be given an unwholesome tone, and all his years made unhappy by the traits that fear has established in his character. Parents are usually blind to disastrous consequences of the course they are pursuing while the results are

perfectly obvious to those on the outside.

In society at large the policeman stands as the symbol for the use of fear in securing obedience to the law. Again we justify our procedure by arguing that there are certain elements in society which are not amenable to any other appeal and that civilization could not exist were it not for the restraining power of fear. There is some truth to this contention; none the less one who is aware of the high cost of fear must be convinced that we resort to its use to a far greater extent than conditions warrant. Not only by due process of law, but also by pressure of public opinion and economic threat, do we exercise this power. It were well for us to ponder Mr. Bertrand Russell's statement: "No good thing is obtained by fear; obedience not otherwise obtainable had better not be obtained."

How are we to secure release from the situation in which we find ourselves? The new knowledge which the research of recent years has given us into the character of fear and the way in which it is built up offers considerable help. The physiologists tell us that fear is a part of a mechanism which nature has built up to enable the organism to protect itself in time of danger. When the menacing situation arises the powers of the body are mobilized for the business of fighting, running away, or remaining immobile to avoid attention. If the danger is met with action the machinery has met its purpose and the state of fear has passed away. But if the mobilized energy can not be spent in action, as is frequently the case in civilized communities, the result is a disturbance in the body which, long continued, may become the source of diseases.

The psychologists bring us farther in our understanding of the nature of fear. Prof. John B. Watson tells us that our fears are for the most part learned; they are a product of our experience and are not inevitable. This is hopeful because

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it means that this mechanism which nature has equipped us with is subject to the control of education. Conscious courage is not sufficient to cope with fear; courage may keep us from acting on our fears but they are still present and we are making matters worse by the strain to which we are subjecting ourselves. By the right kind of education we can avoid developing these phobias and attain an attitude of fearlessness and confidence in the face of life that is far beyond anything which the average individual now experiences.

Obviously the place to begin is with the children in the earliest stage of infancy. There is a legion of fears that are purely imaginary that are passed on from generation to generation; they can be dissipated simply by abolishing the superstitions on which they rest. We must deliberately keep the sensitive substance of child life as free from irrational fears as the circumstances will permit. Much also can be done for adults. The case is harder for here is one of the situations that demonstrates the truth of the old adage that an ounce of prevention is worth a pound of cure. But by a process of reeducation we can substitute confidence in the place of fear. It is important to bear in mind that success depends upon establishing a new and positive habit of action. The demon of fear is not permanently exercised until the angel of confidence has come in to take his place. It is possible for the expert swimming instructor to take an individual whose mind is possessed by a terrible fear of the water and in a few weeks time have him swimming around with a joy and confidence that seemed impossible to him but a short while before. By a corresponding process most of the fears which plague us may be made to surrender their power.

It was written of old time: "There is no fear in love; perfect love casteth out fear." These words may serve to fix in our minds the truth which underlies our modern technique for removing fear; it

must be cast out by acquiring a different quality of mind. William James has told us that there is a line running through human life; on one side of that line lie the shades of fear, anxiety, anger, disease, worry, moodiness; on the other side lies the sunshine of joy, confidence, good-will, health, love. Whether or not our journey will be predominately through the shade or in the sunshine depends in large measure on the habits of mind which we establish for ourselves. Success is not easy but it is possible and certainly worth the price we must pay for it. Remember always that if we would cast out the demon we must invite in the angel. "There is no fear in love; perfect love casteth out fear." E. BURDETTE BACKUS.

DONATIONS FOR LUNCH

A luncheon for the benefit of the Carnival fund will be held at the church on Thursday, March 27, at 12:30. Mrs. S. D. Alrich is chairman of arrangements and she has asked for donations of the following things: cans of salmon, olives, mayonnaise, coffee, cream. Please call Mrs. Alrich at YOrk 3783 and tell her what you will contribute. Reservations for the lunch may be made at the church office.

RABBI LISSAUER

The Sunday evening lectures will continue with the second in a series by Rabbi Herman Lissauer, leader of the Jewish Institute of Los Angeles. His subject on the 23rd will be "The New Psychology and Our Changing Morals." Rabbi Lissauer will be heard at eight o'clock, and the lecture is preceded by an organ recital by Miss Phyllis Hunter.

WEDNESDAY NIGHT CLUB

The Laymen's League has kindly invited attendants of the Club to hear Judge Aggeler's address on the Parole System on Wednesday evening, March 26th. He will speak at eight o'clock in the Alliance room. Following the talk tables for bridge may be arranged, and refreshments will be served later.

OPPORTUNITY TO HEAR JOHN DEWEY

On Sunday afternoon, March 30th, Professor John Dewey of Columbia University will deliver the principal address at exercises in commemoration of Josiah Royce to be held under the auspices of the Philosophical Union in Royce Auditorium on the new campus of the University of California at Los Angeles.

We have the privilege of obtaining a limited number of tickets to this lecture and if you are interested in hearing Prof. Dewey will you please call the church office and reserve a ticket.

MR. BACKUS IN CHRISTIAN REGISTER

Much discussion has appeared in the recent issues of The Christian Register concerning the right of Humanists to retain their fellowship in the Unitarian church. In the last issue, dated March 13, may be found an article by Mr. Backus setting forth his reasons for believing that Humanists do have a moral right to membership in our church.

We have ordered a quantity of this number of The Register, and you may purchase one at the Literature Table on Sunday morning, or if you cannot get to church you may call the office and one will be put away for you. The price is ten cents.

EASTER COLLECTION

Because our financial canvass did not produce returns sufficient to meet our annual contributions to the American Unitarian Association and other denominational agencies we are constrained to take up a special collection for this purpose. Contribution envelopes have been mailed you from Boston. You are asked to put your gift in the envelope and bring it to the church on or before Easter Sunday, April 20th.

THE CARNIVAL OF NATIONS

The Carnival of Nations which is to take place at the church on May 16 and 17, is becoming the talk of the whole organization. The primary object of this Carnival is to raise a substantial sum

of money to apply on the church debt, but we hope to foster friendship and sociability, and believe that the church as an organization will be strengthened by the new contacts which will naturally be made in this mutual service.

The first definite announcement which we are able to offer is that there will be eleven sales departments. Mrs. O. H. Tipton is to head the Gift department; Mrs. Herbert Alexander, Arts and Crafts; Mrs. E. E. Parle, Household Articles; Mrs. Alfred Benshimol, Candy; Mrs. S. D. Alrich, Food; Mrs. R. C. Gillis, Garden; Mrs. J. P. Hunt, Books; E. W. Brewer, Jr., Groceries; Mrs. Lucille Snow, White Elephant; John McKinney, Refreshments; Mrs. E. L. Bruner, Miscellaneous. Information about any of these departments may be had at the church office, and you are urged to offer donations or money or services in the interest of any or all.

Watch the Unitarian each week for other details.

LAYMEN'S LEAGUE DINNER

Judge William T. Aggeler of the Superior Court of Los Angeles County, will be the speaker at the Laymen's League dinner, Wednesday evening, March 26th. Judge Aggeler's subject will be, "The Parole System in California," a timely subject in view of the fact that this system has come in for much criticism.

All the men of the congregation are invited to attend this dinner, and members of the League are urged to bring at least one guest. Dinner will be served at 6:30, and tickets are 50c. Please make your reservations or purchase your ticket by Monday, March 24.

PERSONALS

The death of Mr. E. L. Garrett, father of Mrs. Backus, occurred at Lawrence, Kansas, on March 12th.

Mr. Louis Kern, husband of Mrs. Irene Kern, President of the Alliance, died on Sunday, March 16th.

The sympathy of their many friends is extended to Mrs. Backus and Mrs. Kern in their bereavements.

The Los Angeles Unitarian

Volume 5

SATURDAY, MARCH 29, 1930

Number 29

RUSSIA AND RELIGION

The newspapers have devoted much space in recent weeks to an account of the persecution of religion in Russia and of the protests made by different religious bodies in various parts of the world. Editorials of a most virulent nature have appeared attacking the Russian authorities for their alleged violation of the fundamental human right to liberty of conscience in religion. A mass meeting conducted by Catholics, Protestants, and Jews in our own city has raised its voice in protest against the sufferings of their co-religionists in Russia.

The impression which all of this makes on the impartial observer is that the religious world and the press are passing judgment without allowing the other side to be heard. The case for the prosecution is in and the defendant is condemned without having an opportunity to present his side of the story. This is a gross violation of justice. That there is another side to the story all who have access to liberal journals of opinion are aware.

First of all, what are the facts? Has there been actual persecution and if so to what extent? Honesty compels the admission that we are not in possession of sufficient reliable information to answer this question in a satisfactory manner. Rabbi Magnin, at the mass meeting in Los Angeles, said definitely that the protest was not against atrocities, for he had no certain knowledge that atrocities

had been committed. The leader of the protest movement in England has admitted that of the many atrocities which have been cited lately not one had taken place since 1918! The Chief Patriarch of the Orthodox Church in Russia in an interview denying the Pope's contentions has definitely stated that religion is not being persecuted in Russia.

Yet it seems clear that according to our standards Russia cannot be completely cleared of the charge of religious persecution. Even *The Nation* states that "hundreds of persons have been punished on all sorts of ridiculous and trumped-up charges meant to hide the fact that they were really being exiled or imprisoned because of their religious activity." Theoretically there exists complete religious freedom in Russia. Practically that freedom is many times violated, as it is indeed in our own country. The point at which the official violation of liberty is clearest is in the provision that children under eighteen shall not be given religious instruction in groups of more than three. The purpose of this is obvious; it springs from the conviction that if the young people have the proper background of secular education before the claims of religion are put before them they will not respond to it.

What is most alarming to the religious forces of the world is the intense anti-religious propaganda that is being carried on in Russia. This has doubtless

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SUNDAY, MARCH 30, 1930

"WHO IS EDUCATED?"

E. BURDETTE BACKUS 10:50 A. M.

"Mahatma Gandhi and the Movement for Independence in India"

MANILAL C. PAREKH 8:00 P. M.

The Los Angeles Unitarian

Published Weekly Except July and August by

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* * *

E. BURDETTE BACKUS, Minister

Office Hours—Tuesday and Thursday, from 4 to 6 p. m.

Home address—1025 South Manhattan Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from 8:30 to 5:30.

THIS SUNDAY

Church School—10 A. M.

Church School opens each Sunday morning at ten o'clock with a period of music and discussion. The children then go to their respective classes and participate in their group work. All the children of the parish are invited to attend.

The Adult Class—10 A. M.

Dr. Bullard's lecture will be a discussion of Spiritualism.

Study Class—10 A. M.

A study of Adult Education will be continued and Prof. Lundkvist will use as a basis for his talk Joseph K. Hart's book "Adult Education."

The Fellowship—9:45 A. M.

Mr. Herbert Alexander, Professor of History in the Los Angeles Junior College, will speak on the subject "Has Christianity Furthered Pacificism?"

(Continued from Page 1)

been carried to extreme but we must recognize that it is a reaction from the religious bondage in which the people of Russia have been held for centuries. The Christianity of the Greek church which has been dominant in that country is the most superstitious of the forms of religion claiming the Christian name. We must remember that it was this church

which excommunicated Tolstoi and of which he said that were Jesus to return and visit Rusisa he would fling it far from him in righteous indignation. We must remember, further, that the church in Russia was made an instrument of the oppression which ruled during the days of the Czar. It is not surprising that once free from its dominance the people of Russia have submitted religion to the most searching criticism. Actually what is happening there is simply an intensely dramatic form of what is taking place all over the world. Everywhere religion is being put to the test of modern thought. In Rusisa the anti-religious forces are more militant than elsewhere.

When we come to examine the motives for the protests against what is taking place we find that as in all human actions there is a curious mixture of the good and the bad, of the confessed and the unconfessed. There is doubtless some genuine concern for the ideal of religious liberty, also an admixture of alarm over the outcome for religion. But to these must be added some less worthy motives. The Pope does not come into the affair with clean hands. It is well known that when Pius XI came to the throne he was confronted with the opportunity of winning the Greek Catholic church to the Roman fold. To this end he was eager to cooperate with the Bolshevik leaders in Russia and for years had nothing to say about their persecution of religion. It is only recently when he finds himself unable to carry out his policy that he becomes suddenly the champion of religious liberty.

But most potent of all the motives underlying the present protests is the economic one. The tales of religious persecution have for the most part been fabricated to serve as propaganda in an economic war, just as the tales of German atrocities were fabricated for propaganda purposes during the late war. Russia is beginning to loom up as a potential and powerful economic rival. The nations of western Europe and America

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dread that power and are convinced that the success of Russian principles would strike a powerful blow at our economic order. This motive came out very clearly in the address of the Catholic representative at the mass meeting in Los Angeles. He said definitely that he regarded the meeting as a barrier against the intrusion of Marxian Socialism into this country. The alarm of the economic forces is genuine, but it should not be permitted to disguise itself as a championship of religious liberty.

What will be the results of the protests on the part of religion? Doubtless there will be some advantage in having the principle of freedom set forth, but this will be overshadowed by the evil consequences. The movement can only seem hypocritical to the Russian people; it will confirm them in their conviction that religion is an ally of the economic interests that they regard as hostile to them; it will only serve to intensify their anti-religious propaganda. How the leaders of that movement must have rejoiced at the material which was put into their hands by the form which the Roman protest took, with its display of sacred relics, its prayers to St. Joseph "the adopted father of the Eternal Son." On the whole the protest can only serve as an added cause of international irritation in a world that sorely needs to avoid anything of the kind.

My plea is that we do justice to the great Russian nation; that we avoid that arrogance which takes the name of justice in vain, prejudging the case because it can see only one side. Rather let our justice be that which springs from the understanding heart and is seasoned with mercy. Too long have hatred and fear, envy and selfishness poisoned the relations between the peoples of earth. Too long have we been the victims of those who would exploit our ignorance, our prejudice, our weakness, for their own ends. Let us arise and ally ourselves with those in every land who value hu-

man life above property; with those who feel for the downtrodden and the poor; with those who are working to the end that justice and liberty, good-will and brotherhood may no longer be a remote ideal dwelling in the heavens, but shall come and dwell among the children of men guiding them in the way of life.

E. BURDETTE BACKUS.

GANDHI!

The non-cooperative movement of Mahatma Gandhi in India is one of the most important events in the world today. The Laymen's League is fortunate in being able to present on Sunday night Mr. Manilal Parekh, of India, who will tell of the present situation from his intimate knowledge. Mr. Parekh is a close personal friend of Mr. Gandhi and has written a biography of him. It is of special interest to us to know that Mr. Parekh was for some time associated with the Brahmo Somaj which is the Unitarian Church of India. He is at present on a tour of the United States in the interest of a better understanding between America and India. He speaks delightful English. His subject is "Mahatma Gandhi and the Movement For Independence In India."

PULPIT FLOWERS

The flowers on Sunday morning, March 23, were furnished by Mrs. Kern and Mrs. A. E. Wilson.

THE CARNIVAL OF NATIONS

We call your attention this week to the Gift Table for the Carnival of Nations which will probably attract many buyers. If you wish to donate something for this particular department your own hand work is most acceptable or you may send a purchased article. The table will specialize in practical things which may be sold at a reasonable price.

Mrs. O. H. Tipton is chairman of this department. Her telephone is EXposition 5502 and her address is 1511 Ingraham Street. Phone or write her and she will suggest things which you may make or send.

JUBILEE SINGERS

On Wednesday evening, April 2, the Wednesday Night Club will present the Negro Harmony Four in a program of spirituals and other favorite negro music. The program is given in the interest of the Common Sense Council of American Negroes, and is sponsored by Mr. Wm. A. Venable who is active in this educational project. He will give a short talk on the work of the organization.

The program will be given in Channing Hall at eight o'clock and all members of the congregation are cordially invited to attend. There is no admission charge but an offering will be taken. Come and enjoy these singers who will present a most enjoyable entertainment. They have appeared with the greatest success in some of the leading churches of the city and are making a reputation for themselves as first-class entertainers.

FELLOWSHIP ENTERTAINED

Mrs. E. W. Brewer has invited The Fellowship to her home, 1245 Holmby Avenue, on Sunday, March 30, from five to nine P. M. A supper will be served after which the young people are to talk over plans for their part in the Carnival of Nations which takes place May 16 and 17.

MEETING TROUBLE

Sickness, financial reverses, bereavement, disappointment, failure,—trouble in some of its many forms comes to all of us. One of the functions of religion has been to help men and women cope with such trials. What wisdom on this subject does our modern point of view afford? Mr. Backus will deal with this problem in the address of Sunday, April 6th.

BACH CANTATA CLUB

The Bach Cantata Club, of which Hal Davidson Crain is founder and conductor, will give an evening of Bach music in the church auditorium on Monday evening, March 31. Richard Keys Biggs, organist at the Church of the Blessed Sac-

rament in Hollywood, will play. Mme. Maria Gerdes and Joseph Jean Gilbert, both artists of distinction and wide experience, will play the seldom-heard sonata in A for piano and flute. The choir of twenty robed singers will be heard in an opening group of three chorales and the cantata, "Ein feste Burg," based upon the famous Luther hymn, "A Mighty Fortress," and composed in 1730 in honor of the two hundredth anniversary of Luther. The soloists in this work will be Constance Balfour, soprano; Maude Darling Weaver, contralto; Louis Alvarez, tenor, and Leslie Brigham, bass.

The program will begin at eight-thirty. There is no admission charge and the public is cordially invited to attend. It is a rare privilege to hear these splendid artists, and we trust that members of the congregation will avail themselves of the opportunity.

ALLIANCE NOTES

The Executive Board will meet at 11 o'clock, Thursday morning, April 3.

The regular birthday luncheon will be served at 12:30, and all women who have birthdays in April are invited to sit at the birthday table. There will be an interesting speaker for lunch.

The monthly business meeting of the organization will be held at two o'clock.

PLEASE make your reservations for lunch.

TRIENNIAL CONFERENCE

Just to remind you that the time of the Triennial Conference in San Francisco is rapidly approaching. We sincerely hope that a large number from this church will find it possible to attend. If you plan to go please report the fact to the church office as soon as possible. The dates are April 22, 23 and 24, the week after Easter. Detailed programs will be available for distribution early in April.

PERSONALS

Mrs. Aurelia Rhinehart, President of Mills College, was a visitor at our service on Sunday morning.

The Los Angeles Unitarian

Volume 5

SATURDAY, APRIL 5, 1930

Number 30

WHO IS EDUCATED?

In introducing Prof. John Dewey at the dedication of the University of California at Los Angeles, Dr. E. C. Moore stated that he regarded Prof. Dewey as perhaps the greatest thinker on education the world has ever known. We can, therefore, do no better than to begin our discussion of "Who Is Educated?" with Prof. Dewey's definition of education given on this occasion. His subject was "Philosophy and Education" and after pointing out how philosophy inquires into what constitutes the good life he said: "Education is the practice in which the insights of philosophy into the good life are brought to fruition." We are not born human but with the capacity for becoming human and it is education that is the tool for accomplishing this end.

Obviously, under such a broad conception of education, we shall make a mistake to conclude that education is synonymous with academic training. Erudition does not make a wise man. Sometimes it results simply in his worshipping the source of his light instead of turning it on the problems of the world. On the other hand a man like Lincoln who has been denied the advantages of formal schooling may be truly educated if the circumstances of his life have conspired to give him true insight into the good life and the means of achieving it. All this is not to belittle our schools; it is simply to make sure that we understand that education is something which is not confined to the class room. We may

agree with Prof. Dewey that public education is the most important affair of the state and that the great battles of peace are being fought in the class rooms of the land.

Education begins with life itself. The new knowledge which has been won for us by psychology and the various institutions of child guidance has given us a fresh sense of the importance of the earliest years. Alfred Adler has said; "People do not change their attitude towards life after infancy." This may be an exaggerated statement but it contains an important truth. It is in the early years that our emotional patterns are being built up. We are learning that many of those traits of personality that we had regarded as inborn are after all the products of training and that by proper direction the favorable ones can be cultivated and the unwholesome ones eliminated. The nursery school is attempting to supplement the work of the parents at this point and to supply intelligent guidance. The psychiatric worker in the public schools is attempting the same thing at a later stage. Our educational practice is beginning to assimilate the results of psychological study.

One of the most common fallacies concerning education is that its chief function is that of imparting certain knowledge to the students. This has been described as the "reservoir and pipe line theory." It proceeds on the assumption that there exists a great supply of ac-

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SUNDAY, APRIL 6, 1930

"MEETING TROUBLE"

E. BURDETTE BACKUS.....10:50 A. M.

"ITALY AND FASCISM"

DR. FREDERICK W. ROMAN.....3:00 P. M.

The Los Angeles Unitarian

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THIS SUNDAY AMERICAN INDIAN PROGRAM 9:45 A. M.

On Sunday morning at 9:45 all groups will meet in Channing Hall to enjoy an American Indian program. Chief Standing Bear, of the Sioux Tribe, and his niece Warcazawin, will be the speakers.

Chief Sanding Bear is the author of the book "My People, The Sioux," a fascinating tale which has enjoyed much popularity.

This is a program which will appeal to young and old alike and Channing Hall should be filled to honor these guests.

Thanks are due Mrs. L. N. Anderson for arranging this interesting event.

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cumulated knowledge and that the teacher is an instrument for conveying some of this to the minds of the pupils. The success of the system is gauged by the glibness with which the scholars can reproduce the information that they have received. But this does not constitute knowledge. The learner has to make his own knowledge. "What Moses thought, or Plato, or Euclid will never do me any good unless I think it myself." Contrary to the opinion of many professed educators it is the business of the schools to teach children to think. It is immoral to give a child's mind a fixed set from which it can never escape. We cannot begin too early to teach children how to think. The capacity for creative thinking develops gradually and grows by exercise. The world suffers greatly because it has scarcely begun to exploit its powers of thought. Surely one of the

first marks of the truly educated man is that he can think.

What shall we say of the expansion of the movement for vocational education? This has its admirable points and it is assuredly a good thing for all persons to acquire a skill by virtue of which they are to make a living. Yet it is very easy in a civilization like ours for this tendency to run to an extreme and for those charged with responsibility for education to assume that their task has been completed when it has fitted the individual to perform his function in the economic order. In this connection we would do well to call to mind a passage of Plato. He says: "And if we knew how to convert stones into gold the knowledge would be of no value to us unless we knew how to use the gold." Life is not for living only but for us to make the most of it and education has only begun its function when it has put us in possession of the means of livelihood; it must go on to give us skill in using the life that we are sustaining.

The recent development of what is known as adult education is to be commended in this connection, especially in so far as it is cultural in results and helps the individual to share in the great heritage of human values, giving him a sense of the identity of his own life with that of humanity and providing him with insight into what he can make of his life. We should live in the constant expectation of growth. Minds become inactive in their prime if they lack the keen expectation of further change in outlook. It would be well for us to adopt as our motto the words of Solon, one of the wise men of ancient Greece. When he was nearly eighty he said: "I grow old learning still."

We are now ready to bring together the elements in our answer to the question "Who Is Educated?" Our actual attainment will always be relative but this need not prevent our setting up an ideal that may be approximated in a great variety of different ways. That ideal in-

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volves, first, the establishment of wholesome emotional patterns so that the individual looks out on the world through fearless eyes; his inner life is characterized by harmony; his relation to his fellow men is dominated by good-will. Second, it includes that acquaintance with the value achievements of the race which gives to the educated individual a sense of partnership with all mankind, makes him feel that he is a citizen of the world and the ages, a cooperating unit in the life of humanity. Third, it involves the ability to think, to melt the world in the fires of your own mind and recast it in new form bearing the stamp of your individuality. Fourth, it includes the expectancy of change and growth. The educated person has accepted the vital character of the world; accommodates himself to the fact that it is in process, and deliberately keeps his own mind plastic, growing. Finally we must apply the test of action. He alone is educated whose life issues in action that makes some contribution to the common life of man, whose thought in some degree, be it ever so little, helps to reconstruct the world. The educated individual is a poised, well integrated personality, cultured, creative, a cooperating unit in society. E. BURDETTE BACKUS.

BEAUTY

The Easter Festival is primarily a celebration of reviving nature. April 13th is Palm Sunday. On that date Mr. Backus is to speak on Beauty, with special reference to beauty in nature, and the religion of nature lovers.

CARL WETHERELL

Mr. Carl Wetherell, who for seven years served as the Pacific Coast Secretary, and who is now Head Master of Proctor Academy at Andover, N. H., is being sent to the Conference at San Francisco as the delegate of the Laymen's League. He is making the trip by way of Los Angeles and plans have been made to hold a meeting at the church

Friday evening, April 18th, at which time the men from all the Unitarian Churches of Southern California are invited to meet with him. The men of our congregation are urged to make their reservations for the dinner which will be served as a prelude to the meeting. We are hosts on this occasion and should turn out in full force to welcome Mr. Wetherell and the men from the other churches of the vicinity.

SANTA MONICA CHURCH

The new Unitarian Church of Santa Monica, located at Arizona Avenue and 18th Street, is now complete and will be dedicated at a special service Sunday, April 6th at 3 p. m. The sermon will be preached by Rev. William I. Lawrence, formerly Secretary of Religious Education, of the American Unitarian Association. Other ministers from Unitarian churches of Southern California will participate in the service. At the conclusion of the service visitors will be given an opportunity to inspect the building. The Los Angeles Unitarian extends to the Santa Monica congregation and to its minister, Rev. James W. Macdonald, heartfelt congratulations on their achievement.

PRIZE CONTEST

The Committee on Recruiting the Ministry is offering the following prizes for the best essays of 1000 words on the subject, "Does Our Country Need Ministers?" 1. To young men from 18 to 21, three prizes of \$50, \$25, \$10. 2. To young men under 18, three prizes of \$30, \$20, \$10. Essays must be mailed to the Committee on Recruiting the Ministry at 25 Beacon Street, Boston, Mass., not later than May 1st.

WEDNESDAY NIGHT CLUB

The evening of April 9th will be devoted to bridge. Many things have tended to interrupt the scheduled program of the Wednesday Night Club, but it is hoped that with this social event the members will once more find their places in this informal group.

THE CARNIVAL OF NATIONS

The general chairman, Mrs. E. W. Bre- reports that the plans for this most important affair of the year, are working exceedingly well. Everyone is showing a splendid spirit of cooperation and great interest is being displayed in the departments.

Mrs. Kate Edwards Fox has been appointed chairman of the Arts and Crafts Committee. Her table will represent fully and as far as possible articles for sale. All show the arts and crafts of that country. If you are particularly interested in this sort of work you are urged to call Mrs. Fox at Rochester 4066, or write her at 1555 West Adams, and tell her what you will do for this committee.

ALLIANCE NOTES

The women of the Alliance are asked to assist in sewing for the carnival. The entire time on Thursday, April 10, will be given over to this work. Please bring box lunch.

PULPIT FLOWERS

The flowers for Sunday, April 6, are in memory of Mrs. Eleanor Dunn.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held Monday evening, April 7, at 7 o'clock in the church office.

REASSURING

It has been very gratifying and reassuring to Mr. Backus to receive numerous letters from Unitarian ministers in all parts of the country commending his recent article in the Christian Register on the right of the humanist to a place in our ranks. Most of the letters have been from theists who write to affirm their loyalty to the principle of freedom. The following quotation from William I. Lawrence is typical of the splendid spirit in which they are conceived. "I want to express my hearty approval of your article in the Christian Register, in reply to Dr. Sutherland

As for me, I should feel that Unitarianism has disastrously failed if it crowded out any right-hearted person on dogmatic grounds. No stoning of the prophets for me! And for all my theism, I am not so sure but you humanists are prophets of the new faith. Of course I don't see it that way as yet,—but prophets have never been popular, and my attitude is that of hopeful expectation."

Love is the spirit of this church, service is its law. This is our great covenant: to dwell together in peace, to seek the truth in love and to help one another.

SAN FRANCISCO CONFERENCE

Six delegates from Los Angeles are already planning to attend the Pacific Coast Conference of Unitarian Churches which will be held in San Francisco April 22nd, 23rd, and 24th. It is hoped that the number of representatives of our church may be greatly increased. Anyone who can attend is urged to report to the Church office at the earliest possible date. The first session of the conference will be held Tuesday evening, April 22nd, at which time Rev. Edwin P. Daniels, of Santa Barbara, will give the conference sermon. The final session will be held Thursday evening with Prof. Edward M. Hulme of Stanford University, and Rev. Horace Westwood, mission preacher of the Laymen's League, as the speakers.

95 NEW MEMBERS

Since services were resumed in September ninety-five persons have joined the church. The membership book is open for signatures every Sunday morning. On Easter Sunday, April 20th, there will be a public reception of new members at the close of the morning service. All who have joined since the last reception are invited to participate, and any who are contemplating membership are invited to join this group. Mr. Backus will be glad to answer any questions about membership.

The Los Angeles Unitarian

Volume 5

SATURDAY, APRIL 12, 1930

Number 31

MEETING TROUBLE

"Tired with all these for restless death I cry." In the famous sonnet beginning with this line "Shakespeare enumerates many of those injustices and tragedies which produce the world-weariness that would seek rest in death. Had he not been limited by the poetic form which he was using he would doubtless have given us a much more complete list, for the ills which bind our human kind in a fellowship of suffering are not to be exhausted in a few lines even though they be the work of the supreme genius. Suffering, heartache, tragedy is the lot of every person born into the world.

How shall we find strength to meet it? In the past men have said that all the ills which inflict us are by the will of God who is thus disciplining us that we may come nearer to the goal of moral perfection, or that they serve some other purpose of His. There is no doubt that this belief has served men effectively; it has robbed evil of its sting, given men a sublime confidence in the fundamental soundness of the universe and encouraged them, on the basis of this faith, to rise above the adverse circumstances that might otherwise have crushed them. But today there are numerous men and women who can no longer accept this explanation; their minds simply refuse to accept the idea that the evil of the world is deliberately inflicted to serve as a part of an inscrutable plan. How shall such persons meet the trouble which they cannot escape?

It is my firm conviction that the effectiveness of the traditional idea was

due to the fact that it provided a successful psychological technique for mastering the mental consequences of evil rather than to its truth as a theological doctrine. Our problem, then, becomes one of developing a practical technique of meeting trouble which shall seem to those who have rejected the older method to conform with their present intellectual outlook.

Many men find it a great relief when they do not have to struggle to explain their sufferings in the light of the moral government of the universe; they cease to agonize over the question as to what they have done to deserve such punishment and learn to accept philosophically the fact that suffering is one aspect of life and that more important than any theoretical interpretation of its meaning is the practical way in which they deal with it.

Though others can be of assistance your chief reliance must be on yourself. Somehow we have to discipline ourselves until we have acquired the power of taking all the material which life brings to us and fashioning it to our service in the deep places of our hearts. It was written of old time that acceptable men are tried in the furnace of adversity. It is true that strength and wisdom can be extracted from adverse circumstances, but the magic is not in the conditions themselves; rather it is in the mind of the man who wins the victory. There are many who are consumed in the fires of adversity. If suffering is not to leave us weaker than it found us we must learn

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SUNDAY, APRIL 13, 1930

"BEAUTY"

E. BURDETTE BACKUS.....10:50 A. M.

The Los Angeles Unitarian

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* * *

E. BURDETTE BACKUS, Minister

Office Hours—Tuesday and Thursday,
from 4 to 6 p. m.

THIS SUNDAY

Church School—10 A. M.

The Church School opens each Sunday morning with a period of singing and discussion. The group then divides into classes and continues study. All the children of the parish are invited to attend these interesting meetings.

The Adult Class—10 A. M.

Dr. Daniel Hager will speak to the Adult Class on the subject "Psychic Phenomena and the Religio-Philosophical Problem." Dr. Hager has made this subject a matter of deep study and will present an interesting discussion.

The Study Class—10 A. M.

For the benefit of those who did not hear Prof. John Dewey during his recent visit to Los Angeles, Dr. Frederick Roman will speak on the subject "The Educational Ideas of John Dewey."

The Fellowship—9:45 A. M.

Mr. Alfred Benshimol will begin a series of monthly talks on Unitarianism. This series is intended to familiarize the young people with the more important facts of Unitarian history, and to give them a background from which they can answer the questions which is so often put to members of this denomination, "What do Unitarians believe?"

(Continued from Page 1)

how to cope with it.

Let us summon the resources of our manhood or womanhood to master this thing that has intruded itself into our lives. We can make the effort to see it

in proper perspective recognizing the fact that when it is in the immediate foreground of our thoughts it looms up all out of proportion. Things are seldom as bad as they appear to us. We can remind ourselves that time helps to assuage grief and that a few years hence when life has done its healing work we will wonder that our despair was ever so dark. We can challenge ourselves with the thought that we are not the first to suffer "woes which hope thinks infinite" but that all the generations which have preceded us have gone through the same travail. Let us say to ourselves: "I too am a man, and what others have borne I am brave enough to bear!" We have received from the past a great heritage of courage, of the spirit which conquers trouble with a laugh. Let us exercise that power remembering that there is no situation which cannot be made lighter or darker by our own frame of mind.

It is important that we find release for our feeling in action whenever that is possible. John Bright, the distinguished English statesman, relates the incident which led him to take the lead in the move for the repeal of the iniquitous Corn Laws. His young and beautiful wife lay dead in his home; he was filled with despair, crushed by the tragedy which had put a period to his all too brief happiness. His friend Cobden came to offer his condolence. Cobden said to him: "There are thousands of homes in England where mothers and children are dying of starvation. I advise you, after the first poignancy of your grief has passed, to join me and we will not cease from labor until we have put an end to the inquiry." John Bright accepted the invitation and found relief from his own passion in compassionate service of humanity. Over and over again have men found that such a course is the best medicine for the broken heart.

Someone has said that the evil which overtakes us presents to the alert mind a chance of achieving an otherwise impossible good. So it may be, on the

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(Continued from Page 2)

condition always that we exercise the might of our own spirits for the attainment of that good. It will not come to us simply in the natural course of events. Our attitude must be similar to that which Romain Rolland ascribes to Beethoven in "The Heroic Musician." "His whole life is like a stormy day. Suddenly, at the height of the tempest, the darkness is dispersed. Night is driven away and the clear tranquil atmosphere is restored by a sheer act of will power. Sorrow personified, to whom the world refused joy, created joy himself to give to the world. He forged it from his own misery. Indeed it was the motto of his whole heroic soul; Joy through suffering." We can not escape suffering but we can make it yield us insight into life, sympathy for mankind, maturity and beauty of character.

We must confess, however, that in the present state of human life this measure of triumph over evil is not always possible. There are tragedies so great that they crush the strongest; there are multitudes who by the misfortunes of heritage and of training are so weak that they cannot even conquer the ills which but feed the strength of the more fortunate. These facts serve to remind us that the task of meeting trouble is one which cannot be left to the individual but must be met by our making common cause. We must rise in revolt against many of the conditions which today produce so much needless suffering; we must press our victory over nature and over human nature to the point where evil has been reduced to the minimum. What we cannot eliminate we shall have to triumph over in the deep places of our hearts.

"By their fruits we shall know them." It has been my observation that those among our contemporaries who meet their troubles something after the manner in which I have described, who accept it philosophically, refusing to permit it to embitter them, who translate their grief into action which shall bring

benefit to others, who transmute the base metal into the pure gold of character, who feel themselves to be members of that fellowship which toils ceaselessly for the conquest of suffering in all human life, find a peace and a serenity of spirit which is fully equal to that which our forefathers gained from their religious faith.

E. BURDETTE BACKUS.

SPECIAL EASTER MUSIC

Through the generosity of several members of the congregation we are to have the privilege of hearing the full A Capella Choir on Easter Sunday.

There are twenty-four young people in this choir, eight of whom furnish the music for our regular Sunday morning services. At Christmas we heard the full choir and their program is remembered with a great deal of pleasure, and the announcement of their second appearance will be welcomed by all.

Madrigals in English and traditional Easter music in Latin comprise their program.

CHRISTENING SERVICE

There has been a request for a Christening Service on Easter Sunday. If there are other parents who desire to have their children Christened at this time they are asked to notify the church office at once.

EASTER OFFERING

Following the custom of past years we will devote the special Easter offering to denominational and philanthropic causes. We should have a minimum of \$1000.00 for these purposes. Special envelopes have been sent out from Boston. Kindly place your contribution in this envelope and put it into the collection basket on Easter Sunday, or mail it to the church prior to that date. Please do not send it direct to Boston. We did not meet our outside obligations last year and your generosity will be doubly appreciated this year.

"MYSTERY DINNER"

The men's committee for the Carnival of Nations, of which Mr. G. W. Leo is chairman, has announced a "Mystery Dinner" for Sunday, April 27th. The meal will be served immediately after the church service. Keep the date open and plan to enjoy a meal prepared and served by the men.

LAYMEN'S LEAGUE DINNER

The men of the congregation are invited to attend a dinner given by the Laymen's League on Friday evening at 7 o'clock, April 18th. Mr. Carl B. Wetherell, who for seven years was secretary for the Pacific Coast Conference of Unitarian churches, is being sent as a delegate from the Laymen's League to the Triennial Conference in San Francisco, and will be the speaker on this occasion. Men from other churches in Southern California are also invited, and it is hoped that a large group will be present to greet Mr. Wetherell and the out-of-town guests.

The price of the dinner will be 75c and reservations should be made by Wednesday evening, April 16th. Please do not neglect to send in your name as it means a great deal to the one who is preparing the meal.

WEDNESDAY NIGHT CLUB

An interesting time is planned for Wednesday night, April 16, when H. L. Barlow, finger print expert of the police department, will give an illustrated lecture entitled "Finger Prints and Crime." All who are interested in this work are invited to attend. Light refreshments are served at the close of the evening for which there is a charge of 15c.

SAN FRANCISCO CONFERENCE

Some of our delegates who had planned to attend the Triennial Conference of Pacific Coast Unitarian Churches to be held in San Francisco the 22nd to the 24th find that they are unable to go. It is hoped that others will be able to

take their places. If you can attend please report at once to the church office as it is important that the San Francisco people be informed how many to expect. Those who have expressed their intention of going to date are: Miss Harriet Chapin, Mrs. Ella Woodbury, Mrs. H. L. Burleson and Mr. and Mrs. E. W. Brewer. Mr. Backus also expects to attend.

CARNIVAL OF NATIONS

One of the most important departments of the Carnival in May will be the department of household articles. The committee, of which Mrs. E. E. Parle is chairman, is busy preparing all sorts of useful things for sale and solicits donation of finished articles or money with which materials may be purchased. This group really represents the Social Service Department of the Alliance, and as such merits the fullest cooperation of all.

Mrs. Parle's address is 1349 S. Longwood Avenue, and her telephone is WHitney 1013. She will be glad to hear from you in regard to a contribution to her table.

ALLIANCE NOTES

At eleven o'clock, April 17th, the Committee on International Work will meet. The subject will be "Hungary." Luncheon is at 12:30, for which you are asked to make reservations. It will be followed by Mrs. Manchester's "Book Talk."

THE GREAT IMMORTALS

As the subject for his address Easter Sunday Mr. Backus has chosen "The Great Immortals and How They Attained Eternal Life." The Easter celebration is always one of the happiest days in our church year and the Trustees hope that every member of our congregation who can possibly do so will be present on this occasion. At the conclusion of the service there will be a reception of new members.

The Los Angeles Unitarian

Volume 5

SATURDAY, APRIL 19, 1930

Number 32

BEAUTY

A thing of beauty is a joy forever; Its loveliness increases; it will never pass into nothingness.

I have deliberately selected these lines of Keats as a text for our discourse on beauty, because from the point of view of the literalist nothing could be farther from the truth. The flower fades, the bloom of youth lasts but a few short years, and "every fair from fair sometimes declines." Far from being eternal every form of beauty is ephemeral, destined quickly to pass away. Yet the poet's description contains a substantial truth. It reminds us of the manner in which we cherish the memory of a beautiful thing long after it has fallen into dust; it speaks of the way in which our heedless humanity treasures the creations of its artists and preserves from generation to generation a few lines drawn on a scrap of paper, or a melody sprung from the mind of some forgotten singer; it is an intimation of the truth that though the particular forms of beauty are ever passing away the quality of beauty is immortal like life itself, and is perpetually being incarnated anew to ravish our hearts.

Often I have spoken of science and have insisted upon the importance of the scientific method in discovering the truth. I would not now abate one jot of the value which I have attached to this quest but would add to it my conviction that we have in our appreciation of the beautiful a method which supplements that of science in arriving at the truth. The analysis which science gives us of the

rainbow as product of the refraction of light in water is one sort of truth about it; the poetic myths which the splendor of that bow has inspired is a different and supplementary truth. The artist's interpretation of the world, is in its way, as valid as the scientist's. Beauty is one revelation of the character of the universe. The ancient Greeks called the world "cosmos", which, being interpreted, means beauty, or harmony. Emerson insists that God did not make some beautiful things but that "beauty created the world."

The quality of beauty is indeed one of the things which inspires our trust in the world in which we live. A contemporary American poet, Harry Kemp, contemplating the annual miracle of Spring, sings:

*Each flushed with triumph like
a god,
The wild flowers through the
barren sod
Their tinted cups up-thrust.
And shall I fear to trust my days
To Him whose magic can upraise
Glory like this from dust?*

It needs not that we shall be unmindful of that other aspect of nature which William Blake portrays when contemplating the fearful symmetry of the tiger he asks: "Did He who made the lamb make you?" Despite the horror of certain aspects of life the universal presence of beauty ministers to a deep-seated craving of our spirits and makes us feel at home in the universe. Many a modern man for whom the traditional faiths have

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SUNDAY, APRIL 20, 1930

"The Great Immortals and How They Attained Eternal Life"

E. BURDETTE BACKUS 10:50 A. M.

The Los Angeles Unitarian

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* * *

E. BURDETTE BACKUS, Minister

Office Hours—Tuesday and Thursday,
from 4 to 6 p. m.

THIS SUNDAY

Church School—10 A. M.

Church School will meet as usual at ten o'clock. All the children of the parish are invited to attend these interesting meetings.

The Adult Class—10 A. M.

Dr. Bullard begins this week a new series of lectures on Evolution. These talks will occupy the remaining Sundays of the church year. The subject of the first lecture will be "Energy, the Origin of Life."

The Study Class—10 A. M.

Dr. Robert Whittaker is to speak to the Study Class on "The London Conference—A Summary." Dr. Whittaker is well informed on international affairs and is qualified to give a most interesting and instructive discussion.

The Fellowship—9:45 A. M.

Some time ago a theological questionnaire was sent out to members of The Fellowship. On Sunday morning Ben Berg will summarize the replies which have been received.

John McKinney, who has just returned from a trip to Honolulu as utility man on board a liner, will speak of his experiences in this connection.

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crumbled before the advance of knowledge has found in beauty the reassurance which he needs.

Maude Royden tells of a social reformer who expressed to her the sense of relief which the contemplation of

beauty afforded him. Because he was forever concerned with righting wrongs, because he was so keenly aware of the contrast between that which is and that which ought to be, he had times when the whole struggle seemed hopeless and futile. Then to look upon some lovely object served to remind him that all is not wrong in the world, that beauty exists; this refreshed him, restored to him a proper perspective and enabled him to take up afresh his endeavor to transform that which is into that which ought to be. Beauty fortified his courage but it was also a perpetual goad to him driving him on in the effort to bring it into being in his particular sphere of work.

All of us have a native endowment of taste for the beautiful and yet the full value which lies within it belongs only to him who will take the trouble to think and to cultivate his appreciation. As Baudelaire maintains, the full grace of revelation comes only at the end of a long and thorny pilgrimage. We cannot expect to grasp the significance of the creations of the great artists unless we have gone through a training in some degree comparable to their own. The school in which we are to receive this training lies all about us.

Walt Whitman insisted that if American democracy is to maintain its vigor it will have, Antaeus like, to keep its contact with the open fields, the mountains and the forests. Undoubtedly there is a certain wholesome vigor in the lives of men like John Burroughs and John Muir who have grown great in company with nature which is an essential ingredient in national health. For all of us who dwell in great cities the love and appreciation of nature is a needed corrective and will well repay the effort which is required to cultivate it. How splendid a thing it is for us to be able to say with Emerson: "I see the morning with emotions that an angel might share."

In our school we have the invaluable assistance of those in whom the love of

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beauty is so intense that they are driven by an irresistible inner urge to become creators of new forms of beauty,—artists. They serve us not aloof by bringing into being things of beauty which would not otherwise exist, but also by opening our eyes to beauties which we might not discover but for them. The world about us becomes infinitely richer because they have disclosed to us colors where we had not seen them, because they have attuned our ears to hear harmony that had before escaped us, because they have quickened our sensitiveness to motion and form and outline. They are the ministers of the religion of beauty.

"Grant me to become beautiful in the inner man." Such was the prayer of Socrates. From that ancient day to our own men have felt that there is an intimate relation between goodness and beauty. We speak of the good life in terms that are drawn from the realm of art; it must be harmonious, must impress us as lovely or it is not good. In similar fashion we speak of the "beauty of wisdom"; "fairer is she than the sun and above all the order of the stars." This is our recognition of the kinship of truth with that which is beautiful and that which is good. Philosophers have insisted that the three are simply different aspects of the same thing. Certainly in the highest form in which they appear, namely in the life of a noble man or woman, they are united in a single harmonious whole. The greatest artists, the truest devotee of beauty, is he who bends all the energy of his being to the fulfillment of Socrates' prayer: "Grant me to become beautiful in the inner man."

HOW HUMAN IS HUMANISM?

Dr. Robert Whittaker, who is known to most of our congregation, takes issue with the humanists and has presented his opposition in articles which have appeared in the *Christian Register* and the *Christian Century*. True to his theory that he who knows only his own side knows little of that, Mr. Backus has in-

vited Dr. Whittaker to speak on the above subject at the regular morning service, Sunday, April 27th. As a prelude to Dr. Whittaker's address, Mr. Backus will give a brief report of the Unitarian Conference in San Francisco which he is to attend April 22nd to 24th.

EASTER OFFERING

Once again we remind you that our Eastern Collection goes to the Unitarian work outside our own church; it is divided between the American Unitarian Association, the Pacific Coast Conference, the Minister's Pension Fund, and the Unitarian Church in Datk, Transylvania. Please use the special envelope with which you have been provided. The needs are great and can be met only through your generosity.

THE EASTER MUSIC

The full A Capella Choir from the University will give a program on Sunday morning consisting of madrigals in English and traditional Easter music in Latin. Their first group will be given promptly at eleven o'clock and we urge that everyone be in their places at that time so that there need be no interruptions during the program.

This special music has been made possible through the generosity of members of the congregation.

IN MEMORIAM

Miss Harriet Dunn, a devoted member of the Los Angeles church for forty-five years, died on Saturday, April 12. Miss Dunn was identified with educational work here for many years, having been a teacher in the Normal School which later became the University of California at Los Angeles.

DRAMART GOES TO HOLLYWOOD

The cast of *Lady Windemere's Fan*, the last production of the Dramart Workshop, gave the play at the Play Shop in Hollywood three nights last week and it was most enthusiastically received. We expect another entertainment from this group before church closes for summer vacation.

BRIDGE TEA

A bridge-tea for the benefit of the publicity for the Carnival of Nations will be given on Thursday afternoon, April 24th. Mrs. Stella B. Wright will act as hostess.

It has been some time since the women have enjoyed bridge here at the church, and it is hoped that this event will prove very attractive for all the women of the congregation and their friends. For those who do not care to play, sewing will be in order. Tickets are 50c.

A REMINDER

Don't forget the "Mystery Dinner" to be given by the men on Sunday, April 27th, immediately after church.

Owing to the nature of the affair we are not permitted to reveal any of the plans, but we can say this much: the entertainment to be offered after dinner is distinctly unique. There will be NO SPEECHES. Reservations must all be in by Friday, April 25. Tickets will be on sale Sunday morning and at the church office all through the week. Price 50c.

The men want to make as much profit as possible and are asking donations of the following supplies: potatoes, butter, cream, rolls, coffee, milk, eggs, carrots, beets, cabbages, ice box cookies. Bring your offerings to the church not later than Friday evening, April 25.

WEDNESDAY NIGHT CLUB

Bridge will be the diversion of the evening, Wednesday, April 23. If you are interested in bridge played most informally, you are invited to join this group. Light refreshments are served for which there is a charge of 15c.

CARNIVAL OF NATIONS

Nothing appeals to buyers at a bazaar quite as much as candy. This attractive department is going to have a prominent place in the booths at The Carnival of Nations, May 16 and 17. Mrs. Alfred Benshimol is chairman of this table, and

announces that all sorts of sweets will be available, home made candies, bon-bons, pop-corn balls, and everything else that you can't resist.

Call Mrs. Benshimol at Santa Monica 28186, or write her at 151 S. Anita Avenue, Los Angeles, and tell her what contribution you will make to her table.

FELLOWSHIP PARTY

On Saturday evening, April 26th, Donald Benshimol will be host to The Fellowship at his home, 151 S. Anita Avenue, Brentwood Heights. The easiest route to Anita Avenue is out Wilshire to the Soldiers Home at Sawtelle, then right on San Vincente about one mile, then right on Anita. R. S. V. P.

YOU SHOULD READ

The Christian Register for this week. It contains a statement by the Trustees of The Christian Register, "We Are Devoted to the Principles of our Fellowship." This statement was prepared for the Boston papers in answer to a rumor to the effect that a split is about to occur in the denomination.

The Christian Register is on sale every Sunday morning at the literature table. Price ten cents.

A WORD OF ACKNOWLEDGEMENT

The imprint which you now find on the front of the service book in use in our church is through the generosity of Mr. Frank Lane. It is of great value to the members of the congregation, and we take this opportunity of expressing our gratitude.

THE TELESCOPE

Since there are no evening lectures at present Mr. Wade will increase the time in the observatory each Sunday evening, and visitors will be welcome between 7:30 and 9 o'clock. This added time affords greater satisfaction to those who are really interested in studying the stars.

The Los Angeles Unitarian

Volume 5

SATURDAY, APRIL 26, 1930

Number 33

THE GREAT IMMORTALS

On this refulgent Easter morning when all nature sings her resurrection hymn, I, too, want to lift my voice to proclaim my faith in life, particularly that life which pulses and throbs in the human breast. Contrary to the theories of the pessimists who announce that civilization is declining, I believe that the long history of mankind is the story of a pilgrimage from lower to higher; I believe that there has been progress from ignorance to knowledge, from impotence to power, from poverty to richness of life; I believe that the urgent sap in life's great tree is pressing upward and that in the world's great morrows it will blossom in flowers of broadest petals and deepest glow.

This faith is not born of shutting my eyes to contrary facts; keenly am I aware of the operation of those forces in human life which are forever defeating our progress and dooming us to long continued evil. Mine is no easy optimism which assumes that we are under the guidance of superhuman wisdom which shall inevitably lead us on to higher things. I know that every step in our victory must be wrung out of the agony and toil of mankind; I know that ever and again our resources will prove inadequate to the task and we shall lose some hardly won gain and have to conquer it anew. But I know also the great courage of the human heart, the great purpose, half conscious and half unrecognized, of the human mind to slough off the bad and increase the good. I know that under the promptings of these inner forces our humanity has already come a

long way and I am confident that impelled by the same powers it will move on at an accelerated pace in the future.

Consider with me for a moment one of facts which bears out my contention. In a recent issue of *The Nation* there appeared an article entitled, "Who Reads The Classics Now?" The author had made an investigation to find out to what extent the older books are being read today; he secured his figures from publishers and libraries. They revealed the fact that many of the old books enjoy a popularity almost, if not quite, equal to that of the best sellers of today. And what are these older books? By and large they were the best products of their time, representing the truest insight and the finest art of expression. It is true that some rubbish lives to enjoy a ripe old age, but the definite tendency of human judgment is to sift out the trash and preserve the good. So we will find people buying and reading the plays of Euripides, the dialogues of Plato; the libraries have to supply numerous copies of Cervante's *Don Quixote* and Shakespeare. Voltaire's *Candide*, Emerson's *Essays*, the works of Darwin, Spencer and Huxley continued to be in demand. The very existence of that body of literature which we call "classic" speaks eloquently of the human determination to build the best into its life and eliminate the base.

The same is true of the judgment which humanity passes on the men and women of history. Draw up a list of those children of earth who are perma-

(Continued on Page 2, Column 1)

SUNDAY, APRIL 27, 1930

"HOW HUMAN IS HUMANISM?"

DR. ROBERT WHITTAKER.....10:50 A. M.

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E. BURDETTE BACKUS, Minister

Office Hours—Tuesday and Thursday, from 4 to 6 p. m.

Home address—1025 South Manhattan Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At the church every day but Friday, from

THIS SUNDAY

Church School—10 A. M.

The Church School opens each Sunday morning with an assembly of all the children for a brief program of music and discussion. Later they go to their respective classes where they follow their outlined work. All the children of the parish are invited to attend these interesting meetings.

The Adult Class—10 A. M.

Dr. Bullard will give the second of his lectures in the series on Evolution.

The Study Class—10 A. M.

The Study Class will again have the privilege of hearing Dr. Robert Whittaker on a timely subject. He will speak on "India and World and World Progress."

The Fellowship—9:45 A. M.

Mr. S. G. Pandit, a Hindu scholar and lecturer, will address The Fellowship on the subject "The Present Situation in India." In view of the fact that Gandhi and his followers have openly rebelled against British authority, this address should be one of great interest.

(Continued from Page 1)

nently enshrined in the affections of mankind and you will find that without exception they represent the highest quality. By a sound instinct we confer the gift of immortality only on those who best promote the interests of the race. To be

sure the names of some who have been great in their selfishness and their powers of destruction have been preserved, but for the most part they are remembered only to stand condemned in the eyes of the world.

A few years ago, Mr. H. G. Wells was asked, shortly after he had published his Outline of History, if he would name the six persons whom he regarded as the greatest in all history. There is, of course, nothing authoritative about his list; it simply represents the opinion of one man, and other scholars might give a very different list. But it will serve our purpose as well as any other.

As you contemplate the names Mr. Wells proposes as the Great Immortals, Jesus and Buddha the prophets of the religion of brotherly love and righteousness, Aristotle and Bacon the prophets of the religion of truth; Asoka and Lincoln the examples of the humanitarian spirit in high places of authority—does not your heart within you throb with pride and enthusiasm that there is such quality in human life and that our common nature responds to its challenge so that it is men of this order that we cherish above all others? Emerson has said that the majority of men worry themselves with selfish concerns into nameless graves, but that a few "forget themselves into immortality." But there is enough kinship between even the most petty of us and these great ones so that we do, in our better moments, long to be like them and serve the great causes of human life.

Ah, what a mighty power there is in the soul of man if once it can get comparatively free from the ordinary desires and ambitions with which men concern themselves, and, master within itself, devote its energy to truth and humanity. Then it is, "I will not say unconquerable, but one of the most formidable fighting forces on this earth." Then persecution, the rack, the dungeon, death may struggle with it in vain. It lives on as a vital force in the cause with which

(Continued on Page 3, Column 1)

(Continued from Page 2)

it has identified itself, and generations of men feed on its strength. What immortality is that!

There is a way whereby any man can perpetuate his life in the expanding life of mankind. In whatever measure we give ourselves to those things which are wholesome and pure, high and noble in human existence, in that measure we are becoming a permanent part of the undying life of humanity. In whatever measure we give ourselves to selfish purposes, to evil and destruction, in that measure we make sure that humanity will eventually cast us and all our influences out of its life. Again I announce my conviction that the organized life of mankind is on the whole good, its underlying motive is the health of the world.

"If justice lives, I live! If truth lives, I live!" Thus cries the sage and he is profoundly right. Oh men and women, let this Easter day be to us a resurrection morn for that spirit within our hearts which bids us brush aside all the temptations which keep us low and fling ourselves into some cause which, even though it be humble, is yet radiant with the great light of that city of God which is being builded by the children of men. So shall we become worthy companions of the Great Immortals and share with them the gift of life beyond life.

E. BURDETTE BACKUS.

ALLIANCE NOTES

The birthday luncheon comes on May 1st—May Day. All who have birthdays in May are invited to sit at the birthday table. There will be a luncheon speaker and at two o'clock the regular monthly business meeting will be held.

Please do not become careless about making your reservation for the lunch. All reservations should be in by Tuesday evening. It makes things much easier if the person who is preparing lunch knows a day before how many to expect.

THAT "MYSTERY DINNER"

Only a few more days to wait for that

event of events—the "Mystery Dinner"—planned, prepared, and served by the men. The program which follows is also given entirely by men.

The dinner will be served immediately after church on Sunday, April 27th. The price is fifty cents, and your reservations should be in by Friday night, April 25th. Please telephone the church office at once, DUNKIRK 4683, and say how many places you will need.

The proceeds of this dinner will be used to buy supplies for the men's table at the Carnival of Nations, and so they are anxious to make the affair as profitable as possible and ask for donations of the following things: butter, cream, rolls, potatoes, coffee, milk, carrots, beets, cabbages, ice box cookies. These should be promised by telephone or delivered at the church before Friday evening.

COMMUNICATION FROM MRS. ATHERTON

Mrs. Caroline Atherton, formerly president of the General Alliance, who has been spending the winter in San Diego, writes to Mr. Backus as follows: "Your article in *The Christian Register* of recent date appealed to me so strongly that I have written home about it, urging people to read it. Humanism is misunderstood and is hurt by some of its advocates. Your article is so sane and convincing and your sincerity and earnestness are so manifest throughout, that I propose to keep it with me for constant reference, for many are the questions that will be asked when I return to Boston."

OURS IS A FAITH

Taught by no priest, but by our beating hearts:

Faith to each other; the fidelity
Of men whose pulse leaps with kindred
fire,

Who in the flash of eyes, the clasp of
hands,

Nay, in the silent bodily presence, feel
The mystic stirrings of a common life
That makes the many one.

—GEORGE ELIOT.

THE CHRISTIAN REGISTER

The experiment of having the Christian Register on sale at the Literary Table on Sunday morning has proved so successful that it will probably be necessary to carry a much larger supply than was first ordered.

The current issue carries an Easter sermon by Palfrey Perkins, minister of the Unitarian Church at Buffalo, New York; "What Easter Means to Me" by Frederick M. Eliot, minister at St. Paul; "Hope That is Grounded in Reality" by Raymond Bragg, Secretary of the Western Conference; many interesting denominational news items, as well as book reviews. It's worth the price—10 cents.

THE CHRISTENING SERVICE

The three children who were christened on Easter were Mildred Catherine Griffin, Anne Andrews, and Milena Edith Petrovitch-Niegosh.

Mr. Backus plans to have a similar service on the last Sunday in June, and parents who are interested in bringing their children at that time are requested to communicate with the church office.

SPECIAL COLLECTION

The amount of money sent in through the envelopes provided for the Easter collection for the work of the A. U. A. was only \$244.00. This is not sufficient to meet our obligations to the denominational agencies, and if you have not sent in the envelope which you received from Boston, please do so at once that we may make our contributions to these important organizations.

NEW MEMBER OF THE BOARD OF TRUSTEES

Owing to the demands of his work, Mr. A. E. Briggs has found it necessary to resign from the Board of Trustees. Mr. Frank L. Lane has been appointed to fill the vacancy.

SPECIAL EVENTS

On Wednesday, April 30th, Mrs. E. E. Parle, chairman of the Household Table for the Carnival of Nations, will give a bridge luncheon at her home, 1349 S. Longwood Avenue, for the benefit of her committee funds. She can accommodate a limited number so if you wish to attend please telephone Mrs. Parle, Whitney 1013, and reserve your place. Price 50 cents.

Mrs. O. B. Manchester, who is so popular with the women of the Alliance through her "Book Talks," has graciously offered to give an afternoon's entertainment for the benefit of the Carnival fund. This entertainment will be preceded by a luncheon, for which you are asked to make reservations. The date is May 6th—and the price is 75c. Further announcements will be found in next week's Unitarian.

FOOD TABLE FOR CARNIVAL

A church fair is never complete without a generous supply of prepared food available. Mrs. S. D. Alrich, who is chairman of this department announces that purchasers will be able to provide themselves with all sorts of good things for home consumption.

Mrs. Alrich will be glad to hear from any who will cook or bake for this table. The sale will be open two days, and it is planned to have fresh supplies each day. Mrs. Alrich's telephone number is YOrk 3783.

EVENING LECTURES

The Laymen's League has arranged for a series of evening lectures by Dr. Robert Whittaker, to begin Sunday evening, May 4th. These addresses will be historical sketches, detailed account of which will be given in next week's calendar.

MAHATMI GANDHI

On Sunday, May 4th, Mr. Backus will tell the story of the life of Gandhi, who is leading the revolt against England in India.

The Los Angeles Unitarian

Volume 5 SATURDAY, MAY 3, 1930 Number 34

HOW HUMAN IS HUMANISM?

Mr. Robert Whitaker, whose address is here reported, was formerly a Baptist minister and is now doing independent work in the interpretation of social processes.

Humanism has had a long and honorable history. Its roots go deep down into the past; indeed it is from the humanistic root that the flower of Theism has drawn its nourishment. This is the significance of the familiar lines in Whit-tier's "Eternal Goodness."

But nothing can be good in Him
Which evil is in me.

Unitarianism particularly has been humanistic from its early exponent, Serve-tus, down to Channing and Parker. It has been humanistic not in its denial of God, for that issue has not been raised in the past, but in its emphasis on man. In contrast with the supernaturalism of the other religions this trend in Unitar-ianism has been very marked.

But Unitarianism has made very little impression on the masses of the world. It has been individualistic, academic, aristocratic and the consequence has been that its influence has been relatively small. If in its new phase it is to have any more power than in the past it will have to put aside these limitations and adopt the new view of history which in-forms us that the important forces which shape human life are those which spring from humanity at large, that they are social rather than individual. The thing that lies before humanism today is the

opportunity to lead in this new inter-pretation of human life.

It is much easier to lead people out of theological bondage than to open their eyes to a true concept of social history. The speaker had charge of a Community Church at Los Gatos, Calif. He found it a relatively simple matter to lead the con-gregation to a position of theological lib-eralism, but impossible to get them to ac-cept the social interpretation of history. They were wedded to their individual-ism; they felt that their own interests were bound up with it. This experience convinced the speaker that it is impossi-ble for an institution to be radical and live prosperously in a conservative com-munity. It will be gradually starved to death.

The task of the Humanist movement is something which goes deeper than a radical criticism of things as they exist today. It must not be forced into a nega-tive position. Its task is rather to be-come the interpreter of the social pro-cesses to the ruling classes. It must point out to the busy men at the head of our industrial order, who have no time for reflection, how this order has come to be, and how it must invariably pass into something different. It must reconcile the owning classes to what is going to happen to them.

This is an exceedingly important task, for if it is well done, if those who are in positions of authority can come to a genuine understanding of social processes
(Continued on Page 2, Column 1)

SUNDAY, MAY 4, 1930

"MAHATMA GANDHI"

E. BURDETTE BACKUS.....10:50 A. M.

"THE PREHISTORIC AGES"

ROBERT WHITAKER 3:00 P. M.

The Los Angeles Unitarian

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1879.

* * *

E. BURDETTE BACKUS, Minister

Office Hours—Tuesday and Thursday,
from 4 to 6 p. m.

Home address—1025 South Manhattan
Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At
the church every day but Friday.

THIS SUNDAY

Church School—10 A. M.

The Church School opens each Sunday
morning at ten o'clock with an assembly
of all the children for a brief program of
music and discussion. Work in class
groups is later taken up. All the chil-
dren of the parish are invited to attend.

The Adult Class—10 A. M.

The third lecture in Dr. Bullard's se-
ries on Evolution will be "The Evolution
of Man."

The Study Class—10 A. M.

Dr. Louis H. Kepsel, former Headmas-
ter of Calcutta College, India, will speak
on the Educational System in India. All
of these talks concerning India are of
much interest at present. The Study Class
tries to present speakers who can give
first-hand information of current topics.

The Fellowship—9:45 A. M.

Prof. Arthur E. Briggs, ever a popular
speaker with the young people, will talk
on "The Evils of Ideals": a de-bunking
discussion.

(Continued from Page 1)

so that they are ready to assist in the
evolution that is taking place, it will
mean that the change will come about
without violence. If, on the other hand,
they stand adamant against the inexor-

able social processes the only result can
be collision and revolution with the re-
sult of terrific loss to human life. The
march of the social processes will not be
stayed; it is implicit in our inventions,
in the very material basis of our civili-
zation. The question which confronts us
is whether or not that process is to be
one of orderly evolution or of violent
revolution. The Humanist, if he is truly
human, will enlist his power on the side
of peaceful progress.

The most effective way in which to
contribute to the theological progress of
humanity is by aiding the social trans-
formation that is now taking place. The
power of orthodoxy has been broken not
by intellectual processes, but by the ad-
vent of material inventions, the automo-
bile, the radio, the moving pictures. We
shall slough off McPhersonism and Shu-
lerism only when we get the kind of so-
ciety which does not of itself breed such
forms of religion. The humanist can
best serve the cause in which he pro-
fesses to believe by becoming the inter-
preter of the new social order.

E. BURDETTE BACKUS.

"MYSTERY" DINNER" A SUCCESS

Those who enjoyed the dinner and en-
tertainment given by the men last Sun-
day are generous in their praise of both.
A hundred and fifty people were fed,
and the serving was most satisfactorily
done by the Boy Scouts. The troop later
gave a demonstration of first aid and knot
tying, and proved themselves capable of
meeting any situation.

It was evident that we have had in our
midst hitherto undiscovered histrionic
talent. The presentation of a sketch from
Midsummer Night's Dream was cleverly
done and enthusiastically received.

Mr. G. W. Leo, chairman of the com-
mittee, and his assistants deserve a great
deal of credit in putting on this thor-
oughly enjoyable affair, and through
their untiring efforts a neat sum was
added to the funds for the men's table
for the Carnival of Nations.

A YEAR'S LEAVE OF ABSENCE FOR MR. BACKUS

Early in February Mr. Backus sent to the Board of Trustees his resignation, feeling that it was necessary for him to withdraw from the work since his health did not permit him to fully discharge the duties which go with the position. The Board, being reluctant to accept the resignation, decided that if Mr. Backus would entertain the idea of a year's leave of absence, that would solve the problem satisfactorily for all. Mr. Backus welcomed the plan, and because of the importance of the proposition it was decided to call a meeting of the members to vote upon it.

That meeting was held on Monday evening, April 28th, at which time the resolution as recommended by the Board of Trustees was voted upon favorably, and Mr. Backus is thereby granted a year's leave of absence, to return to the pulpit in September, 1931. It is planned to employ a permanent supply for the period that Mr. Backus is away.

At the close of the meeting the following resolution was offered and unanimously adopted.

WHEREAS the First Unitarian Church of Los Angeles has grown under the leadership of Mr. E. Burdette Backus from a very small congregation, housed in poor and inadequate quarters, to a congregation of 560 members, housed in a building which contains every modern convenience combined with architectural beauty and art, and

WHEREAS Mr. E. Burdette Backus through his unflinching devotion to the highest principles, the truth as it was given to him to see it, has led us all to a better understanding and appreciation of "The Good Life", and,

WHEREAS his unceasing toil and unremitting labors have caused a breakdown of his health, and a vacation of one year having been duly granted him in which to recuperate, freed from all ministerial worry and care,

NOW THEREFORE BE IT RESOLVED: That we, the members of the

First Unitarian Church of Los Angeles hereby express to our honored and beloved minister, E. Burdette Backus, our deep, sincere and heartfelt appreciation for all the good and noble work he has so unselfishly performed:

That we hereby thank him for all that he has accomplished for us; for the light that he has shed upon our respective paths; for always having given us a new and high ideal for every false belief destroyed; for never destroying without leaving something better and higher in its place; and that we look forward with keen anticipation to his return. And be it further

RESOLVED: That this resolution be spread upon the minutes of this meeting, a copy presented to Mr. Backus and another copy be published in the Los Angeles Unitarian.

MR. WHITAKER TO LECTURE

Mr. Robert Whitaker begins on Sunday evening, May 4, a series of lectures under the auspices of the Laymen's League. This series is a definite step forward in the program of increased community service which our new church plant makes possible.

Mr. Whitaker has just completed a successful series of lectures in the Unitarian Church in Long Beach. He is a platform speaker of rare charm whose large following in Southern California will welcome this further opportunity to hear him. A forum will follow each address. Invite your friends to attend these lectures. An outline of the course follows.

The Story of Man. An outline Study in Human History.

1. The Prehistoric Ages—May 4.
2. The Early Civilizations—May 11.
3. The Rise of Modern Europe—May 18.
4. The Making of America—May 25.
5. America and Modern Asia—June 1.

An organ recital will precede each lecture. This Sunday evening Mrs. Alice Hoffman, organist at Vincent Methodist Church, will play.

THE CHRISTIAN REGISTER

The current issue of the Register carries its usual interesting articles. We are anxious that the members of the congregation become acquainted with this denominational paper and suggest that you buy a copy at the Literature Table on Sunday morning. The price is ten cents. Or Mrs. Anderson will take your subscription.

THE FUNCTION OF THE UNITARIAN CHURCH

What do we, as a church, exist to do? Our understanding of religion is completely at variance with that of the traditional churches and calls for an entirely new conception of our function. In the address of Sunday, May 11th, Mr. Backus will present his answer to this question, and will include a discussion of the suggestions advanced by Mr. Whitaker in the address reported in this issue.

PULPIT FLOWERS

The flowers last Sunday morning commemorated the birth anniversary of Edwin F. Bradford.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held on Monday evening, May 5th, at seven o'clock in the church office.

ACKNOWLEDGEMENT

The program of music presented by the full A Capella Choir from the University on Easter Sunday was thoroughly enjoyed by the entire congregation. The privilege of having the entire group of young people was made possible through the generosity of Mr. H. B. Brackett, Mrs. Ella Stimson, Mrs. S. M. Otis, Mrs. Louis Kern, Mrs. R. C. Gillis, Mrs. Lillie McCusker, Mrs. A. V. Andrews, Mr. D. C. Ross, J. S. Severance, and Mrs. E. W. Brewer.

THE CARNIVAL OF NATIONS

All interest centers in the Carnival of Nations which is to be held on May 16 and 17, only a little over two weeks away. We have not time to devote undivided attention to all of the things which have not been mentioned in previous calendars; but here are some of the other tables which should have your consideration.

The Garden Table, for which plants and flowers are solicited by Mrs. E. B. Backus, who is acting chairman in the absence of Mrs. Gillis. Her telephone is ROchester 0209.

* * *

The Book Table, for which you are asked to bring salable books and magazines. Mrs. J. P. Hunt is chairman. EXposition 2603.

* * *

The Men's Table, at which groceries and package goods will be sold. Why not hold up your grocery order until the 16th or 17th and patronize this department? Mr. G. W. Leo is chairman and his telephone is PLeasant 5104.

* * *

The White Elephant Table, where you can get rid of the things which might be useful to someone, but which you are anxious to dispose of. Call Mrs. Snow, MOrningside 14545.

* * *

The Refreshment Table, managed by The Fellowship, will serve sundaes and lemonade. They ask for donations of fruit juices, lemon, pineapple, strawberry, and for chocolate sauce. Mrs. Backus is chairman of this committee, with Elizabeth Eckerson as her assistant.

* * *

The Camp Fire Girls will conduct a table for miscellaneous articles. Perhaps you can find here the very thing for which you have looked in vain elsewhere. Mrs. E. L. Bruner is chairman, and her telephone is MOrningside 19665.

Next week we will devote all the space to a description of the entertainment to be offered on the two nights of the Carnival. You will certainly be interested in what is planned.

The Los Angeles Unitarian

Volume 5

SATURDAY, MAY 10, 1930

Number 35

MAHATMA GANDHI

No other figure of modern times has captured the imagination of the world to the same extent as Mohandas Gandhi, leader of India in its rebellion against England. In his own country he is known, despite his protest, as "Mahatma" which means "Great Soul" and is the term sometimes applied to Supreme Being. The respect which he inspires is not confined to his fellow-countrymen but extends also to the British officials of India. Recently, when he was brought into court to answer some charge all of the officers rose out of respect to him. In all lands he commands the admiration of idealists by the loftiness of his character. It is a curious commentary on our civilization that this man of genuine moral grandeur should now languish in jail.

A few years ago his autobiography was published in "Unity," a magazine edited by Mr. John Haynes Holmes. It is a very interesting and moving human document. The title which it bears is significant; it is called, "My Experiments with Truth." Mr. Gandhi's outstanding characteristic is what has been described as a "scorching sincerity." He has dedicated himself to truth. It is his God. He says: "Experience has convinced me that there is no God but Truth." "Truth," he further states, "is to be learned only by experience and experiment." His whole life has been a demonstration of his loyalty to this conviction. He has experimented, fearlessly and widely, in

his effort to arrive at truth. The account which he gives of his experiments abounds in illuminating sentences. For example, in speaking of the religion of human service, which he has adopted as his own, he remarks that "service which is rendered without joy is of no profit either to the servant or the served." In speaking of his efforts on behalf of India he says: "My patriotism is subservient to my religion." He is serving humanity in serving India.

Mr. Gandhi was born sixty-one years ago in north western India. He received a good education in the native schools and then went to the University of London to continue his training as a lawyer. Shortly after his return to India he was invited to go to South Africa on an important law suit. While there he discovered that the 150,000 of his fellow-countrymen who were living in that region were the victims of cruel exploitation and discrimination. They were looked down upon by the white rulers, despoiled of their legal rights, persecuted, and many of them held in a condition that bordered on slavery. Giving up a law practice that was bringing him about \$30,000.00 a year he espoused their cause and carried it on for a period of twenty years until he emerged as victor.

It was during this struggle that he evolved the weapon of "non-violent non-cooperation" which has been made famous by his application of it in more recent years to the Indian situation. The

(Continued on Page 2, Column 1)

SUNDAY, MAY 11, 1930

"THE FUNCTION OF THE UNITARIAN CHURCH"

E. BURDETTE BACKUS.....10:50 A. M.

"THE EARLY CIVILIZATION"

ROBERT WHITAKER 3:00 P. M.

The Los Angeles Unitarian

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* * *

E. BURDETTE BACKUS, Minister

Office Hours—Tuesday and Thursday, from 4 to 6 p. m.

Home address—1025 South Manhattan Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At the church every day but Friday.

THIS SUNDAY

Church School—10 A. M.

The Church School opens each Sunday morning at ten o'clock with an assembly of all the children for a brief program of music and discussion. Work in class groups is later taken up. All the children of the parish are invited to attend.

The Adult Class—10 A. M.

The subject of Dr. Bullard's lecture, the third in a series on Evolution, will be "The Evolution of Language."

The Study Class—10 A. M.

The Study Class is again to hear Dr. Louis H. Kepsel, former Headmaster of Calcutta College. He will speak on "The Foundations of Christianity and all Similar Religions."

The Fellowship—9:45 A. M.

Prof. E. A. Lundkvist of the Extension Division of the University of California will speak.

(Continued from Page 1)

negative phrases used to describe his method of procedure are apt to mislead us. In Mr. Gandhi's interpretation it is not a passive method, but a very active employment of what he calls "Soul Force." He goes on the assumption that his opponents are just as sincere in their position as he is in his. There is a difference of judgment between them and he will seek to win them over to his position not by fighting them with material

force, not by indulging in hatred, but by continued good will to them which seeks their well-being, but refuses to cooperate with them in what he believes to be a wrong.

This strategy, which Mr. Gandhi professes to have derived from the New Testament, is not a mere pose on his part. Time and again during his struggle in South Africa, when the British government was in a critical situation, he called off the strike and led his followers to the assistance of their opponents. During the Boer war he organized a Red Cross unit among the Hindus and it served with distinction in the British army; when there was a Zulu uprising he again came to the assistance of the British; and later, when a railroad strike tied up the country and gave him an unparalleled opportunity he refused to exploit it and on the contrary came to the assistance of the government. The result was that after twenty years his battle was won. General Smuts, who had been his opponent, was won over to his side and an Imperial Commission justified Mr. Gandhi at almost every point.

In 1913 he returned to India to make a study of conditions at home and to determine how he could best aid the cause of his country. When the war broke out he declared himself loyal to England and was active in recruiting troops for the Allied armies. At this period he believed that the British rule was on the whole good for India and he trusted the promises that were made during the war time as to the correction of abuses that should be made when peace came. But these promises have not been fulfilled and he at length became convinced that it was only by securing her independence that India could expect to better her condition. The method which he proposes to employ to secure this end is the same exercise of "Soul Force" on which he relied in South Africa. He calls himself a "practical idealist" and is thoroughly persuaded that the plan he has adopted

(Continued on Page 3, Column 1)

(Continued from Page 2)

is the only effective one that India can use. Romain Rolland says of the manner in which Mr. Gandhi has carried on his campaign that it is one of the brightest pages in the history of humanity's spiritual progress.

During the years that he has been back in India, Mr. Gandhi has been indefatigable in his labors to improve social conditions. His effort in behalf of the "Untouchables" is in itself enough to win his immortality. He has made the cause of these millions, who are the victims of an ancient religious prejudice which places them outside of the pale of society, his own. He early accepted a family of untouchables as a member of his colony and has more recently adopted an untouchable orphan girl into his own family. In similar fashion he has worked for the elevation of woman to a status where she is equal with man; has sought to abolish the child marriages that have been a disgrace to India; has fought the alcohol and drug traffic; has accomplished marvels in reconciling the hostile Hindu-Moslem elements of the population; has labored to bring back economic prosperity to the thousands of villages that for years have been in abject poverty; has endeavored to establish a system of Indian education which should build a new humanity. His avowal of the religion of service has been no matter of lip homage; he has preached nothing, the truth of which, he has not experienced in his own practice.

We may not agree with all of Mr. Gandhi's ideas; we may regard him as in some respects a fanatic. But we cannot escape the conviction that here is one of the noblest souls of modern time, if not of all history. The source of his power in India lies in the fact that he is the embodiment of the genius of his people. It is inconceivable that he could exert a similar influence in western lands. Yet in the integrity of his life, the purity of his motives, the high degree of self mastery which he has attained, the genuine love of humanity which leads him to

identify himself with the cause of the lowliest, he stands as a perpetual rebuke to all that is base in the world and as a constant challenge to the highest impulses of our common humanity.

E. BURDETTE BACKUS.

"THE AUTOBIOGRAPHY OF GOD"

This startling title of a new book provides the subject on which Mr. Backus will speak Sunday, May 13th. Some members of the congregation had the idea that the year's leave of absence which has been granted Mr. Backus was to begin at once. This is a mistake; he will continue in the pulpit until the vacation period.

ALLIANCE NOTES

Owing to the many activities connected with the Carnival there will be no luncheon on May 15th. Those who come to sew or to attend the meeting of the Committee of International Work are asked to bring box lunch. The subject for discussion in the International Committee will be "America." Mrs. Manchester will give a "Book Talk" at 2 o'clock.

PULPIT FLOWERS

The flowers for May 11th are in memory of Ursula Williams.

FLORENCE NIGHTINGALE

Monday, May 12th, is the 110th anniversary of the birth of Florence Nightingale, the founder of modern nursing. She came from a Unitarian family of England, and her life affords a splendid example of that religion of service and character which we exist to foster.

EVENING LECTURES

On last Sunday evening Mr. Robert Whitaker began a series of Sunday evening lectures under the auspices of the Laymen's League. The series is under the general heading of "The Story of Man," and in his second lecture on Sunday evening, May 11th, he will speak on "The Early Civilizations." The lecture will be preceded by an organ recital at 7:30 by Mrs. Alice Hoffman.

YOUR ATTENTION, PLEASE!!

One more week until the big event of the year, "The Carnival of Nations." We offer a schedule of events during the two days of the carnival so that you may plan your time to be present as much as possible. The committee in charge earnestly solicits your patronage and urges you to bring all your friends so that they may also have the opportunity of purchasing attractive and useful articles and the privilege of enjoying the entertainments offered.

Friday, May 16

2 P. M.—Carnival opens with sales in all departments.

5 to 8 P. M.—Dinner will be served. Price 50c.

Dinner will be followed with a bridge party with Mrs. F. A. Rowe in charge. Assisting her will be Mrs. Stella B. Wright, Mrs. Louis Kern, Mrs. O. H. Robinson, Dr. Abby Fox Rooney, and Mrs. J. H. Faulk. During the evening Miss Leone Le Doux, a motion picture actress and well-known soloist, will give a group of Spanish songs in costume. Other diversions are planned and the evening promises to be a most enjoyable one. Tickets to this party are 50c.

Saturday, May 17

11 A. M.—Sales continue.

11:30 to 1:30—Buffet lunch—price 50c.

5 P. M.—Children's program.

5 to 8 P. M.—Dinner will again be served. Price 50c.

8 P. M.—In the auditorium an elaborate pageant will be staged—"The Carnival of Nations." General admission is 50c. Seats in the first eight rows may be reserved for 25c additional.

We are pleased to announce that Miss Cornelia Niles, a co-star with her sister Doris in the Niles Ballet, is to be featured in this pageant. Miss Niles is a grand-daughter of the late Mr. and Mrs. Niles Pease, of this city, who were both members of this church. She has very graciously offered her services for this affair.

Raymond McFeeters, well-known solo-

ist and accompanist, who has assisted many of the notable artists in the concert field of America and Europe, will lend his artistry in assisting Miss Niles, during her dance offerings.

The young people who sing for us each Sunday morning have also offered to assist, and will be heard in English ballads and a French wedding scene, all in costume.

In addition to these attractions there will be a May Pole Dance, Russian Ballet, Chinese Fantasy, Spanish Bull Fight, and Indian War Dance.

No pains have been spared to make this entertainment a really big event, and it is hoped that you will give it much publicity among your friends. Please purchase your tickets before that evening if possible.

Bulletins giving a complete program of the carnival will be available in the church vestibule on Sunday morning. Please provide yourself with a number of copies to distribute where they will do the most good.

Will all those having tickets for sale for the Pageant please report to Mrs. Wright by Sunday morning?

BEQUESTS

During the past few years the church has received a number of bequests from its members. These have been of inestimable value to us in our work. It is the plan of the Trustees to build up from this source a permanent fund the income of which shall be available for increasing our activities. You are asked to consider the church as a worthy beneficiary when you are making your will. The Trustees will be glad to furnish legal advice on the subject.

THE FOUNDER'S FUND

The Founder's Fund Committee of the Alliance gratefully acknowledges all responses to that appeal. Only a few more subscriptions are necessary to put the Los Angeles Alliance in the 100% class. Your gift may be just the requisite to make possible the desired result.

The Los Angeles Unitarian

Volume 5

SATURDAY, MAY 17, 1930

Number 36

THE FUNCTION OF THE UNITARIAN CHURCH

We live in a stupendously interesting period of the world's history. An ancient system of thought which has dominated the minds of men for centuries is breaking up; a new method of thinking is gaining the ascendancy and is rapidly building a new world to take the place of the old one. We live between two eras of mankind and are privileged to see the remains of the one that is passing, and the beginnings of the one that is dawning.

The manner of thinking which has largely dominated in the past we describe as "deductive." It consists in reasoning from the general to the particular, from the assumed or established principle to the specific example. The familiar dogma of Biblical infallibility is a good example. It is assumed that the Bible is the word of God and from this is deduced the consequence that every text in it is true. The second method of reasoning which is displacing the deductive we term "inductive." It begins with the particular facts and works its way to the general principle. To continue the same example, it does not start with the assumption that the Bible is the word of God, but sets out to examining the Bible and then comes to its conclusion concerning the general character of this body of literature by what it has discovered in the process. A very different conclusion it is from the earlier one, namely that the Bible is throughout a

human product and that its authority is limited to such human truth as it contains.

Inductive reasoning is preeminently the method of science. Science also employs deductive reasoning but it insists on verifying the general principles which it employs by putting them to the test of the particular facts; it refuses to elevate general principles to a position of inviolable sanctity and unquestioned authority. Under the impact of the scientific method a whole host of the "unquestioned truths" of the past have suffered the fate of the dogma of infallibility. Our entire conception of the universe in which we live and of the nature of our own lives has been revolutionized by science; the inventions that have transformed our manner of living are likewise a product of this new method of thinking. We live in a world that is made possible and that is sustained by science.

Not only is our era a tremendously interesting one, it is an exceedingly trying and difficult one, full of struggle and conflict. The old dies hard and resists the advances of the new at every step. Old habits of thinking and feeling are hard to eradicate and the process involves much emotional disturbance. The centuries that have seen the rise of science have been centuries of terrific upheaval, and at each point science has emerged as the victor. The conflict is not yet over for now science is pushing its inquiries into the inner life of man

(Continued on Page 2, Column 1)

SUNDAY, MAY 18, 1930

"THE AUTOBIOGRAPHY OF GOD"

E. BURDETTE BACKUS.....10:50 A. M.

"THE RISE OF MODERN EUROPE"

ROBERT WHITAKER.....8:00 P. M.

The Los Angeles Unitarian

Published Weekly Except July and August by

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Mrs. Mary West, Church Secretary. At
the church every day but Friday.

THIS SUNDAY

Church School—10 A. M.

The Church School opens each Sunday morning at ten o'clock with an assembly of all the children for a brief program of music and discussion. Work in class groups is later taken up. All the children of the parish are invited to attend.

The Adult Class—10 A. M.

The subject of Dr. Bullard's lecture, the third in a series on Evolution, will be "The Evolution of Society."

The Study Class—10 A. M.

Dr. Louis H. Kepsel will speak on the subject, "The Scientific Basis of Christianity Explained."

The Fellowship—9:45 A. M.

The subject for discussion in The Fellowship hour will be "The Disarmament Conference. What has it accomplished?" The speakers will be John McKinney, Elizabeth Hager, Ben Berg and Doris Albee.

(Continued from Page 1)

with the consequence that it seems inevitable that we shall have to pass through a revolution in our thinking concerning the most intimate phases of our own life comparable to the revolution which has taken place in our understanding of the outer world.

It is at this point that the Unitarian Church can be of greatest service. The entire structure of the religion of the

past has been undermined by the new method of approach. No patching up of the old edifice will suffice; we shall have to make an entirely new job of it. We must proceed according to the method of science; discarding preconceived notions and unproven theories, we shall have to study the facts of life and from those facts proceed to formulate as we are able the general principles. We must become scientists of religion. We alone among the religious bodies of the country are equipped to undertake this task because we alone enjoy that complete freedom without which the scientist is foredoomed to failure.

This is a matter of supreme importance. How desperately humanity needs the guidance that religion once professed to give and which is now entirely discredited. In the heyday of the Roman Catholic church that great institution dominated the whole of man's life. It gave him a bird's eye view of his existence, showed him whence he had come and whither he was going; it gave a reason for his being that made his life seem significant; it guided him along his path, told him what he should and should not do, and assured him of a just reward beyond the grave. To be sure this whole system was based on what we now know to be error and in its operation it had grave defects which necessitated the destruction of its power in the interests of humanity. But this should not blind us to the great service which it performed in attempting to unify life under the dominance of a single great ideal.

Contrast with this picture the conditions which exist today. The world is much richer in knowledge and power than it was in that earlier era, but there is no commanding ideal to unify it all and give it direction. The result is that we have a welter of conflicting forces each pursuing its own ends. Science, business, education, the state, are all laws unto themselves and there is nothing to integrate them into one body. The consequence of this is that multitudes

(Continued on Page 3, Column 1)

(Continued from Page 2)

find themselves utterly lost; they have no sense of a meaning to their lives beyond the immediate concerns of the day; they do not know where to turn for guidance or to discover that larger life which shall give them the deeper satisfaction which they crave.

We need to regain on a higher level that sense of the unity of life which religion once gave to the world, so that again the children of earth can move through their pilgrimage under the dominance of a single ideal. Religion can never again dominate and command as it did in the past. It must rely on compelling allegiance by the beauty and the truth of its ideal. That ideal must be built up by a study of what is possible in the real. The work of establishing it is no easy task because of the very richness and complexity of the material which must go into it. It must be hammered out by successive generations.

This is the work that the Unitarians are undertaking; we are not iconoclasts but builders making a humble beginning in rearing out of the wisdom of the modern world a religion which shall do for men all, and more than, religion has done for them in the past. We sound the clarion call to rally all high-minded men and women who would be of service to humanity. We offer not the authoritative guidance of the churches of the past; no assurance of mansions of bliss in the hereafter. We offer hard work in the service of a great ideal; the joy of fellowship with men and women of the open mind and good will; the satisfaction of a life that has identified itself with a cause that shall live through the centuries.

E. BURDETTE BACKUS.

FROM "BYRON"

In men whom men condemn as ill
I find so much of goodness still,
In men whom men pronounce divine
I find so much of sin and blot,
I do not dare to draw a line
Between the two, where God has not.

—Joaquin Miller.

HOSPITALITY

One of the most difficult problems which confronts us in our church is that of getting acquainted with one another. We come from all over Los Angeles and the outlying towns. In most instances we see one another only at the Sunday service. There is a large percentage of visitors in our congregation every Sunday. The consequence is that those who have been members of the church for fifteen or twenty years do not know ten percent of those whom they see on any Sunday. The charge of coldness, of unfriendliness which has been made against us, arises from these circumstances. It often happens that the persons from whom the stranger expects hospitality are likewise visitors. We do want to be friendly and make all who come feel our warmth. But at the same time we want to respect the feelings of those who prefer to slip out quietly and unnoticed.

In an effort to solve this problem the Hospitality Committee, under the chairmanship of Mr. W. H. Pierce, instituted on Easter Sunday a new arrangement. The members of this committee, and those whom they have invited to assist them, are designated by white badges bearing the words "Hospitality Committee" in gold letters. Any members of the congregation who desire to extend their acquaintance in the church are referred to these persons. The initiative, however, must come from those who wish to make themselves known or to secure additional information about the church; this will safe guard others from undesired intrusion. The cooperation of the entire congregation is solicited to make this plan effective. We want every person who desires the fellowship of our group to feel that he is cordially welcome.

PULPIT FLOWERS

The flowers on May 18th are in loving memory of the Knight family whose names are inscribed on the fountain in the patio.

TO REMIND YOU!

Those who will receive their Unitarian before Friday, May 16, are reminded that on Friday and Saturday of this week the Carnival of Nations is being held at the church. Don't forget that sales in all the booths begin at two o'clock on Friday afternoon and continue until ten o'clock on Saturday night.

Dinner at 50c is served both nights; card party on Friday night, and big Pageant on Saturday night. Tickets for these two events are also 50c and you may have a reserved seat in the first eight rows in the auditorium for the affair on Saturday night for an additional 25c.

Come and lend your aid to this worthy project, and encourage the ones who have been working so hard to make it a success.

MODISTE

A thoroughly competent modiste is available for work in her own home or yours. She is experienced in high-class work only and is most worthy of your assistance. Please call the church office if you have something for her.

SUNDAY EVENING LECTURES

Mr. Robert Whitaker will continue his lectures on The Story of Man on Sunday evening at eight o'clock. His subject this week will be "The Rise of Modern Europe." An organ recital precedes each lecture.

ALLIANCE NOTES

The women of the Alliance will meet for sewing on Thursday at ten-thirty A. M., May 22. Please bring box lunch.

IN MEMORIAM

Emily Howard, daughter of Burt Estes Howard, former minister of this church, died on May 10th.

AMERICA CONQUERS BRITAIN

This will be the subject of Mr. Backus' sermon on Sunday morning, May 25th, a Memorial Day address.

THE CHRISTIAN REGISTER

The leading articles in The Christian Register of May 8th are: "The New Courage" by George Lawrence Parker; "Wet and Dry Prohibition" by Robert C. Dexter; "A Professor Loses His Job" by Robert Collyer Douthit; and a report of the Pacific Coast Triennial Conference. The Register may be purchased at the Literature Table on Sunday morning. Price, ten cents.

THE MAY MEETINGS

The 105th Annual Meeting of the American Unitarian Association will be held in Tremont Temple, Boston, Mass., at 9:45, Tuesday morning, May 20th. We have in this office credential blanks for delegates to this meeting and if there are any members of the church who will be in Boston at that time please report the fact to the secretary. We want representatives there if possible.

If religion is to endure, not as a survival of ancient custom, but as a living force in the development of society, it must be freed from the superstitions which are today strangling its very life; it must be interpreted anew in terms of work and not of worship, in terms of life and not of belief, in terms of service among men and not of service before an altar, in terms of inward spiritual freedom and not of outward ecclesiastical authority. We are needed today as never before—and no fear of denominationalism, no sentimental love of church unity, no "mush of concession" as Emerson phrased it, must be allowed to turn us from the task which is this day laid upon our shoulders. We must proclaim to men everywhere that here in our liberal fold is a place where they may follow truth to its uttermost bounds and still enjoy the privileges of religious fellowship; all we ask is that they come with open minds, with loving hearts, with helping hands and with the spirit of good will.

—John H. Dietrich.

The Los Angeles Unitarian

Volume 5

SATURDAY, MAY 24, 1930

Number 37

"THE AUTOBIOGRAPHY OF GOD"

Rabbi Ernest Trattner has recently published a book under the above title. Adopting the daring literary device of having God speak for Himself the book presents in a popular and readable form the chief results arrived at by modern history of religion. While it is not without serious defects it is to be welcomed as one more contribution to a liberal understanding of the nature of religion. The minds of most persons are still befogged by preconceived notions, by prejudice, and by error. This volume will help to dissipate the fog.

The first section is devoted to the author's own theology. God proves His own existence and tells what manner of Deity He is. The emphasis is placed on the fact that the older conception which pictured God as a master mechanic dwelling outside the universe who had created all things much as a man might create a machine, has given way to the idea of God as the indwelling life of the world who is forever carrying on the creative process in what we know as evolution. Mr. Trattner makes his point clear by stating that had Joyce Kilmer been familiar with the writings of John Fiske he would, in all probability have said:

*Poems are MADE by fools like me,
But only God can GROW a tree!*

The development of the God idea is traced from its beginnings in the life of primitive man to its formulation in the higher of the great historic religions. At

first man worshipped spirits vaguely akin to himself which he conceived as inhabiting the natural world about him. Then his gods took on a more definitely human form. The close connection between the conditions of man's life and the idea of God which he develops is very striking. When he is in a hunting stage his gods are the gods of the hunt; when he becomes pastoral in his mode of life his gods are the deities needful to him in that stage; when he becomes a farmer his gods are concerned with the fertility of the soil, the success of the crops. Likewise his political organization is reflected in man's theology. The early gods are tribal gods, limited in their power as the tribe to which they belong is limited. Then as nations are formed the power of the gods expands with the political power of the people, and finally when the grand idea of a single empire dominating the world is born of the ambition of man, God comes to be thought of as the Supreme Emperor of the world and is accorded a homage very like that offered to earthly potentates.

Equally striking is the parallel between the moral stature of man and that of his gods. Mr. Harry Emerson Fosdick has said: "The centuries are sick with a god made in man's image." The barbarities of early man were written into the characters of his gods and unfortunately these characters that were shaped so long ago have been very difficult to revise as man himself has progressed. A

(Continued on Page 2, Column 1)

SUNDAY, MAY 25, 1930

"AMERICA CONQUERS BRITAIN"

E. BURDETTE BACKUS 10:50 A. M.

"THE MAKING OF AMERICA"

ROBERT WHITAKER 8:00 P. M.

The Los Angeles Unitarian

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THIS SUNDAY

Church School—10 A. M.

The Church School opens each Sunday morning at ten o'clock with an assembly of all the children for a brief period of music and discussion. Work in class groups is later taken up. All the children of the parish are invited to attend.

The Adult Class—10 A. M.

Continuing his lectures on Evolution Dr. Bullard will speak on "The Evolution of God."

The Study Class—10 A. M.

Mr. Herbert B. Alexander, who has talked many times to the Study Class on historical subjects, will speak on "The Reformation and Its Leaders."

The Fellowship—9:45 A. M.

Mr. Benshimol will continue his story of Unitarianism. One Sunday a month is given to the study of the history of our denomination.

(Continued from Page 1)

few individuals have managed to purge their thought of God of immoral qualities but the vast majority of earth's children have continued to worship a moral monstrosity which quite justifies the negro who began his prayer, "Oh Thou great and unscrupulous God!" Prof. A. N. Whitehead has recently said: "Worship of glory arising from power is not only dangerous; it arises from a barbaric conception of God. I suppose that even

the world itself could not contain the bones of those slaughtered because of men intoxicated by its attraction". There still remains vast room for improvement in the moral character of the God of popular theology.

Another section of the book is devoted to what men have done in the name of God. It is a horrible record of intolerance and persecution. The seed of it has been the mistaken idea that men had a direct and authoritative revelation of God's will and that they must impose that will on others. A single example of the working of this principle among the many which Rabbi Trattner provides must suffice. Governor Dudley of Massachusetts was asked whether "Those that differ from you in opinion, yet holding the same foundation in religion, might be permitted to live among you?" The doughty Puritan replied out of his honest conviction: "God forbid, our love of truth should be grown so cold that we should tolerate errors." This is the logical consequence of the idea that there exists a body of truth which is from God and that all outside of this is dangerous error. The toleration which we regard as one of the chief virtues to be cultivated becomes a dangerous vice endangering the eternal well being of human souls.

One cannot read Mr. Trattner's book without seriously asking himself whether the God idea has been more of a blessing than of a curse in human history. Even if the autobiography as here given were corrected by the addition of a section which dwelt on the idealism, the high thinking, the comfort of human hearts, that have also been associated with the name of God, the question would still remain. Of course it is a futile question because we cannot think human history in other terms than those in which it has actually unfolded itself. Yet it is hard to believe that atheists could have done any worse.

At least the story should put us on
(Continued on Page 3, Column 1)

(Continued from Page 2)

our guard against that superficial judgment which identifies all good with belief and all evil with doubt. Mr. Gandhi says an arresting thing on this subject in his autobiography. He says that most men are atheists; they would be surprised if they were told that such is the case but it is none the less true. They are content with a word; they deceive themselves by the adoption of a pious attitude. But they do not express belief in God in their lives, and faith without works profits nothing; it is the worst sort of atheism. The history of religion warns us that religion may be a powerful force for evil as well as good. It is not enough that we should ask whether a man believes in God. We have to know what kind of God he believes in, and even more important, we have to know what sort of results his belief has in his character. "Those who in head are atheists yet worship God in the heart, if they are votaries of goodness; and those who in the head are theists are but pagan and devil worshippers, when they are votaries of wickedness or folly."

The Autobiography of God ends on an optimistic note. We are told that more progress has been made in theology in the past 25 years than in the preceding 25 centuries, and that the unworthy elements are gradually to be eliminated from the world's thought of God and mankind will move on to a position of moral dignity and power. Fundamentally I share this optimism, though I confess that I have my periods of despair. When I note the appalling ignorance and prejudice that hangs like a black cloud over human life, when I see how men are wedded to their errors and their vices, when I note how the fires of intolerance and bigotry and hatred are ever ready to flare up, my faith in a more glorious day for humanity is put to a severe strain. But the result is only to make the ideal shine brighter by contrast.

How magnificent life might be on this earth if only it were guided by wisdom

and moved by love! How splendid, indeed, are the lives that are already of this order. When I think of some of the men and women I know, men and women of tenderness and forbearance, of insight and love, of courage and endeavor, of idealism and vision, and the will to live their faith, then I say to myself: "What a world this might be if all earth's teeming millions were of their quality." I dare to believe that day shall come. There is much work to be done before it can dawn. Let us do our share in charity of spirit yet with an unconquerable determination that knowledge shall grow from more to more, that wrong shall fail and right prevail, that justice and goodwill shall cover the earth as the waters cover the sea. E. BURDETTE BACKUS.

WILLIAM I. LAWRENCE

Dr. William I. Lawrence will be the preacher on Sunday, June 1st. Dr. Lawrence is one of the best known ministers in the Unitarian fellowship. For a number of years he was Secretary of Religious Education for the American Unitarian Association. He is the father of Miss Mary Lawrence who, for one year, was our Parish Assistant. The subject on which Dr. Lawrence is to speak is "Man As Creator." The members of the congregation are urged to turn out in full force to give our distinguished guest a hearty welcome.

Mr. Backus will be speaking, on this Sunday, in San Diego for Mr. Bard who is attending the May Meetings of the American Unitarian Association in Boston.

Of the nine busts that were unveiled May 8th in the Hall of Fame to accompany the names already inscribed there, six are of great American Unitarians: John Quincy Adams, President of the United States; Horace Mann, educator, father of the American public school system; George Bancroft and John Lothrop Motley, historians; James Russell Lowell, poet; and Joseph Story, justice of the Supreme Court of the United States.

ALLIANCE NOTES

On Thursday, May 29, at two P. M., the annual Memorial Program of the Alliance will be held. This program is designed to honor Madame Severance, the founder of the Los Angeles Church, and other women who have made their contribution to the life of the organization. An invitation to attend is extended not only to the members of the Alliance, but to any of the congregation who wish to join in this memorial service. An interesting program has been arranged and tea will be served.

THE WEDNESDAY NIGHT CLUB

Numerous requests have been received for a repetition of the sketch from "Midsummer Night's Dream" which was put on by a group of men at their Sunday dinner in April. They will make their second appearance in this number on Wednesday evening, May 28th, at eight o'clock. Everyone is invited to attend. Bridge will follow the program and light refreshments will be served.

THE CARNIVAL OF NATIONS

The event which has occupied the minds and time of many people for the past two months is over. It was satisfactory from every angle, and we can look back upon our efforts with a great deal of pride.

It is impossible to make public acknowledgement to all the men and women who, through their generous expenditure of time and energy and money, made the Carnival such a huge success. We do feel, however, that a word should be said in appreciation of the services of the general chairman, Mrs. E. W. Brewer. It was she who made the plans, and her untiring effort and unlimited enthusiasm served as the incentive for the full cooperation which she received from her assistants.

An accurate financial report cannot be given at this time but the receipts to date amount to approximately \$1400.00.

THE CHRISTIAN REGISTER

You will be interested in the leading articles in the Christian Register for May 15th. Francis G. Peabody writes on "The Humanism of William Ellery Channing"; Mr. Ival McPeak publishes an open letter to the "4A", and Dr. George R. Dodson reviews A. Eustace Haydon's book, "The Quest of the Ages." There are also the usual news items and departments. The Register can be purchased at the Literature Table on Sunday mornings for ten cents.

CHURCH PICTURES

New pictures of the building and patio have been made and are now on sale. The one of the patio is exceptionally pretty and artistic, and is worthy of a place in your home. Both pictures come also in post card size. They may be seen at the secretary's desk on Sunday morning or at any time at the church office.

MR. WHITAKER LECTURES

The fourth in the series of lectures which Mr. Robert Whitaker is giving on Sunday evenings is entitled "The Making of America." Much interest is being shown in these lectures, and you are urged to hear Mr. Whitaker in the last two of the series.

Mrs. Chick will give the organ recital which precedes the lecture.

ISOLATED LIBERALS

One of the interesting aspects of the work of our church is the contracts we make with isolated liberals from the great stretches of country back of California where there are no Unitarian churches. Almost every Sunday there are some among those who remain to greet the minister who announce themselves as from Arizona, New Mexico, Montana, Nevada,—states where there is not a single Unitarian church. The delight which these persons take in our services is a source of gratification and encouragement.

The Los Angeles Unitarian

Volume 5 SATURDAY, MAY 31, 1930 Number 38

“AMERICA CONQUERS BRITAIN”

Ludwell Denny's book, "America Conquer's Britain" brings to our attention a situation which is vastly alarming when considered in the light of present day world psychology.

Since the war America has assumed a place of leadership in world trade, that has caused much jealousy and fear and hatred among the nations which, in the past have ranked high in foreign trade relations. It is a matter of common knowledge that American raw materials and manufactured articles have found their way into the markets of the world to an extent hitherto unheard of in economic history, and that this fact is bound to have its effect on the political attitudes of other countries, which in turn will affect the possibility of continued peace among nations.

It is known that the recently suggested formation of a United States of Europe is nothing more than an attempt to combat what is called American economic imperialism. This growing expansion which seems so menacing to the rest of the world, undoubtedly offers large opportunities for rich rewards to our own men of vision and initiative, who are able to command the necessary capital, but it also provides much chance for cupidity and ruthless economic pressure. As one man remarked: "America is too wise to attempt to govern the world; she is content to merely own it."

Many people today realize that an ac-

tual conflict exists between America and the other great powers of the world, a conflict which at any time might result in a declaration of war. The race for oil control is an outstanding example of the sort of thing that is going on in almost every field of industry. Many of us remember the rubber monopoly which was deliberately attempted by Britain in nineteen twenty-five, a monopoly which might have been successful had not the Dutch companies taken advantage of the high prices resulting from British restrictive measures and increased their own output, thus aiding the efforts made by Herbert Hoover to break the monopoly. Fortunately the British took their defeat with very good grace.

The Americanization of the world is being furthered immeasurably by the inroads of the moving picture. No part of the world is immune from this influence, and while it is accepted with keen interest by the peoples of the world, it is looked upon with vast suspicion by governments and trade councils. As Will Hays has said, it furnishes a show window for American goods, that is perhaps unequaled in display value.

The National Foreign Trade Council, recently convening in Los Angeles, recognizes the fact that the only enduring basis for world trade is made up of justice and fair-play between nations, and that international good-will can be maintained only through the development of friend-

(Continued on Page 2, Column 1)

SUNDAY, JUNE 1, 1930

“MAN AS CREATOR”

WILLIAM I. LAWRENCE, PH. D. 10:50 A. M.

“AMERICA AND MODERN ASIA”

ROBERT WHITAKER 8:00 P. M.

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The Adult Class—10 A. M.

The lecture this week in the Evolution series given by Dr. Bullard will be "The Evolution of the Devil."

The Study Class—10 A. M.

The study of the Reformation will continue and Mr. Herbert Alexander will speak on "Martin Luther and the Reformation."

The Fellowship—9:45 A. M.

Prof. Oscar L. Triggs, associated with A. E. Briggs in the Metropolitan College and Secretary of the Liberal Club of Los Angeles, will speak to the members of The Fellowship. His subject will be "The Poetry of Walt Whitman."

It is expected that a group of young people from the San Jose church will be guests of The Fellowship at this assembly.

(Continued from Page 1)

ship and mutual understanding, and this organization seems anxious to establish this basis. But there are many conflicting tendencies and points of friction, such as the Japanese exclusion act and the present tariff policy.

Inasmuch as economic rivalry is one

of the most potent causes of war, it seems that all of the material for a conflagration are present in the situation today. It is a terrific responsibility that rests on the shoulders of our economic leaders.

And according to Mr. Denny's book America and Britain are the two chief antagonists in the struggle. At the very time that MacDonald and Hoover were having their good-will conversation, Britain was raiding our markets in both North and South America. Much of the tumultuous history of Mexico has been due to the struggle between Britain and America for oil, and the conflict still rages in various parts of the world.

It seems impossible to halt the march of this American imperialism. It seems beyond hope that a realization of the human responsibility involved will result in any immediate reform in the attitude of the great economic powers, and the resources of the world are not likely to be made available for all humanity for some time to come. Exploitation will doubtless continue in spite of the various attempts which have been made to establish a more reciprocal attitude. One of the points of the League of Nations is a proposal for international control and distribution of raw materials.

There is much, however, that can be done in the meantime tending to establish a psychological barrier against war propaganda. Everyone, regardless of his position, can work toward this end, so that when inevitably these economic struggles reach a point of conflagration, the men immediately involved will be forced to settle their difficulties around the council table and not on the field of battle.

MARION C. BRUNER.

CHRISTENING SERVICE

Plans are being made to have a Christening Service on the last Sunday in June, which is the last Sunday on which Mr. Backus will occupy the pulpit for fourteen months. Parents who wish to have their children christened are asked to notify the church office.

MR. BACKUS ON KHJ

Through the courtesy of Mr. Bailey Millard, editorial writer on the Los Angeles Times, Mr. Backus has been invited to speak over Radio KHJ. Unless announcement is made to the contrary he will be on the air Wednesday, June 4th, from 1:30 to 2 p. m. By request his subject will be "The Human Christ."

There could hardly be a better statement of Unitarian unity amidst controversy than this from a message issued by the Advancement Committee of the Friends' General Conference: "We have no formal creed, and such unity as we have—and we have a great deal—is due to the fact that reasonable minds working on the same materials are likely to arrive at similar conclusions. However, we demand no unity of opinion and we find both interest and stimulus in our many differences."—The Christian Register.

YOUTH

Youth is not a time of life; it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions.

Nobody grows old by merely living a number of years. People grow old only by deserting their ideals.

Years wrinkle the skin but to give up enthusiasm wrinkles the soul.

Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the heart and turn the green-spirited back to dust.

Whether sixty or sixteen there is in every human being's heart the lure of wonder, the undaunted challenge of events, the unfailing, childlike appetite for what next and the joy of the game of living.

We are as young as our faith, as old as our hope; as young as our self-confidence, as old as our fear; as young as our hope, as old as our despair.

—Author Unknown.

SCIENCE AND PROGRESS

Wherever the scientific method comes into general use, problems are solved with unprecedented rapidity. Disease was a mystery and a divine scourge for ages until science began to search skillfully, critically, and open-mindedly for its causes. Now one cause of disease after another is mastered, and the average length of life has nearly doubled in a century. Physical want has threatened men through all time. Now science masters economy and variety of production, and promises permanently to drive the wolf from the door.

Wherever science rules, there order, economy, and progress appear. In most fields where arbitrary tradition and belief control, we have confusion and conflict. In government and diplomacy science is allowed to do the chores in supplying equipment for war, or in answering technical questions, but let a European use the scientific method to examine critically into the justice or wisdom of his country's wars, and he may be called disloyal or unpatriotic. Science may cure physical ills, but if it critically examines into the basis of human hopes and beliefs, it often is considered a trespasser on forbidden ground. It may serve business, but its inquiry into the purposes of business often is resented.

In nearly every field of life where we find order and unity, there science is in recognized leadership. Where we find blind confusion and conflict, there we find science a stranger or struggling for recognition, while traditional authority still holds sway. In many fields where science is still an unwelcome stranger or a useful drudge, its leadership can make as significant contributions as in fields where its authority has long been recognized.

There are limits to the validity of scientific inference, but they are limits of power to contribute, not of right to inquire.

—Antioch College Notes.

ALLIANCE NOTES

The June birthdays will be observed at the luncheon of the Alliance on June 5th. There will be a luncheon speaker and music. At 2 P. M. the usual monthly business meeting will be held. Please make your reservations for the luncheon.

The Executive Board will meet at eleven o'clock.

FELLOWSHIP OUTING

An annual event for Fellowship members and their friends is the all-day picnic at the home of Dr. and Mrs. Homer Hansen in the San Fernando Valley. This year it will be held on Memorial Day, Friday, May 30th. The young people are asked to meet at the church at 7:30 A.M., provided with lunch, swimming suits, and old clothes suitable for hiking, horseback riding or any other occasion which may present itself during the day. A great time is expected.

TRUSTEES MEETING

The regular monthly meeting of the Board of Trustees will be held in the church office on Monday evening, June 2, at seven o'clock.

IN MEMORIAM.

Fred W. Wood, a member of long standing of this church, died on May 24th. Mr. Wood served the organization faithfully for many years as printer.

CHURCH FINANCES

Last year before the summer vacation we made a suggestion that as far as possible church dues for the months of July and August be paid in advance. We had a splendid response with the result that the vacation period passed without financial worries. Can we not have the same plan this year? Expenses are cut to the minimum for those two months, but there are certain obligations to be met. Your full cooperation in the matter will make the burdens placed on the Trustees much lighter.

MR. WHITAKER'S LAST LECTURE

The lecture by Mr. Robert Whitaker on Sunday evening will close the present series. His subject will be "America and Modern Asia." This course of lectures has been most interesting and we hope to have Mr. Whitaker again in the near future.

LEWISHON VS. RUSSELL

A debate between Ludwig Lewishon and Bertrand Russell will be presented by Mr. Backus Sunday morning, June 8th. The subject of the debate will be: Resolved that monogamy is more conducive to happiness than free love." The affirmative will be defended by Ludwig Lewishon out of his recent novel *Stephen Escott*, and the negative by Bertrand Russell out of the pages of his volume entitled *Marriage and Morals*. Mr. Backus will, of course, serve as the mouth-piece of both the debaters.

110 NEW MEMBERS

We have had a very gratifying increase in membership during the past year. 110 persons have signed the membership roll since we resumed services in the Fall. Membership in a church such as ours is not merely a social matter; it means something definite in the way of conviction, we rejoice not merely in added numbers but because each new member means one more center from which the influence of our principles flows out into the community. The membership book is open for signatures after the service on Sunday morning. The only condition of membership is subscription to the covenant which reads as follows: "Love is the spirit of this church, service is its law. This is our great covenant: to dwell together in peace, to seek the truth in love, and to help one another."

True religion carries health and strength into the soul. Religion is only another word for the right use of man's whole self. It gives them direction for the achievement of duty; it opens to them the coming world.

—Henry Ward Beecher.

The Los Angeles Unitarian

Volume 5

SATURDAY, JUNE 7, 1930

Number 39

MAN AS CREATOR

One of the most interesting episodes in historical development was the placing in the world's consciousness the doctrine of evolution. Charles Darwin, pursuing his studies and investigations, proclaimed to the world a doctrine which he believed to be a rational explanation of the world as it has come to be. Men of science of that date were by no means unanimous in their acceptance of that doctrine, and in fact many of the outstanding scientists were opposed to it. The battle grew gradually less and less in its intensity and now all have come to believe in more or less degree in the doctrine of evolution as outlined by Darwin.

The men of science do not say that this hypothesis is final. Scoffers can say that it is only a guess. But scientists have come to agree that this, or something very much like it, is the story of the progress of the ages.

The same attitude of mind is not found in the theological world. The theological mind is naturally more conservative and accepts changes more slowly than does the scientific mind. Theologians had always felt that the whole structure of the church rested on the infallibility of the Bible or the church, and since the Bible very definitely stated that the world had come into being in a very different way, they were loath to relinquish the idea that the word of "Him that sitteth on the throne" was not absolute in every respect.

There are yet to be found many who hold to this same idea, but they are rapidly disappearing.

So we have the two figures: Science moving slowly and cautiously but confidently into the new fields of investigation, and the church, somewhat reluctant to keep pace with science, and yet coming very largely into reconciliation with it. For the most part, if the church has not wholly agreed with the men of science on certain questions, it has kept still about it.

The victory will not be fully won until science is making its full contribution to the world. The dullness and slowness of the human mind presents a very great barrier to that progress, and until the influence of science extends to the moral world the task is not complete.

The dominant note of religion fifty or sixty years ago was escape from imprisonment in a world which was not then considered our home. Men and women were only spirits destined for another and more perfect world, and were only waiting to be released from the cares which held them here, to be free to enter their real home. The same idea is still to be found but is not widely prevalent.

If we follow the evolutionary idea consistently, this world is our home. Here we belong and if we are not faithful to the call of service, how can we expect anything of the hereafter? The

(Continued on Page 2, Column 1)

SUNDAY, JUNE 8, 1930

10:50 A. M.

"Marriage and Morals".....E. BURDETTE BACKUS

Symposium on "Process and Personality" 8:00 P. M.

Speakers ROBERT WHITAKER,

M. M. MANGASARIAN, A. E. BRIGGS, G. A. KIRKPATRICK

The Los Angeles Unitarian

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* * *

E. BURDETTE BACKUS, Minister

Office Hours—Tuesday and Thursday, from 4 to 6 p. m.

Home address—1025 South Manhattan Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At the church every day but Friday.

THIS SUNDAY

Church School—10 A. M.

The Church School opens each Sunday morning at ten o'clock with an assembly of all the children for a brief period of music and discussion. Work in class groups is later taken up. All the children of the parish are invited to attend.

The Adult Class—10 A. M.

The subject of Dr. Bullard's lecture will be "Heredity." This is a new lecture and is based on the Mendelian law.

The Study Class—10 A. M.

Dr. Forrest N. Anderson, Director of the Child Guidance Clinic in Los Angeles, will speak on the work done by that institution.

The Child Guidance Clinic is sponsored by the Mental Hygiene Society and supported by the Community Chest. It is one of the most important organizations in the city, and everyone is invited to avail themselves of the opportunity to get firsthand information concerning it.

The Fellowship—9:45 A. M.

A debate on Prohibition will be conducted in The Fellowship meeting. Clark Albee will take the affirmative and Donald Benshimol the negative.

(Continued from Page 1)

motive power in all life is that which stimulates and enlightens, and the role of creator becomes man's destiny. The whole history of the past summons him

to the fulfillment of his task.

Are our churches organized for the express purpose of making this a better world, or do they only provide an elaborate Sunday entertainment which must be supported at the expense of more worthy causes? It is true that there are charitable organizations, protective bodies, societies of all kinds for the promotion of social welfare. The church, however, is the only organization in the whole world that brings together persons of all ages, races, social position, into one common cooperative fellowship. The world needs what the church can do that no other agency can do.

To lift this world to the highest plane, we need, as a church, an increased realization of our social duties. But that duty is a collective duty, and the responsibility goes back farther than that. It rests upon the individual himself, and as individuals we have a duty to be thoroughly self-controlled and highly moral.

The individual rebels at restriction of his freedom, prohibition of certain rights he believes to be his. Yet, no individual has the right to continue in a course that is bound to be detrimental to the common cause. We are here, divinely appointed as creators of a greater and better world than that made of land and sea alone.

A half century ago a statement was made that man, through his ingenuity in irrigation and engineering, had altered the face of the earth more than all the natural phenomena that has taken place during centuries. Man has caused the earth to bend to his will, but by every step man has taken he has made himself responsible, and it becomes his duty to uphold the standard which has been set.

The doctrine of man as a creator is a great doctrine, but is it necessarily a sad doctrine? Does it not challenge man to all his best efforts? Is there not joy in the perfection of a task? That joy is ours. The world may be better or worse for our being here, but it may be better if we heed this high call to service for hu-

(Continued on Page 3, Column 1)

(Continued from Page 2)

manity, if we pour our best into the streams of noble deeds done in the name of humanity, coming down to us through countless generations, adding our best influence for the good of those who come after us.

WILLIAM I. LAWRENCE, TH. D.

YOUNG PEOPLE'S SUMMER

CAMP CONFERENCE

The annual Summer Camp for Unitarian Young People will be held this year from August 17th to 24th at Big Pines, the Los Angeles County Playground, situated in the mountains above San Bernardino. The camp is about one hundred miles from Los Angeles and may be reached by a good auto road or by trolley and bus. The daily program includes lectures, conferences and sports such as swimming, hiking, tennis, and riding. Rev. Milan Dempster, the minister at Stockton, will speak each morning and the evening talks will be given by Rev. Berkeley Blake. Mrs. Dempster will be the song leader. The chaperones will be Mr. and Mrs. Herbert Alexander and Mrs. E. B. Backus from Los Angeles, and Mrs. E. E. Robinson from San Diego.

The price for the entire week is \$8.00. Those coming for only part time will be accommodated for \$1.50 per day. This year more young people than usual have expressed their intention of going so that it promises to be the largest camp we have ever had. It is necessary that reservations be made in advance. Folders giving further information about the camp may be secured at the church office.

THE CHRISTIAN REGISTER

The issue of the Christian Register for May 29th is an unusually interesting number. The sermon delivered by Samuel A. Eliot during anniversary week in Boston is given in full, and the meetings of the various denominational groups are reported.

Especially interesting is the report of the meeting of the Unitarian Ministerial Union, found on page 456 of this same is-

sue. A resolution, "reaffirming loyalty to traditional principles of tolerance, to the end that free discussion between theists and humanists be not impaired, that both factions be urged to retain fellowship in our ranks, that no schism be allowed to ensue", was presented. The resolution was carried by a vote of 177 to 8 with 46 not voting.

All the good things in this number are too numerous to mention, and we urge that you buy a copy at the Literature Table on Sunday morning, price ten cents.

A TRIOLET TO THE

A CAPELLA CHOIR

Like sweet murmurs through the trees
Is the A Capella Choir,
Or deep thernody of seas.
Like sweet murmurs through the trees
Answering each faintest breeze
As a spirit-fingered lyre;
Like sweet murmurs through the trees
Is the A Capella Choir,

—STELLA KNIGHT RUESS.

So long as sin-stained souls stagger under the burden of conscious guilt, so long as life is torn by passion, so long as babes are born into loving homes and open graves mock the joys that clustered around the cradle, so long will religion seek for expression and the spirit of man reach out for the spirit of fellow man.

—JENKIN LLOYD JONES.

ETHICS

Ethical sense is awareness of beauty, economy, fitness, and proportion in conduct. Ethical discrimination, a sense of obligation, and disciplined will power make character. Keen ethical sense requires intelligence and experience. Lacking these, conduct must rest on codes, presumably formulated by those with greater ethical sense for guidance of those with less. In ethics, as in every field, genius sets standards which become authority to those who recognize excellence, even where they cannot create it. —Antioch College News.

SYMPOSIUM TO BE HELD

On Sunday evening, June 8th, the Laymen's League will conduct a symposium on "Process and Personality." This is arranged complimentary to Mr. Whitaker in appreciation of the splendid series of lectures which he has just completed.

Mr. Whitaker and Mr. George A. Kirkpatrick will stress the importance of the economic process while Mr. M. M. Mangasarian and Mr. Arthur E. Briggs will bring out the significance of personality as a factor in determining the course of events.

The symposium will begin at 8 o'clock and will be preceded by the usual half hour organ recital.

Mr. Whitaker, Mr. Mangasarian and Mr. Briggs need no introduction to our people. Mr. Kirkpatrick comes highly recommended as a speaker and an author. His book on the nature of peace has had wide and favorable comment and he is recognized as an authority on social and international matters.

This will probably be the last evening meeting of the season and it is hoped that a large audience will greet this group of distinguished speakers.

I have never seen any persons who met anxiety, pain, sorrow, or death more calmly, more bravely, or with more resignation or more serenity than the Unitarians. The Unitarian faith is dear to me because I was born into it, and educated in it; and because I have found it to be in my own personal experience, and in my observation of others, the most cheerful faith in the world in times of ease and prosperity, and the surest reliance of any faith in the world in times of trial and adversity. . . . If I am thankful for anything in this world, as I often am for the many privileges of my lot, I am thankful I was born into and have always lived in the simple, fundamental convictions of our Unitarian faith. To propagate that faith is, to my thinking, a holy thing, a sacred duty.

—CHARLES W. ELIOT.

FOUNDERS' FUND

It was announced through the Christian Register May 22nd, that the Founders' Fund of the Alliance had reached its goal of \$100,000.00. It will be interesting to the readers of the Unitarian to know what part our own Alliance branch had in this campaign.

Dr. Abby Fox Rooney had charge of subscriptions to this fund throughout Southern California, and she was assisted by Mrs. J. H. Faulk in the local organization. Los Angeles contributed \$660.85 to the Fund and two names were placed in the In Honorem list: Madame Caroline Severance, founder of the Los Angeles Church, and Dr. Abby Fox Rooney, a life long Unitarian.

The amount subscribed in Southern California was \$1185.95. Hollywood, has the only record of 100 percent representation, but the percentage throughout the district was very high. San Diego placed the name of Mrs. Howard B. Bard In Honorem.

"THE CRIMINAL CODE"

Justice is the most fundamental quality which must be built into the foundations of human society. The play entitled "The Criminal Code" which has recently been running in the city is an examination of the operation of our machinery of justice. Mr. Backus will make this the subject of his sermon on Sunday, June 15th.

LAYMEN'S LEAGUE

The Laymen's League hope to hold their meeting, which will be the last one of the season, on June 18th. Definite announcement will be made when word is received from Berkeley Blake whom the men hope to have as speaker for the evening.

ALLIANCE NOTES

The women will meet for sewing on Thursday, June 12. Please bring box lunch.

The Los Angeles Unitarian

Volume 5

SATURDAY, JUNE 14, 1930

Number 40

MARRIAGE AND MORALS

A debate—"Resolved that monogamy is more conducive to happiness than free love."

Affirmative: Ludwig Lewishon's novel, Stephen Escott.

Negative: Bertrand Russell's book, Marriage and Morals.

Presentation and rebuttal by E. Burdette Backus.

There is no field in human life that is filled at once with so much joy and gladness, and so much misery and defeat, as the relations between men and women. For this reason, perhaps, it has been hard for people to discuss it with sanity and good taste. In the past there has been hypocrisy and repression, while today the tendency is toward the opposite extreme which often results in vulgarity, license and drivel. My purpose in giving this debate is to make my contribution to the frank and free discussion of the subject, which I believe must be maintained on a high level, and with a genuine concern for the values involved.

E. B. B.

Ludwig Lewishon:

The argument in favor of strict monogamy as given in my book, Stephen Escott, is not intended to bolster up conventional morals and taboos, but rather to show the consequences, physical, psychological and social in the lives of those concerned. I believe that free love produces overwhelmingly disastrous results and that the fruits of monogamy are wholesome and lifegiving. This thesis can best be illustrated by the story as told in my novel.

Stephen Escott and David Sampson, a Jew, are partners in a law firm specializing in domestic difficulties. Paul Glover, and his wife, Janet, have been ideally happy in their early married life, but Janet, because of the restlessness induced by too little to do, becomes interested in another man. She has no children, and feels that Paul is old-fashioned in his attitude of jealous distress over her erotic adventure. Eventually Paul shoots and kills the other man. He then takes his defence case to Stephen Escott. Stephen's partner, David, and his wife, Ruth, also are ideally happy and remain so throughout the story because Ruth is willing to accept the usual lot of women, merging her personality with that of her husband.

On this illustration my case for monogamous marriage rests: The results in the lives of individuals. On the one hand, one man dead and the lives of two others blasted, and on the other hand two people who have found peace and happiness.

I am well aware that my opponent will contend that it was jealousy which caused the trouble—the jealousy of the possessive male, but I have tried to show in my story that there is a type of jealousy inherent in the highest relations of love. Sex is not a trivial biological function, but a symbol of the highest spiritual realities of the union of one man and one woman. Together they build a new structure, and when one withdraws from the union the whole structure is destroyed.

* * *

Bertrand Russell:

I wish to state in the beginning that I
(Continued on Page 2, Column 2)

SUNDAY, JUNE 15, 1930

"THE CRIMINAL CODE"

E. BURDETTE BACKUS 10:50 A. M.

The Los Angeles Unitarian

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* * *

E. BURDETTE BACKUS, Minister

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from 4 to 6 p. m.

Home address—1025 South Manhattan
Place. Telephone ROchester 0209.

Mrs. Mary West, Church Secretary. At
the church every day but Friday.

THIS SUNDAY

Church School—10 A. M.

The nice weather of the last two or three Sundays has evidently drawn many people to the mountains and beaches and the attendance at Church School has suffered. It is hoped that the lure of nature will not be so great on the three remaining Sundays of the season that the children will be kept away.

The Adult Class—10 A. M.

Dr. Bullard has been giving a series of lectures on Evolution which have been copied and are now on sale at 25c each. They may be purchased from Mr. McCuen in Dr. Bullard's class, or at the church office.

The subject of Dr. Bullard's lecture this week will be "Creation vs. Evolution."

The Study Class—10 A. M.

Dr. Aaron J. Rosanoff, Neuropsychiatrist, Los Angeles Diagnostic Clinic, will speak on "What is Psychiatry?"

It is a rare privilege to have Dr. Rosanoff with us, and all who are interested in this important subject are invited to hear him.

The Fellowship—9:45 A. M.

Mr. Benshimol will give his monthly talk on the history of Unitarianism.

At the annual election held last Sunday the following officers were elected: Donald Benshimol, president; Bernice Ellman, vice president; Metta Beardsworth, secretary; Elizabeth Hager, treasurer.

(Continued from Page 1)

do not mean license when I speak of free love. A good life cannot be lived without standards—without self-control. I desire as much as does my opponent, the fineness and beauty of life. I disagree with him as to the method of securing it. New conditions of living, new inventions, new educational patterns, bring with them an inevitable need for new standards of morality.

I feel that my opponent's way of putting the blame on the woman is both charmingly naive and definitely Jewish. Actually, women are no more responsible than men. Both are in the grip of powerful natural forces. The solution of women renouncing their talents, their careers and their personalities is altogether too simple. Women are revolting in an ever increasing number against their over-valuation as a love object, and I feel that this is a wholesome thing. It will bring the relations of men and women down to a substantial reality and will eventually save civilization.

The mess we are in today—and it is a mess—composed of unhappy marriages, furtive, sordid affairs, broken homes and obsession with sex, is not to be straightened out by the process of going back to the standards of the past, but by pressing forward to new standards based on modern knowledge and modern conditions. Two things in the past have placed an exaggerated and erroneous emphasis on sex—the morality of St. Paul, First Corinthians 7, 1-9, and the Romantic ideal which has formed so large a part of our inheritance.

I believe that children are more important than sex, and should be considered the central fact of marriage. Yet I do not minimize the importance of romantic love. It is of such inestimable value that I would not deny it to those who have missed it in marriage. I believe that it is quite possible for a central loyalty to exist for the home and yet at the same time a desire on the part of the husband or wife for the love

(Continued on Page 3, Column 1)

(Continued from Page 2)

of another individual. And I believe that this freedom has been made possible of achievement by the economic emancipation of women and by contraceptives. Woman's morality in the past was determined by her dependence upon man for her support, by her fear of conception, and fear of hell fire. All of these are gone or are going. There will be, at first, much excess, much that is definitely evil, but another generation will return to normal and the race will benefit by a greater freedom.

* * *

E. Burdette Backus:

I agree with Lewishon that the strict monogamous ideal represents the deepest insight into human happiness. I feel that Russell sets forth undeniable tendencies of today but I deplore his surrendering of the ideal. I realize that Lewishon's solution is too naive, too simple, that modern knowledge must be called upon to solve the problem, but I feel that it can only be solved to the benefit of mankind as a whole by maintaining the central ideal of loyalty of one man and one woman. I agree with Walter Lippman when he says that Russell's theory works out the logic of birth control but not the logic of human psychology. The nearest approach to heaven of which I can conceive, is a union so complete that neither husband or wife is tempted to infidelity, a home in which mutual love surrounding the children makes possible the true self-fulfillment of both man and woman. Let us work for the day when admittance to that heaven is the birthright of every man and woman.

E. BURDETTE BACKUS.

Reported by Marion Bruner.

IN MEMORIAM

Mrs. George H. Reynolds, June 7, 1930.

Man cannot live without faith, because the prime requisite in life's adventure is courage, and the sustenance of courage is faith—Fosdick.

THE HUMAN CHRIST

The address which Mr. Backus gave recently over KHJ provoked a vigorous response. The Times office was kept busy answering phone calls, some to protest, many to approve. Our own office received numerous calls and letters requesting copies of the address. It will not be possible to provide these as the address was prepared especially for the occasion and is not to be put up in printed form.

PROHIBITION

There is no subject over which there is more controversy at the present time than that of prohibition. It is an exceedingly complex and perplexing subject and the result is that equally high minded people are to be found on either side. In the address of Sunday, June 22nd, Mr. Backus will speak on "Prohibition as a Moral Issue."

FAREWELL SERVICE

On Sunday, June 29th, Mr. Backus will appear in the pulpit for the last time until September of 1931. Will you not plan now to be present on that occasion? It has been our custom to make a special event of the concluding service before the summer vacation. This year we have an added motive for making it memorable. Let us have every seat in the church filled.

ANNUAL PICNIC

The Annual Picnic and meeting of Unitarian churches of Southern California will be held in Bixby Park in Long Beach on Saturday, June 28th from ten A. M. until 4 P. M. Everyone is invited and urged to attend this picnic and join in the good fellowship. Picnic lunch will be enjoyed at noon and at two o'clock there will be a program of talks and music. These picnics afford a splendid opportunity to meet old friends in the denomination, and to make new acquaintances, and it is hoped that representatives from each group in our church will attend.

DRAMART MUSICALE

On Friday evening, June 20th, the Dramart Workshop will give the closing event for this season, in the form of a musical evening, presenting Dr. Bruce Gordon Kingsley, well known lecturer and pianist, in the opera, Tannhauser. He will be assisted by soloists and a chorus of thirty voices. Dr. Kingsley is well known in Los Angeles; he is extension lecturer for the University of California and during the past season has lectured at Bullock's on the music played by the Philharmonic Orchestra. His lectures are filled with the human interest of the characters and his brilliant playing of the music leaves the hearer with a real understanding of the composer's message.

There will be dancing and a social time after the program and The Dramart Workshop invites the congregation and their friends. There is no admission fee but a collection will be taken.

ALLIANCE CARD PARTY

On Wednesday afternoon, June 18th, the Alliance women and their friends are invited to a card party at the home of Mrs. R. C. Gillis, 907 West 28th Street. The proceeds from this party will be applied to the Carnival Fund. Tickets are 50c.

Will you please make your reservations for this party at the church office before Tuesday, June 17th?

THE TELESCOPE

On the Sunday evenings when there are no lectures in the auditorium, Mr. Wade increases the time of observation through the telescope, and commencing this Sunday evening and continuing through the summer, you may visit the observatory any time from seven-thirty until nine o'clock.

Last summer Mr. Wade had a large number of visitors, some from distant places, and these, together with the ones who used the telescope throughout the year, number up into the hundreds.

Mr. Wade is doing a great service for the church, and we take this method of expressing sincere appreciation.

SUMMER PLANS

Mrs. Backus leaves on the 25th of June for Star Island, the famous summer resort off the coast of Maine which is owned and operated by the Unitarians for their summer conferences. She will be there for the Young People's Conference the week of July 5th and remain for the Church School Institute and the Woman's Alliance Conference the succeeding two weeks. The trip is being given her by the local Woman's Alliance and the Student Committee of the National Alliance. This is her first opportunity for a visit in the east since coming to Los Angeles ten years ago. After the Star Island Conferences she will visit with her relatives, returning to Los Angeles the middle of August in time for the Big Pines camp for the Unitarian young people of Southern California.

Mr. Backus will remain in the city during the summer and will be available if his services are needed.

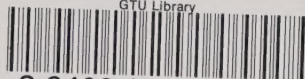
Mrs. Mary West, church secretary, leaves on Sunday, June 15th, to take a position for the summer at Asilomar, Calif., in the camp owned and operated by the national organization of the Y. W. C. A. The camp has accommodations for 400 young women and is occupied by a succession of groups in fashion similar to the Unitarian use of Star Island. Mrs. West will return to Los Angeles the middle of August and resume her work with the church.

LAST ALLIANCE LUNCH

The last luncheon of the season will be served on Thursday, June 19th, at 12:30. Elaborate plans are being made to make this a long-to-be-remembered social affair, and all the women of the church are urged to be present. A most interesting program is arranged for the afternoon, one you will not want to miss. Please call the church office and make your reservation by Tuesday evening, June 17th.

At eleven o'clock, preceding the luncheon, the Committee on International Work will meet and the subject for discussion will be "Sweden."

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